

הסדרה השלם

מתרגום ומפרש
בתוספת מבוא

מאת

פליטיאל בירנבוים



היברו פובלישינג קומפני

ניו-יורק

DAILY PRAYER BOOK

HA-SIDDUR HA-SHALEM

*Translated and Annotated
with an Introduction*

by

PHILIP BIRNBAUM



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HA-SIDDUR HA-SHALEM

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סדר במסדרה של

היברו פובלישינג קומפני, ניו-יורק

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to the Memory of
DAVID WERBELOWSKY

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INTRODUCTION

I

The Siddur is the most popular book in Jewish life. No book so completely unites the dispersed people of Israel. If any single volume can tell us what it means to be a Jew, it is the Siddur which embodies the visions and aspirations, the sorrows and joys of many generations. The whole gamut of Jewish history may be traversed in its pages; it is a mirror that reflects the development of the Jewish spirit throughout the ages. Interwoven into the texture of the prayers are passages from the Bible, the Mishnah, the Talmud and the Zohar. The poetic and philosophic creations of numerous known and unknown authors constitute a considerable part of the Siddur. No other book so thoroughly expresses the creative genius of our people across the centuries.

The Siddur passed through a long process of evolution until it finally emerged as a rich anthology of our literary classics. It abounds in quotations from every book of the Bible; it includes half the Book of Psalms, the entire Song of Songs, and lengthy excerpts from each of the Five Books of Moses. The *Ethics of the Fathers* and other chapters of the Mishnah have become particularly popular because they form part of the Siddur, which contains also extensive selections from the vast Hebrew literature that was written after the Talmud. Though its language is largely biblical Hebrew, it embodies a great deal of post-biblical diction. Aramaic, too, the common Jewish tongue that once replaced Hebrew for a long period, is prominently featured in prayers like the *Kaddish* and the *Yekum Purkan*.

Judaism demands from its adherents a knowledge of the Bible and the traditions based upon it. Many, however, lack the leisure or the aptitude for such study; hence, the Siddur has developed in a way that enables every worshiper to become familiar with the various forms of Jewish learning and religious expression. Since the

Siddur is designed for all Jews, individual needs and private interests are often disregarded in the prescribed prayers. These are phrased in plural form and are meant to be the voice of all Israel. The diversified authorship of the Siddur, embracing prophets and psalmists, legalists and poets, proclaims that all Israel has a share in its making. For nearly two thousand years, the Hebrew prayers have helped to keep the Jews alive, saving them from losing their language and their identity.

There is profound truth in the statement that from a man's prayers we can discover whether he is cultured or not.¹ It is regrettable that the Siddur, over which many generations have brooded and wept, has never been sufficiently appreciated as a vehicle of Jewish knowledge. People have learned to recite it by heart without giving adequate attention to its fine beauty and deep significance. Many have recited *Ashre*, for instance, three times a day for decades without knowing what it means. In the schools, where the Siddur is used as a text for the study of the mechanics of reading, the pupils are seldom taught to appreciate its contents.

The Siddur cannot be understood correctly unless it is read thoughtfully. Talmudic authorities have invariably laid stress on mental concentration as the chief requirement in praying. Maimonides writes: "Prayer without devotion is not prayer . . . He whose thoughts are wandering or occupied with other things ought not to pray . . . Before engaging in prayer, the worshiper ought . . . to bring himself into a devotional frame of mind, and then he must pray quietly and with feeling, not like one who carries a load, unloads it and departs."² Clearly, this is said because by means of the traditional prayers the ideals of Judaism are ever brought afresh to the consciousness of the worshiper.

¹ Tosefta, Berakhoth 1:8: מברכותיו של אדם ניכר אם בור הוא ואם תלמיד חכם הוא

² Mishneh Torah, *Tefillah* 4:16: שיפנה לבו מכל המחשבות... ואחר כך יתפלל בנחת ובתחנונים; ולא יעשה תפלתו כמי שהיה נושא משאוי ומשליכו והולך לו

The sages of Israel constantly emphasized the importance of uniformity in synagogue service. In order to link the people closely together, they reconciled variant forms of prayer and sought to bring them into harmonious union. The well-known *Modim d'Rabbanan*, a constituent part of the *Shemoneh Esreh*, is so named because it consists of variant readings reported by a number of talmudic rabbis.¹ The formula "who healest all creatures and doest wonders" is a combination of two readings.² As a compromise between two competing phrasings, אֱהָבָה רַבָּה is used in the morning service and אֱהָבָה עוֹלָם in the evening service.³ A similar reconciliation was effected between the versions שְׁלֹם רַב and שְׁלֹם שְׁלֹם.⁴ The purpose of all this co-ordination and unification of the prescribed prayers was to prevent the formation of separate religious factions.

The Siddur should never become a source of contention among any segments of our people. One must not fail to realize that the Siddur is a classic similar to the Bible and the Talmud, to which the terms orthodox, conservative or reform do not apply. No one, of course, has ever attempted to prepare a reform edition of the Bible by removing the so-called "objectionable" expressions from the Torah or the Prophets. Editors of the Siddur should not take liberties with the original, eliminating a phrase here and adding one there, each according to his own beliefs. Such a procedure is liable to breed as many different kinds of public worship as there are synagogues and temples. The danger of rising sects is obvious, sects that are likely to weaken still more our harassed people. The ever-increasing modifications in the text of the Siddur are apt to destroy this unique source book of Judaism, designed for old and young, scholars and laymen.

¹ Sotah 40a. ² Berakhoth 60b. ³ Tosafoth, Berakhoth 11b. ⁴ Baer, *Avodath Yisrael*, page 103.

II

A great many editions of the Siddur have suffered from gross carelessness. In the first place, the Hebrew text has not been adequately provided with punctuation to indicate the logical relation of words to one another. The prayers have therefore remained unclear even to those who have a fair knowledge of Hebrew. Opinions are still divided as to the groupings of the words of one of the most popular prayers, the *Kaddish*.¹

For no sound reason the pages of the Siddur are broken up by several type sizes which have a confusing effect on the eyes of the reader. Those who learn the contents of the prayers soon discover that the emphasis suggested by the larger type is in most cases no emphasis at all. Why, for instance, should one part of the *Shema* be made to appear more prominent than the other? Why give the impression that certain psalms or the *Ethics of the Fathers* are of negligible importance? The variation of type sizes frequently causes mental stumbling and interferes with the proper appreciation of the Siddur. Our school children, generally trained in the reading of the larger type in the Siddur, gradually develop a prejudice against whatever appears in the smaller print; they imagine it as too hard to read or too unimportant to learn.

A cursory glance at the complicated directions, frequently attended by a strange mixture of Hebrew and English characters, will suffice to explain the confusion created in the mind of the average worshiper. These directions have "the New Moon" instead of *Rosh Hodesh*, "Pentecost" instead of *Shavuoth*, "Tabernacles" instead of *Sukkoth*, "the Eighth Day of Solemn Assembly and the Rejoicing of the Law" instead of *Shemini Atsereth and Simhath Torah*, "the Ten Days of Penitence" instead of *between Rosh Hashanah and Yom Kippur*. During the High Holyday period one is misdirected into reciting twenty instead of the prescribed nineteen

¹ De Sola Pool, *The Kaddish*, page 60.

benedictions of the *Shemoneh Esreh*. Instructed to add the special paragraph בְּסֶפֶר הַיָּיִם, he is puzzled by the improper arrangement of the text so that he combines two variant formulas and says: "Blessed art thou . . . Author of peace" and "Blessed art thou . . . who blessest thy people with peace." As many as forty-five cumbersome words are employed merely to indicate that שְׁהַיְיָ is omitted from the *Kiddush* on the last two nights of *Pesah*. The direction is phrased obscurely enough to perplex the reader whenever he recites the *Kiddush* for festivals. The well-known blessing over cakes and pastry bears a heading of no less than twenty-two words such as "the five species of grain . . . oats and spelt." What does it all mean? The answer can be put in one word: confusion. As a result of poor arrangement and inadequate instructions, comparatively few worshipers ever succeed in properly reciting the full *Musaf* for *Hol ha-Mo'ed Sukkoth*.

Some translators, unfortunately, have failed in their task of making intelligible the meaning of the prayers. In their carelessness, they have imitated the antiquated versions of the Bible that abound in phrases like "yielded up the ghost" instead of *died*, and filled the Siddur with a mass of words which convey little meaning to the mind of the modern Jew. The general complaint that "we do not understand what we say" is an indictment against many translations of the Siddur.

"Bible English" has inevitably hindered many from gaining a wholesome appreciation of the Siddur. If translation is to facilitate a proper understanding of the original, it must be freed from archaic forms like this: "Thou sawest the afflictions of our fathers . . . and heardest their cry . . . and shewedst signs and wonders." Unquestionably irritating are expressions such as "he gathereth the outcasts of Israel"; "he hath lifted up a horn for his people"; "as for me, in the abundance of thy lovingkindness will I come into thy house." To the modern reader, *dispersed* is undoubtedly better

than "outcasts," and *raised the strength* more idiomatic than "lifted up a horn." Since the future tense in Hebrew often denotes repeated acts in the present, the correct form is *by thy abundant grace I enter thy house*. **אָנִי אָבֹא** simply means *I enter*. The circumlocution "and as for me," repeated four times in **מֵה-טָבוֹ**, is not implied in **וְאֲנִי**.

The fault of some translations is their literalness. Good translators should seek to make the original as clearly understood as possible; they cannot avoid being also interpreters. Words should be translated according to their context. It is decidedly wrong to use invariably the same English word to represent the same Hebrew word. Utterly misleading is a rendering such as "precious in the sight of the Lord is the death of his saints" (Psalm 116:15). The adjective **יָקָר** in this verse does not mean "precious" but *grievous*. The verb **אָפַף** is not restricted to one connotation only and does not always mean "to gather." Thus, **וְאִסְפָּתוּ אֶל תּוֹךְ בֵּיתֵךְ** (Deuteronomy 22:2) signifies *you shall take it home*, and **אִסְפֵּה יָדְךָ** (I Samuel 14:19) means *withdraw your hand*. Hence, the rendering "he gathered up his feet into the bed" (Genesis 49:33) is more ludicrous than authentic.

Every student of Hebrew knows that **בֶּן** is not always the equivalent of *a son*. It frequently denotes age, membership in a definite class, or the possession of some quality. Similarly, **אִישׁ** and **בַּעַל** are often used interchangeably to characterize a person. Thus, **אִישׁ לָשׁוֹן** (Psalm 140:12) means *a slanderer*, and **אִישׁ מִלְחָמָה** (Exodus 15:3) *a warrior*. Hence, the rendering "the Lord is a man of war" is erroneous and nothing short of sacrilegious. "The children of thy covenant" is a mistranslation for *thy people of the covenant*. The term **בֶּן מִצְוָה** is applied in the Talmud to every adult Israelite in the sense of *man of duty* and not "son of the commandment."¹ Similarly, **בֶּן דְּעֵת** is the counterpart of **אִישׁ דְּעֵת**

¹ Baba Metsi'a 96a.

and signifies *a sensible man*. A telling argument against literalness is the awkward rendering of four Hebrew words (גָּאֵלוֹ מִיָּד חָזַק מִמֶּנּוּ): “and redeemed him from the hand of him that was stronger than he” (Jeremiah 31:10), meaning *he saved him from a stronger power*. This is typical of what has crept into the Siddur’s translation as a result of copying from men unfamiliar with idiomatic Hebrew.

Herder, the famous poet and philosopher of the 18th century, declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original. This statement is applicable to all biblical poetry, which is highly figurative and does not readily lend itself to translation. “Let his horn be exalted”; “that my glory may sing praise unto thee . . .” What precisely can these convey to the English reader? The term “horn” in Hebrew frequently signifies strength or dignity. The word “glory” is occasionally used to denote soul.

In examining the translations of the Siddur one encounters expressions like “As for me, may my prayer unto thee be in an acceptable time” instead of *I offer my prayer to thee at a time of grace*, alluding to the time of public worship.¹ “The habitation of thy house,” as redundant as “the tent of my house” (Psalm 132:3), simply means *thy abode* (בֵּית-מְעוֹן בַּיִת). “Answer me in the truth of thy salvation” hardly makes any sense. Proper translation would give *answer me with thy saving truth*. The word “truth” is often identical with mercy and kindness; for example, “thy kindness and thy truth shall ever preserve me” (Psalm 40:12).

In the opening sentence of the *Kedushah* one is puzzled by “the mystic utterance,” a mistranslation of שִׁיחַ סוּד.² The reference is of course to the phrase *holy, holy, holy*, chanted by the assembly of angels in the vision of Isaiah. The word סוּד occurs here and

¹ Berakhoth 8a. ² Compare the Sephardic version of the *Kedushah*.

there in the sense of *council, assembly*, and has nothing to do with mystery.¹ סוד שְׂרָפֵי קָדֶשׁ in the *Kedushah* is the equivalent of סוד קְדוּשָׁה in Psalm 89:8. Similarly, in the *Hymn of Glory* “the mystic utterance of thy servants” should be corrected to *amidst thy servants*.

The famous poem *Adon Olam* celebrates the eternity of God, and yet the initial phrase אֲדוֹן עוֹלָם is invariably translated “Lord of the universe” instead of *Eternal Lord*. The terms חַגִּים and זְמַנִּים are frequently used synonymously in the sense of *festivals*, and yet זְמַן חֵרֻתֵנוּ is generally rendered “the Season of our Freedom” instead of *our Festival of Freedom*. גְּרֵי הָאֲדָרָק means *the true proselytes*, that is, those who have accepted Judaism out of inner conviction; it does not mean “strangers of righteousness” or “prose-lytes of righteousness.” הַמִּיְחַדִּים בְּתֵי כְּנִסְיוֹת signifies *who dedicate synagogues*, and not “who unite to form synagogues.”²

The oft-repeated “Blessed be the name of his glorious kingdom” is incorrectly translated. Equally incorrect is “Blessed be his name, whose glorious kingdom” or “Blessed be his glorious kingdom.” *His glorious Majesty*—God himself—is here the object of praise, and not his kingdom. The response בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ, which was used in the Temple in place of Amen,³ is the equivalent of the *Kaddish* response הֵא שְׁמֵהּ רַבָּא מְבָרַךְ (“may his great name be blessed”).⁴ שֵׁם כְּבוֹד מְלְכוּתוֹ connotes *His Majesty the King*, a circumlocution for the name of God and similar to שֵׁם כְּבוֹדוֹ (Psalm 72:19).

Translators have rendered the *Modim* passage variously: “We give thanks unto thee, for thou art . . . the God of our fathers for ever and ever”; “We acknowledge thee that thou art the Lord our God to all eternity and God of our fathers”; “We thankfully acknowledge thee . . . our fathers’ God to all eternity.” Closer in-

¹ Genesis 49:6; Psalms 89:8; 111:1; Jeremiah 15:17. ² Singer, *Daily Prayer Book*, page 152. ³ Ta’anith 16b. ⁴ Compare Daniel 2:20. Targum Yerushalmi (Deuteronomy 6:4) interchanges the two formulas.

spection shows that this sentence is based on Psalm 79:13 and should read: *We ever thank thee, who art the Lord our God and the God of our fathers.* Unaware that the phrase "evening, morning and noon" refers to the three daily services, they have construed it as if it were a dangling modifier of another phrase. Correctly translated, the third sentence of *Modim* ought to read: *In every generation we will thank thee . . . evening, morning and noon.* Others apparently thought that the original text was in need of some repair, so they paraphrased it: "We thank thee . . . for the wonderful gifts which thou dost dispense unto us morning, noon, and night."

There are translators who indulge in periphrastic and verbose locutions like "in the flowering of thy saving power gives life"; "even as in the prophet's vision the choir of holy Seraphim in triple consecration call with sweet word one unto another." A good translation ought to be authentic and free from deceptions. One must not read into the original what is not there. No new poetry should be introduced into the Siddur presumably as the translation of the Hebrew text. The meaning ought to be preserved as close to the original as possible. The poem "Rock of Ages," for example, is certainly not a translation of the familiar *Hanukkah* hymn *Ma'oz Tsur*.

The Siddur contains prayer-poems which should be annotated but not translated. Such are the *הַשְּׁעוּנֹת*, replete with historical and midrashic allusions and constructed in an involved poetic fashion. They comprise many intricate acrostics and a variety of Hebrew synonyms which, if translated, are likely to create a wrong impression and confuse the reader. One of these prayer-poems is composed of an interesting alphabetic list of twenty-two Hebrew synonyms for the Temple; another presents an alphabetic description of Israel's qualities; a third enumerates types of locusts and destructive forces of nature mentioned in the Bible. It may well be

said that the editions that have included the available English translation of the *Hoshanoth* have not been enhanced by it. The *Hoshanoth* can be appreciated only in the Hebrew.

III

The present edition of the complete Siddur abides by the wise counsel of Rabbi Judah of Regensburg, who wrote in the twelfth century: "He who copies a prayerbook . . . ought to copy every recurrent passage to the end, thereby dispensing with the worshiper's need of searching for it . . ." ¹ In this volume each of the services is arranged as a completely integrated unit so that the worshiper is not called upon to search from page to page and to commute from reference to reference. The directions are explicit, brief and to the point. The traditional text is left intact, carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks.

Festival services such as *Tal* and *Geshem*, *Akdamuth* and *Hoshanoth*, have been included in this edition in view of the fact that copies of the special prayerbooks for *Pesah*, *Shavuoth* and *Sukkoth* are not always available in sufficient numbers. On the other hand, portions of the High Holyday services have not been made part of this edition. Their inclusion is unwise and even misleading; because of their wide range and variety, the prayers recited on *Rosh Hashanah* and *Yom Kippur* are properly situated in the *Maḥzor* and should not be embodied in the regular daily Siddur.

Obvious errors found in current editions of the Siddur have been removed. Instead of לְקָל, the variant וְקָל has been adopted as the correct reading in the fifth verse of *Yigdal*.² This verse is the poetic counterpart of Maimonides' fifth principle that the Creator is the only one to whom it is proper to address our prayers; hence,

¹ Sefer Ḥasidim, 881. ² The curious statement in the Jewish Encyclopedia that the poet devoted eight years to improving and perfecting the excellent poem *Yigdal* is based on a misunderstanding of a Hebrew passage quoted by S. D. Luzzatto (see my article in *השנה ליהודי אמריקה*, 1946, page 335).

it is wrong to translate here: "To every creature he teacheth his greatness and his sovereignty." Through the change of a single character (וְכָל in place of לְכָל), the fifth verse of *Yigdal* corresponds exactly to the fifth principle of faith formulated by Maimonides: *Every creature must declare his greatness and his kingship*; that is, everyone must pray to God.

In the Baraitha of Rabbi Ishmael, enumerating the thirteen principles upon which the talmudic exposition of the Bible is based, the ninth principle as well as the tenth contains the word אָחַר and not אָחָד. The correct reading is found on the first page of *Sifra* and in some rare *Siddurim*, thus: כל דבר שהיה בכלל ויצא מן הכלל . . . כל דבר שהיה בכלל ויצא מן הכלל הכלל לטעון טען אחר שהוא כענינו . . . כל דבר שהיה בכלל ויצא מן הכלל לטעון טען אחר שלא כענינו.

לְעֵלָּא לְעֵלָּא, the phrase used in the *Kaddish* during the High Holyday period, is a reproduction of the Targum on מְעֵלָּה מְעֵלָּה (Deuteronomy 28:43). Though it means *higher and higher*, it is analogous to all adverbs which are repeated without the use of a conjunction for the purpose of intensification and emphasis; examples: מְאֹד מְאֹד, מְטָה מְטָה, מְעֵט מְעֵט, סְבִיב סְבִיב. In none of these instances does the Targum add the letter ו as a conjunction.

The phrasing וְלֵעוֹלָם לֹא נִבּוֹשׁ כִּי בָּךְ בְּטַחְנוּ in the *Shemoneh Esreh* corresponds to אֵל אֲבוֹשָׁה לְעוֹלָם in Psalm 71:1. It means *may we never come to shame, for in thee we trust*. This reading has been adopted here on the basis of *Mahzor Vitry* (page 67) and the Sephardic editions. Additional support for this reading is offered by the expression שְׁלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד in the grace recited after meals.

In the prayer הוּא יִפְתַּח לְבַנּוּ, וּבֵא לְצִיּוֹן, the correct reading . . . הוּא יִפְתַּח לְבַנּוּ . . . (‘‘may he open our heart . . . to do his will’’) is found in the Spanish Siddur. The reading וְלַעֲשׂוֹת (‘‘and to do’’) is the result of a dittography; that is, the last letter of the preceding word has been erroneously repeated.

In the *Zemiroth*, or Sabbath Hymns, the following necessary emendations have been made. In *Yah Ribbon*, the phrase שְׂפֵר לְהַחֲרִיב קְדָמִי is borrowed from Daniel 3:32 and signifies *it is my pleasure to declare*. The variants שְׂפִיר קְדָמָךְ and לְהַחֲרִיב קְדָמָךְ are without basis. עַד אַנָּה תוֹדִיחַ נַפֶּשׁ ("how long will you torment a soul") is taken from Job 19:2. The author of בְּרוּךְ אַל עָלֶיךָ undeniably employed תוֹדִיחַ as a verb, exactly as in the biblical phrase, and did not coin a new noun תוֹדִיחַן.

In the grace, the phrase הִנֵּה לָנוּ הִנֵּיחַ has been corrected to הִנֵּחַ לָנוּ, a reading based on several texts, including those of Saadyah Gaon and of Maimonides.¹ The use of הִנֵּיחַ as an imperative in the singular is an obvious error.

Rabbi Jacob Emden of the 18th century called attention to a printer's error in the case of the parenthetical clause, "Our God and God of our fathers, be pleased with our rest," inserted in the passage וְהִשְׂאֵנִי on festivals occurring on a Sabbath. Only the two words רְצֵה בְּמַנוּחֵינוּ ("be pleased with our rest") directly apply to the Sabbath; the address to God applies to the remainder of the passage as well and should not be inserted within parentheses.

Every effort has been exerted to make the new translation of the Siddur readily intelligible to the modern reader. Wherever necessary, an interpretive phrase has been inserted within square brackets, so that the student may apprehend the thought immediately. No pronouns have been capitalized, because the frequent use of capitals makes for confusion. The example of English Bibles has been followed in this respect. The pronouns *thou* and *thee* have been retained where they are addressed to God, since they convey a more reverent feeling than the common *you*. The diction has not been allowed to reach the level of everyday English in view of the exalted literary tone of the Siddur.

¹Baer, *Avodath Yisrael* (page 557), quotes the correct reading from Saadyah Gaon, Maimonides and others, but decides against it because he misreads הִנֵּחַ in place of הִנֵּיחַ.

The following parallel columns will illustrate the difference between the old English translation and the new. The extracts for comparison are taken from the grace after meals.

THE NEW TRANSLATION

Blessed art thou . . . who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures.

Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou sustainest all, doest good to all, and providest food for all . . .

We thank thee . . . for having given a lovely and spacious land to our fathers as a heritage . . . for thy covenant . . . for the life, grace and kindness thou hast bestowed on us; and for the sustenance thou grantest us continuously.

May the Merciful One bless . . . their entire family and all that is theirs. May he bless all alike with a perfect blessing even as our forefathers . . . were blessed in every way.

THE OLD TRANSLATION

Blessed art thou . . . who feedest the whole world with thy goodness, with grace, with loving kindness and tender mercy; thou givest food to all flesh.

Through thy great goodness food hath never failed us; O may it not fail us for ever and ever for thy great name's sake, since thou nourishest and sustainest all beings, and doest good unto all, and . . .

We thank thee . . . because thou didst give as an heritage unto our fathers a desirable, good and ample land . . . as well as for thy covenant . . . the life, grace and loving kindness which thou hast vouchsafed unto us, and for the food wherewith thou dost constantly feed and sustain us on every day, in every season, at every hour.

May the All-merciful bless . . . them, their household, their seed and all that is theirs, us also and all that is ours, as our fathers . . . were blessed each with his own comprehensive blessing; even thus may he bless all of us together.

Here and there new interpretations have been given to biblical passages. The usual translation of Song of Songs 5:8, for example, is not satisfactory. It reads: "If you find my beloved, what will ye tell him? that I am love-sick." This has been corrected to read: *If you find my beloved, do not tell him that I am love-sick.* Thus, the word **מָה** has been rendered in the sense of *not*. In the Arabic, the same particle is constantly used as a negative. Similarly, **מָה תַעֲרִירוּ אִם תַעֲרִירוּ וְאִם תַעֲרִירוּ אֶת הָאֲהָבָה**, being the exact counterpart of **אִם תַעֲרִירוּ וְאִם תַעֲרִירוּ אֶת הָאֲהָבָה** (Song of Songs 2:7; 8:4) is here translated: *Do not stir up, do not rouse love; that is, it must come spontaneously.*

Where a given verse is quoted for homiletical purposes, the entire passage would lack coherence should that verse be translated literally. For instance, the phrase **לְמַעַן צְדָקוֹ** (Isaiah 42:21) literally refers to God's righteousness, but in a Mishnah passage it is taken as an allusion to the potential righteousness of Israel. Hence, the biblical verse cited by Rabbi Hananya ben Akashya has been translated here: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious" (page 484).

The benedictions are phrased essentially in biblical style. "Blessed art thou, O Lord" is a phrase borrowed from Psalm 119:12, while "King of the universe" is taken from Jeremiah 10:10. Since the verb **בָּרַךְ** originally connotes *to bend the knees*, that is, to worship (Psalm 95:6), it would certainly be better to translate **אֲתָה בָּרוּךְ אֲתָה** *worshipped art thou*; but this would be too much of a deviation from the long established "blessed art thou." Abrupt transitions from the second person to the third person occur in the benedictions as in all biblical poetry. English syntax, on the other hand, does not tolerate such transitions. For this reason, the benedictions must be rendered consistently in the second person.

A running commentary has been provided in the present edition of the Siddur to explain various points of interest. Without accompanying illustrations even the best and most lucid translation

cannot make clear, for example, the well-known tannaitic passage that lists the thirteen principles upon which the talmudic interpretation of the Bible is based. Included in the Siddur in order to complete the daily minimum of study required of every Jew, they are on the lips of countless worshippers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to make out its meaning.

Designed for laymen, the footnotes are written in non-technical style and contain no abbreviations. To save space they include references only to original sources which do not bear long titles. Great authorities like Amram Gaon, Saadyah Gaon, Rashi, Maimonides and their works on the Siddur are mentioned only on rare occasions. The footnotes embody illuminating information derived from a wide range of commentaries and works of scholars like Abrahams, Baer, Berliner, Dembitz, Elbogen, Finkelstein, Friedlander, Ginzberg, Heidenheim, Idelsohn, Pool, and Yaavets. Each note begins with a Hebrew catchword, and is so worded that anyone can readily find the explanation he seeks.

The biblical references at the bottom of the English pages serve to indicate the central source of whatever has gone into the composition of the Siddur. The biblical phrases and expressions woven into the texture of the liturgical poems are indicated in the notes which, at the same time, contain biographical sketches of the authors.

It is hoped that a better and more widely disseminated understanding of our religious resources will result from this edition. It remains only to emphasize that such an inspiring book as the Siddur does not become the real possession of a person unless its contents are impressed upon his mind and influence his everyday life.

PHILIP BIRNBAUM

January, 1949.

שחרית לילדים

Upon awakening in the morning:

מוֹדָה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם, שֶׁהַחֲזַרְתָּ בִּי נְשָׁמָתִי
בְּחַמְלָה; רַבָּה אֱמוּנָתְךָ.

When washing the hands:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

When putting on the *arba kanfoth*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוַת צִיצִית.

When dressed:

תּוֹרָה צְנוּה לָנוּ מִשָּׁה, מוֹרְשָׁה קְהֵלֶת יַעֲקֹב. בְּרִבּוֹת יַחֲלוּ
עַל רֵאשִׁי. שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ, וְאַל תַּטֵּשׁ תּוֹרַת אֲמֹנָה.
תּוֹרָה תְּהִי אֱמוּנָתִי, וְאַל שִׁדֵּי בַּעֲזָרְתִּי. אַל מֶלֶךְ נֶאֱמָן. שְׁמַע
יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם
וָעֶד. וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.
לִישׁוּעָתְךָ קִנִּיתִי, יי.

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתֵי מוֹדֵבֵר מִרְמָה. פֶּתַח לְבִי
בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. יְהִי לְרָצוֹן אֲמַרִי פִי וְהִגִּינוֹן
לְבִי לְפָנֶיךָ, יי, צוּרִי וְגוֹאֲלִי.

לנו (Deuteronomy 33:4) is the first Hebrew verse which a father is directed to teach his child at a very early age (Sukkah 42a; Maimonides, *Talmud Torah* 1:6). Although the child is held to be free from religious duties, his father is required to make him amenable to them.

MORNING PRAYER FOR CHILDREN

Upon awakening in the morning:

I render thanks to thee, everlasting King, who hast mercifully restored my soul within me; thy faithfulness is great.

When washing the hands:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

When putting on the arba kanfoth:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tsitsith.

When dressed:

The Torah which Moses handed down to us is the heritage of the community of Jacob. May blessings rest on my head. Hear, my son, your father's instruction, and reject not your mother's teaching. The Torah shall be my trust, and the Almighty my help. God is a faithful King. Hear, O Israel, the Lord is our God, the Lord is One. Blessed be the name of his glorious majesty forever and ever. You who cling to the Lord are all alive today. For thy salvation I hope, O Lord.

My God, guard my tongue from evil, and my lips from speaking falsehood. Open my heart to thy Torah, that my soul may follow thy commands. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

בְּרִבּוֹת הַשְּׁחַר

Upon entering the synagogue:

מָה טָבוּ אֱהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֵיךָ יִשְׂרָאֵל. וְאֲנִי בָרַב
חֲסִדֶיךָ אָבָא בֵּיתְךָ, אֲשֶׁתְּחִוָּה אֶל הַיִּכַּל קֹדֶשְׁךָ בִּירְאָתְךָ. יי,
אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאֲנִי אֲשֶׁתְּחִוָּה
וְאֶבְרָעָה, אֶבְרָכָה לְפָנַי יי עֲשֵׂי. וְאֲנִי תְּפַלְתִּי לְךָ, יי, עֵת רְצוֹן;
אֱלֹהִים, בְּרַב-חֲסִדֶיךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶיךָ.

סֵדֶר עֲטִיפַת טְלִית

Before putting on the *tallith*:

בְּרַכֵּי נַפְשִׁי אֶת יי; יי אֱלֹהֵי, נִדְרָלְתָּ מְאֹד, הוֹד וְהַדָּר לְבִשְׁתָּ.
עֲטָה אֹזֶר בְּשִׁלְמָה, נוֹטָה שָׁמַיִם בִּירִיעָה.
הֲנִי מִתְעַטֵּף בְּטְלִית שֶׁל צִיצִית כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי,
בְּפִתּוֹב בַּתּוֹרָה: וְעָשׂוּ לָהֶם צִיצִית עַל פְּנֵי בְּגָדֵיהֶם לְדַרְתָּם.
וּכְשֶׁם שְׂאֲנֵי מִתְכַּסֶּה בְּטְלִית לְעוֹלָם הַזֶּה, כֵּן תִּזְכֶּה נַשְׁמַתִּי
לְהִתְלַבֵּשׁ בְּטְלִית נְאֻה לְעוֹלָם הַבָּא בְּגוֹן עֲדוֹן. אָמֵן.

הלך are interpreted in the Talmud (Sanhedrin 105b) to refer to synagogues and schools. *עַת רְצוֹן* is taken to mean the time of public worship (Berakhoth 8a).

ציצית is a continual reminder of our obligation to keep God's commands. The purple-blue thread (פְּתִיל תְּכֵלֶת) entwined in the *tsitsith* was originally its chief distinction. When, however, it became impossible to procure the special dye required, it was made permissible to use white threads alone. Why blue? "Because this color resembles the sea, the sea resembles the sky . . ." (Mena-both 43b).

Four threads are taken, of which one (the *shammash*) is considerably longer than the rest, for each of the four corners of the *tallith*. The four threads are drawn through a small hole or eyelet and the ends brought together. A double knot is tied close to the margin of the *tallith*; the *shammash* is then

PRELIMINARY MORNING SERVICE

Upon entering the synagogue:

How goodly are your tents, O Jacob, your habitations, O Israel!
By thy abundant grace I enter thy house; I worship before thy holy shrine with reverence. O Lord, I love thy abode, the place where thy glory dwells. I will worship and bow down; I will bend the knee before the Lord my Maker. I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

PUTTING ON THE TALLITH

Before putting on the tallith:

Bless the Lord, O my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain.²

I am enwrapping myself in the fringed garment in order to fulfill the command of my Creator, as it is written in the Torah: "They shall make fringes for themselves on the corners of their garments throughout their generations."³ Even as I cover myself with the tallith in this world, so may my soul deserve to be robed in a beautiful garment in the world to come, in Paradise. Amen.

twisted tightly 7 times round the remaining 7 threads, and another double knot is tied; then round 8 times, and a double knot; then round 11 times, and a double knot; and finally round 13 times, and a double knot. 7 and 8 = 15 equals the numerical value of ה', 11 = ה"ה, and 13 = אחד, meaning: The Lord is One. Furthermore, the numerical value of the word ציצית is 600, which with the 8 threads and the 5 knots makes a total of 613, the exact number of the positive (248) and negative (365) precepts of the Torah. This explains the talmudic statement that the wearing of the *tsitsith* is of equal merit with the observance of the whole Torah (Nedarim 25a).

¹ Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14. ² Psalm 104:1-2. ³ Numbers 15:38.

When putting on the *tallith*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךָ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

תהלים לו, ח-יא

מִה יִקָּר חֲסִדְךָ, אֱלֹהִים, וּבְנֵי אָדָם בְּצֵל בְּנִפְיָךְ יַחֲסִיּוּן.
יְרִינְ מִדָּשָׁן בֵּיתְךָ, וְנַחַל עֲדֻנְיָךְ תִּשְׁקָם. כִּי עִמָּךְ מְקוֹר חַיִּים,
בְּאוֹרְךָ נִרְאָה אֹר. מִשֶּׁךְ חֲסִדְךָ לִידְעִיךָ, וְצַדִּיקְתָּךְ לִישְׁרֵי לֵב.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, שֶׁתֵּהֵא
חֲשׂוּבָה מִצְוֹת צִיצֵת זֶה כְּאֵלֹו קִנְיָתְיָךְ בְּכֹל פְּרֻטְיָךְ וְדִקְדּוּקְיָךְ
וְכוֹנְנוּתְיָךְ וְתִרְנֵג מִצְוֹת הַתְּלוּיִם בְּה. אָמֵן סְלָה.

סֵדֶר הַנְּחַת תְּפִלִּין

Meditation before putting on the *tefillin*

הֲנִי מְכוֹן בְּהַנְּחַת תְּפִלִּין לְקִיָּם מִצְוֹת בּוֹרְאֵי שְׁצִוָּנוּ לְהַנִּיחַ
תְּפִלִּין, בְּכַתּוּב בַּתּוֹרָה: וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפֹּת
בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פְּרָשִׁיּוֹת אֱלֹו: שְׁמַע, וְהָיָה אִם שָׁמַע,
קִדְּשׁ, וְהָיָה כִּי יִבְיֹאֵךְ, שְׁיִשׁ בָּהֶם יַחֲדוּ וְאַחֲדוּתוֹ יִתְּבַרְךָ שְׁמוֹ
בְּעוֹלָם; וְשִׁנְזָכֹר נְסִים וּנְפִלְאוֹת שְׁעָשָׂה עִמָּנוּ בְּהוֹצִיאֹו אוֹתָנוּ

The *tallith*, known as *של ראש* (head-phyllactery) and *של יד* (hand-phyllactery), are made of the skins of clean animals. *Shel rosh* consists of four compartments containing four separate strips of parchment on which are written four biblical passages (Exodus 13:1-10, 11-16; Deuteronomy 6:4-9 and 11:13-21). *Shel yad* consists of a single compartment, and contains the same four passages written in four parallel columns on a single piece of parchment. *Shel rosh* has on the outside two *shins* (ש), one with three strokes being to the right of the wearer, and one with four strokes to the left. The *shin* together with the letters formed by the knots of the two straps make up the letters of *שדי* (Almighty). The seven strokes of the two *shins* equal the number of times the *retsuah* is wound around the arm.

There was a difference of opinion between Rashi and his grandson Rabbi Jacob ben Meir (*Rabbenu Tam*) as to the order in which the four biblical se-

When putting on the tallith:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to enwrap ourselves in the fringed garment.

Psalm 36:8-11

How precious is thy kindness, O God! The children of men take refuge in the shadow of thy wings. They have their fill of the choice food of thy house, and thou givest them drink of thy stream of delights. For with thee is the fountain of life; by thy light do we see light. Continue thy kindness to those who know thee, and thy righteousness to the upright in heart.

May it be thy will, Lord our God and God of our fathers, that my observance of this precept of *tsitsith* be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

PUTTING ON THE TEFILLIN

Meditation before putting on the tefillin

By putting on the tefillin I intend to fulfill the command of my Creator, who has commanded us to wear tefillin, as it is written in the Torah: You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.¹ The tefillin contain four sections of the Torah² which proclaim the absolute unity of God, blessed be his name, and remind us of the miracles and wonders which he did for us when he brought us out from

lections should be arranged and inserted in the compartments of the *tefillin*. We follow the opinion of Rashi. However, some people wear two types of *tefillin*, prepared according to Rashi and according to *Rabbenu Tam*, in order to be certain of performing their duty properly.

The *tefillin* are not worn on Sabbaths and festivals because, like the *tefillin*, Sabbaths and festivals are themselves regarded as signs of the covenant relation between God and Israel.

... *הנני מכין* is derived from the Siddur of Rabbi Isaiah Horowitz (1555-1630), author of *שני לוחות הברית* (ש"ה). This meditation contains the thought that by wearing the *tefillin* on the head and near the heart we are made conscious of our duty to employ our thoughts and emotions in the service of God.

¹ Deuteronomy 6:8. ² Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10; 11-16.

ממצָרִים, וְאֲשֶׁר לוֹ הִפְּחַ וְהִמְשִׁלָּה בְּעֵלְיוֹנִים וּבַתְּחִתּוֹנִים
 לַעֲשׂוֹת בָּהֶם בְּרָצוֹנוֹ. וְצָנְנוּ לְהַנִּיחַ עַל הַיָּד לְזִכְרוֹן זְרוּעוֹ
 הַנְּטוּיָה; וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעֲבֵד בְּזֶה תַּאֲזוֹת וּמַחְשָׁבוֹת לְבָנוּ
 לַעֲבוֹדָתוֹ, יִתְבַּרְךָ שְׁמוֹ; וְעַל הָרֹאשׁ נֶגֶד הַמֶּחֶם, שֶׁהַנְּשָׁמָה
 שְׂבָמְחִי עִם שְׂאֵר חוּשֵׁי וּכְחוּמֵי כָּלֶם יִהְיוּ מְשַׁעֲבָדִים לַעֲבוֹדָתוֹ,
 יִתְבַּרְךָ שְׁמוֹ. וּמִשְׁפַּע מִצְּנוֹת תְּפִלִּין יִתְמַשֵּׁךְ עָלַי לְהִיּוֹת לִי חַיִּים
 אֲרָכִים וְשִׁפְעַ קֹדֶשׁ וּמַחְשָׁבוֹת קְרוֹשׁוֹת, בְּלִי הִרְהוּר חֲטָא וְעוֹן
 כָּלֵל, וְשִׁלָּא יִפְתָּנוּ וְלֹא יִתְנַרֶּה בָּנוּ יָצָר הָרָע, וְיַנְיְהֵנוּ לַעֲבוֹד
 אֶת יי בְּאֲשֶׁר עִם לְבַבְנוּ. אָמֵן.

When placing the *tefillin* on the left arm:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִכֵּה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצָנְנוּ לְהַנִּיחַ תְּפִלִּין.

When placing the *tefillin* on the forehead:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִכֵּה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצָנְנוּ עַל מִצְּנוֹת תְּפִלִּין.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
 וּמַחְכְּמָתָה, אֵל עֲלִיוֹן, תִּאֲצִיל עָלַי, וּמִבִּינְתָה תְּבִינֵנִי;
 וּבַחֲסֵדְךָ תַּגְדִּיל עָלַי, וּבִגְבוּרָתְךָ תִּצְמִית אִיְבֵי וְקָמִי; וְשָׁמֹן
 הַטּוֹב תַּרְיֵק עַל שִׁבְעָה קַנֵּי הַמְּנוּרָה לְהַשְׁפִּיעַ טוֹבָךָ
 לְבְרִיּוֹתֶיךָ. פּוֹתַח אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.

When winding the *retsuah* three times round the middle finger:

וְאֲרֻשְׁתֶּיךָ לִי לְעוֹלָם, וְאֲרֻשְׁתֶּיךָ לִי בְּצַדֶּךָ וּבְמִשְׁפָּט וּבְחֻסֶּד
 וּבְרַחֲמִים. וְאֲרֻשְׁתֶּיךָ לִי בְּאַמִּוּנָה, וְיִרְדַּעַת אֶת יי.
 וְיִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּהְיֶה

תְּפִלִּין is taken from הקדש, a kabbalistic commentary on the *Siddur* by Moses Albas (sixteenth century), who lived in northwest Africa.

Egypt, he who has the power and the dominion over the heavenly and the earthly creatures to deal with them as he pleases. He has commanded us to wear tefillin on the arm in memory of his outstretched arm; opposite the heart, to intimate that we ought to subject our heart's desires and designs to the service of God, blessed be he; and on the head opposite the brain, to intimate that the mind which is in the brain, and all senses and faculties, ought to be subjected to his service, blessed be he. May my observance of the tefillin precept bring me long life, holy inspiration and sacred thoughts, and free me from any sinful reflection whatever. May the evil impulse never tempt us, but leave us to serve the Lord as our heart desires.

When placing the tefillin on the left arm:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear tefillin.

When placing the tefillin on the forehead:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the precept of tefillin.

Blessed be the name of his glorious majesty forever and ever.

Supreme God, thou wilt imbue me with thy wisdom and thy intelligence; in thy grace thou wilt do great things for me; by thy might thou wilt cut off my foes and my adversaries. Thou wilt pour the good oil into the seven branches of the *Menorah* so as to bestow thy goodness upon thy creatures. Thou openest thy hand, and satisfiest every living thing with favor.¹

When winding the retsuah three times round the middle finger:

I will betroth you to myself forever; I will betroth you to myself in righteousness and in justice, in kindness and in mercy. I will betroth you to myself in faithfulness; and you shall know the Lord.²

May it be thy will, Lord our God and God of our fathers, that

קני המנורה symbolically represent the continents of the earth.

¹ *Psalm* 145:16. ² *Hosea* 2:21-22.

חַשׁוּבָה מִצְוַת הַנְּחִיחַת תְּפִלִּין זוֹ כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל פְּרֻטְיָהּ
וְדִקְדוּקֶיהָ וּבְגִזְוֹתֶיהָ וְתִרְיָ"ג מִצְוֹת הַתְּלוּיִם בָּהּ. אָמֵן סְלָה.

שמות יג, א-טז

וַיְדַבֵּר יי אֶל מֹשֶׁה לֵאמֹר: קִדְש־לִי כָּל בְּכוֹר, פֶּטֶר כָּל
רֶחֶם בְּבְנֵי יִשְׂרָאֵל, בְּאָדָם וּבַבְּהֵמָה, לִי הוּא. וַיֹּאמֶר מֹשֶׁה אֶל
הָעָם: זָכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם, מִבֵּית
עַבְדִּים, כִּי בַחֲזֶק יָד הוֹצִיא יי אֶתְכֶם מִזֶּה; וְלֹא יֵאָכֵל חֶמֶץ.
הַיּוֹם אַתֶּם יֹצְאִים, בְּחֹדֶשׁ הָאָבִיב. וְהָיָה כִּי יָבִיֵאֵד יי אֶל אֶרֶץ
הַכְּנַעֲנִי, וְהַחֲתִי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם
לֵאמֹר לְךָ, אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ, וְעַבְדְּתָה אֶת הָעַבְדָּה הַזֹּאת
בְּחֹדֶשׁ הַזֶּה. שִׁבְעַת יָמִים תֹּאכַל מִצֶּת, וּבַיּוֹם הַשְּׁבִיעִי חֹג לַיי.
מִצְוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים, וְלֹא יֵרָאֶה לְךָ חֶמֶץ וְלֹא יֵרָאֶה
לְךָ שָׂאֵר בְּכָל גְּבֻלְךָ. וְהִנְדַּת לְבַנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעַבּוֹר
זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. וְהָיָה לְךָ לְאוֹת עַל יָדְךָ,
וּלְזִכְרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יי בְּפִיךָ, כִּי בְיַד חֲזָקָה
הוֹצִיאָה יי מִמִּצְרַיִם. וְשִׁמְרַתְּ אֶת הַחֲקָה הַזֹּאת לְמוֹעֵדָה מִיָּמִים
יְמִימָה. וְהָיָה, כִּי יָבִיֵאֵד יי אֶל אֶרֶץ הַכְּנַעֲנִי, בְּאֲשֶׁר נִשְׁבַּע לְךָ
וְלְאַבְרָהָם, וְנִתְּנָה לְךָ. וְהַעֲבַדְתָּ כָּל פֶּטֶר רֶחֶם לַיי; וְכָל פֶּטֶר
שֹׁגֵר בַּהֶמָּה אֲשֶׁר יִהְיֶה לְךָ, הַזֹּכְרִים, לַיי. וְכָל פֶּטֶר חֲמֹר
תִּפְדֶּה בָשֶׂה, וְאִם לֹא תִפְדֶּה וְעַרְפָּתוֹ; וְכָל בְּכוֹר אָדָם בְּבִנְיָהּ
תִּפְדֶּה. וְהָיָה, כִּי יִשְׁאַלְךָ בְנֶךָ מָחָר לֵאמֹר מָה זֹאת, וְאָמַרְתָּ
אֵלָיו: בַּחֲזֶק יָד הוֹצִיאָנוּ יי מִמִּצְרַיִם, מִבֵּית עַבְדִּים. וַיְהִי כִּי
הִקְשָׁה פְרַעֲוָה לְשַׁלְּחָנוּ, וַיַּהֲרֹג יי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם,

my observance of this precept of tefillin be considered as if I fulfilled it with all its particulars, details and implications, together with the six hundred and thirteen precepts that are related to it. Amen.

Exodus 13:1-16

The Lord spoke to Moses, saying: "Consecrate all the first-born to me, whatever is first-born in Israel, of man or of beast, for it belongs to me."

Moses said to the people: "Remember this day, in which you came out of Egypt, out of a house of slavery; for by a strong hand the Lord brought you out of this place; no leavened bread shall be eaten. This day you are leaving, in the month of Abib. And when the Lord will bring you into the land of the Canaanite, the Hittite, the Amorite, the Hivvite, and the Jebusite, which he swore to your fathers he would give you, a land flowing with milk and honey, then you shall perform this service in this month: For seven days you shall eat unleavened bread, and on the seventh day there shall be a festival in honor of the Lord. Unleavened bread shall be eaten throughout the seven days; no leavened bread shall be seen in your possession, nor any leaven, anywhere in your territory. And you shall tell your son on that day, saying: This is on account of what the Lord did for me when I left Egypt. It shall serve you as a sign on your hand, and as frontlets between your eyes, so that the Lord's teaching may be ever in your mouth, for by a strong hand the Lord brought you out of Egypt. You shall observe this ordinance at its proper time from year to year.

"And when the Lord will bring you into the land of the Canaanite, as he swore to you and to your fathers, and will give it to you, you shall make over to the Lord whatever is first-born; all the firstlings of the young animals that you will have, the males, shall be the Lord's. Every firstling ass, however, you shall redeem with a lamb; but if you will not redeem it, then you shall break its neck; and every first-born son of yours you shall redeem. And when your son asks you in time to come: What does this mean? You shall tell him: By a strong hand the Lord brought us out of Egypt, out of a house of slavery; and when Pharaoh made difficulties about letting us go, the Lord slew every first-born in the

מבְּכוֹר אֲדָם וְעַד בְּכוֹר בְּהֵמָה, עַל בֶּן אֲנִי זָבַח לַיְי כָּל פֶּטֶר
 רָחֵם, הַזְכְּרִים, וְכָל בְּכוֹר בְּנֵי אֲפֹדָה. וְהָיָה לְאוֹת עַל יַדְכֶּה,
 וּלְטוֹשֶׁפֶת בֵּין עֵינֶיךָ, כִּי בְּחִזֶּק יָד הוֹצִיאָנוּ יְי מִמִּצְרַיִם.

בְּטָרְסִיכָל יִצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא.	לְעַת נַעֲשֶׂה בְּחַפְצוֹ כָּל
לְבַדּוֹ יִמְלוֹךְ נוֹרָא.	וְאַחֲרֵי בְּכָלוֹת הַכָּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹיָה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעִז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכָלִית
וְצוֹר תְּכָלִי בְּעֵת צָרָה.	וְהוּא אֱלֹהֵי וְחֵי גְּאֲלֵי
מְנַת בּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְגוֹס לִי
בְּעֵת אִישָׁן וְאֶעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחֵי
יְי לִי וְלֹא אִירָא.	וְעַם רוּחֵי נְנוּתֵי

נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ.	יִגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נַעֲלָם וְגַם אֵין סוּף לְאַחַדוֹתוֹ.	אֶחָד וְאֵין יָחִיד בְּיַחְדוֹ
לֹא נַעֲרֹךְ אֱלֹהֵי קִדְשָׁתוֹ.	אֵין לוֹ דְּמוּת הַגּוֹף וְאֵינוֹ גּוֹף
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.	קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא
יִזְרָה גְּדֻלָּתוֹ וּמְלֻכוֹתוֹ.	הֵנוּ אֲדוֹן עוֹלָם וְכָל נוֹצֵר

treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

ידל is a summary of the thirteen principles of faith formulated by Maimonides in his commentary on the Mishnah (Sanhedrin 10:1). This poem was composed by Daniel ben Judah of Rome (fifteenth century). One rhyme runs through all its thirteen lines, each of which consists of sixteen syllables. The variant reading וכל נוצר in the fifth line brings out the full meaning of Maimonides' fifth principle that God alone must be worshiped. יזרה is used

land of Egypt, the first-born of both man and beast; that is why I sacrifice to the Lord every first-born male animal, but I redeem all my first-born sons. This shall serve as a sign on your hand, and as frontlets between your eyes; for the Lord brought you out of Egypt by a strong hand."

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

YIGDAL

1. Exalted and praised be the living God!
 He exists; his existence transcends time.
2. He is One—there is no oneness like his;
 He's unknowable—his Oneness is endless.
3. He has no semblance—he is bodiless;
 Beyond comparison is his holiness.
4. He preceded all that was created;
 The First he is though he never began.
5. He is the eternal Lord; every creature
 Must declare his greatness and his kingship.

here in the sense of *יָסַר יָרֵד* (see Job 12:7-8; Psalm 145:6-12). In *Erubin 61a*, *יָרֵד* is taken as the equivalent of *יַחַד*.

שָׁפַע נְבוֹאָתוֹ נִתְּנוּ אֵל
 לֹא קָם בְּיִשְׂרָאֵל בְּמִשְׁחָה עוֹד
 תּוֹרַת אֱמֶת נִתַּן לְעַמּוֹ אֵל
 לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר
 אֲנִשֵּׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ.
 נְבִיא וּמְבִישׁ אֶת תְּמוּנָתוֹ.
 עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.
 דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ.
 מְבִישׁ לְסוּף דְּדָבָר בְּקִדְּמָתוֹ.
 נּוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ.
 לְפִדּוֹת מַחְבֵּי קִץ יְשׁוּעָתוֹ.
 בְּרוּךְ עֲרֵי עַד שֵׁם תְּהַלְתּוֹ.
 צוּפָה וְיודֵעַ סִתְּרֵינוּ
 גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ
 יִשְׁלַח לְקִץ יָמָיו מְשִׁיחָנוּ
 מֵתִים יִחְיֶה אֵל בְּרַב חֶסְדּוֹ

מסכת ברכות יא, א; ס, ב

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יִצַּר אֶת הָאָדָם
 בְּחֻקְמָה, וּבְרָא בּוֹ נְקִבִים נְקִבִים, חֲלוּלִים חֲלוּלִים. גְּלוֹי וְיָדוּעַ
 לִפְנֵי כֶּסֶף כְּבוֹדָךְ, שָׂאם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם
 אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ. בְּרוּךְ אַתָּה, יי, רוֹפֵא כָּל
 בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

וְהַעֲרַב־נָא, יי אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרַתְךָ בְּפִינוּ, וּבְפִי
 עַמּוּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמּוּךָ בֵּית
 יִשְׂרָאֵל, בְּלִנּוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְהָ. בְּרוּךְ אַתָּה,
 יי, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
 הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרַתּוֹ. בְּרוּךְ אַתָּה, יי, נּוֹתֵן הַתּוֹרָה.

6. His abundant prophecy he granted
To the men of his choice and his glory.
7. Never has there arisen in Israel
A prophet like Moses beholding God's image.
8. The Torah of truth God gave to his people
Through his prophet, his own faithful servant.
9. God will never amend, nor ever change
His eternal Law for any other law.
10. He inspects, he knows all our secret thoughts;
He foresees the end of things at their birth.
11. He rewards the godly man for his deeds;
He repays the evil man for his evil.
12. At time's end he will send our Messiah
To save all who wait for his final help.
13. God, in his great mercy, will revive the dead;
Blessed be his glorious name forever.

Talmud Berakhoth 11a; 60b

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, Lord our God, King of the universe, who hast formed man in wisdom, and created in him a system of veins and arteries. It is well known before thy glorious throne that if but one of these be opened, or if one of those be closed, it would be impossible to exist in thy presence. Blessed art thou, O Lord, who healest all creatures and doest wonders.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to study the Torah.

Lord our God, make the words of thy Torah pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our descendants and the descendants of thy people, the house of Israel, may all know thy name and study the Torah for its own sake. Blessed art thou, O Lord, who teachest the Torah to thy people Israel.

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples and given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

במדבר ו, כד-כו

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ. יִשָּׂא יי פָּנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

מאה א, משנה א; מסכת שבת קכו, א

אלו דברים שאין להם שעור: הפאה, והבכורים, והראיון,
ונמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל
פרותיהם בעולם הזה ותקונו קיימת לו לעולם הבא, ואלו
הן: כבוד אב ואם, ונמילות חסדים, והשקמת בית המדרש
שחרית וערבית, והכנסת אורחים, ובקור חולים, והכנסת
פלה, והלנת המת, ועיון תפלה, והבאת שלום בין אדם
לחברו; ותלמוד תורה כנגד כלם.

מסכת ברכות ס, ב

אלהי, נשמה שנתת בי שהורה היא. אפה בראתה, אפה
יצרתה, אפה נפחתה בי, ואפה משמרה בקרבי, ואפה עתיד
לשלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה
בקרבי מודה אני לפניך, יי אלהי ואלהי אבותי, רבון כל
המעשים, אדון כל הנשמות. ברוך אפה, יי, המחזיר נשמות
לפגרים מתים.

ברוך אפה, יי אלהינו, מלך העולם, אשר נתן לשכני בינה
להבחין בין יום ובין לילה.
ברוך אפה, יי אלהינו, מלך העולם, שלא עשני גוי.

מאה part of the crop which the owner was required to leave for the benefit of the poor (Leviticus 23:22). According to tradition, the minimum was one-sixtieth of the harvest (Mishnah Peah 1:2).

בכורים the earliest gathered fruits of the season brought to the Temple. **ראיון** The nature and value of the offering which all male Israelites were required to present at the Temple is not defined in Deuteronomy 16:16-17.

נמילות חסדים There is no fixed limit to personal service and charity to all men. *Gemiluth hasadim* includes every kind of help.

Numbers 6:24-26

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.

Mishnah Peah 1:1; Talmud Shabbath 127a

These are the things for which no limit is prescribed: the corner of the field, the first-fruits, the pilgrimage offerings, the practice of kindness, and the study of the Torah. These are the things of which a man enjoys the fruits in this world, while the principal remains for him in the hereafter, namely: honoring father and mother, practice of kindness, early attendance at the schoolhouse morning and evening, hospitality to strangers, visiting the sick, dowering the bride, attending the dead to the grave, devotion in prayer, and making peace between fellow men; but the study of the Torah excels them all.

Talmud Berakthoth 60b

My God, the soul which thou hast placed within me is pure. Thou hast created it; thou hast formed it; thou hast breathed it into me. Thou preservest it within me; thou wilt take it from me, and restore it to me in the hereafter. So long as the soul is within me, I offer thanks before thee, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed art thou, O Lord, who restorest the souls to the dead.

Blessed art thou, Lord our God, King of the universe, who hast given the cock intelligence to distinguish between day and night.

Blessed art thou, Lord our God, King of the universe, who hast not made me a heathen.

תלמוד תורה is one of the duties to which there is no prescribed limit. We are to engage in Torah study at all times. The readings from the Bible and the Talmud which form part of the morning service are meant to enable every Jew to have a daily share in the study of the Torah.

לשכוי בניה is taken from Job 38:36, where *שכוי* is derived from *שכה* ("to see"). According to Berakthoth 60b and Rosh Hashanah 26a, *שכוי* signifies "cock", that is, the bird which foresees the approaching day. The worshiper expresses his appreciation of nature's super-senses and the exact timing of animals, for there are many kinds of "knowingness" in which animals far surpass us by means of their exquisite ability to "feel" things.

ברוך אתה, יי אלהינו, מלך העולם, שלא עשני עבד.

Women say:

ברוך אתה, יי אלהינו, מלך
העולם, שעשני כרצונו.

Men say:

ברוך אתה, יי אלהינו, מלך
העולם, שלא עשני אשה.

ברוך אתה, יי אלהינו, מלך העולם, פוקח עורים.

ברוך אתה, יי אלהינו, מלך העולם, מלביש ערמים.

ברוך אתה, יי אלהינו, מלך העולם, מתיר אסורים.

ברוך אתה, יי אלהינו, מלך העולם, זוקף כפופים.

ברוך אתה, יי אלהינו, מלך העולם, רוקע הארץ על המים.

ברוך אתה, יי אלהינו, מלך העולם, שעשה לי כל צרכי.

ברוך אתה, יי אלהינו, מלך העולם, המבין מצערי גבר.

ברוך אתה, יי אלהינו, מלך העולם, אוזר ישראל בגבורה.

ברוך אתה, יי אלהינו, מלך העולם, עוטר ישראל בתפארה.

ברוך אתה, יי אלהינו, מלך העולם, הנותן ליעף כח.

ברוך אתה, יי אלהינו, מלך העולם, המעביר שנה מעיני

ותנומה מעפעפי.

ויהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרגילנו

בתורתך ודבקנו במצותיך; ואל תביאנו לא לידי חטא, ולא

לידי עברה ועון, ולא לידי נסיון, ולא לידי ביוז; ואל תשלט-

בנו יצר הרע; והרחיקנו מאדם רע ומחבר רע; ודבקנו ביצר

and the following two blessings are taken from Menahoth 43b. Men thank God for the privilege of performing many precepts which are incumbent only on male Israelites.

שעשני כרצונו is mentioned by David Abudarham (fourteenth century) as a recently introduced blessing to be recited by women.

הנותן ליעף כח is not derived from the Talmud but is found in Mahzor Vitry, the liturgical work which was compiled in the eleventh century by Rabbi Simḥah of Vitry, France, a pupil of Rashi.

Blessed art thou, Lord our God, King of the universe, who hast not made me a slave.

Men say:

Blessed art thou, Lord our God, King of the universe, who hast not made me a woman.

Women say:

Blessed art thou, Lord our God, King of the universe, who hast made me according to thy will.

Blessed art thou, Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, Lord our God, King of the universe, who clothest the naked.

Blessed art thou, Lord our God, King of the universe, who settest the captives free.

Blessed art thou, Lord our God, King of the universe, who raisest up those who are bowed down.

Blessed art thou, Lord our God, King of the universe, who spreadest forth the earth above the waters.

Blessed art thou, Lord our God, King of the universe, who hast provided for all my needs.

Blessed art thou, Lord our God, King of the universe, who guidest the steps of man.

Blessed art thou, Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, Lord our God, King of the universe, who crownest Israel with glory.

Blessed art thou, Lord our God, King of the universe, who givest strength to the weary.

Blessed art thou, Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids.

May it be thy will, Lord our God and God of our fathers, to make us familiar with thy Torah, and to cause us to adhere to thy precepts. Lead us not into sin, transgression, iniquity, temptation, or disgrace; let not the evil impulse have power over us; keep us far from an evil man and a bad companion; make us cling to

In the Talmud, the first יהי רצון is phrased in the singular (שחרית... ורבקני) while the second יהי רצון is reported in singular and plural (Berakhoth 60b; Shabbath 39b).

הטוב ובמעשים טובים; וכף את יצרנו להשתעבד-לך. Reader ותננו היום ובכל יום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואינו, ותגמלנו חסדים טובים. ברוך אתה, יי, גומל חסדים טובים לעמו ישראל.

יְהי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּצִילֵנִי הַיּוֹם וּבְכָל יוֹם מֵעַזֵי פָּנִים וּמַעֲזוֹת פָּנִים, מֵאֲדָם רָע וּמִחֶבֶר רָע, וּמִשְׁכַּן רָע וּמִפְּנֵעַ רָע וּמִשְׁטָן הַמִּשְׁחִית, מִדִּין קָשָׁה וּמִבְּעַל דִּין קָשָׁה, בֵּין שֶׁהוּא בֶן-בְּרִית וּבֵין שְׂאִינוּ בֶן-בְּרִית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, זָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפָקְדָנוּ בְּפָקְדוֹת יְשׁוּעָה וְרַחֲמִים מְשֻׁמֵי שָׁמַי קָדָם; וְזָכַר-לָנוּ, יי אֱלֹהֵינוּ, אֶהְבֵּת הַקְּדָמוֹנִים, אֲבָרְהָם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, אֶת הַבְּרִית וְאֶת הַחֶסֶד, וְאֶת הַשְּׁבוּעָה שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרֶיָה, וְאֶת הַעֲקֵדָה שֶׁעָקַד אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ, בְּכָתוּב בְּתוֹרָתְךָ:

בראשית כב, א-ט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה, וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם, וַיֹּאמֶר אֵלָיו: אַבְרָהָם, וַיֹּאמֶר הֲנִנִּי. וַיֹּאמֶר: קַח נָא אֶת בְּנֶךָ, אֶת יְחִידְךָ, אֲשֶׁר אֶהְבָּתָ, אֶת יִצְחָק, וְלֵךְ לְךָ אֶל אֶרֶץ הַמּוֹרֶיָה, וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ. וַיִּשָּׁבֶם אַבְרָהָם בְּבֹקֶר, וַיַּחֲבֵשׁ אֶת חֲמורוֹ, וַיִּקַּח אֶת שְׁנֵי נַעֲרָיו אִתּוֹ וְאֶת יִצְחָק בְּנוֹ; וַיִּבְקַע עֵצִי עֹלָה, וַיִּקֶּם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים. בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְאֵ אֶת הַמָּקוֹם מֵרְחֹק. וַיֹּאמֶר אַבְרָהָם אֶל נַעֲרָיו: שְׁבוּ לָכֶם פֹּה עִם הַחֲמור, וְאֲנִי וְהַנֶּעֱר גֹּלְבָה עַד כָּה, וְנִשְׁתַּחֲוֶה וְנִשְׁוָבָה

Abraham's faith was put to the supreme test when he was commanded to sacrifice Isaac. This was the tenth and the greatest of the trials

the good impulse and to good deeds, and bend our will to submit to thee. Grant us today, and every day, grace, favor and mercy, both in thy sight and in the sight of all men, and bestow loving-kindness on us. Blessed art thou, O Lord, who bestowest loving-kindness on thy people Israel.

May it be thy will, Lord my God and God of my fathers, to deliver me today, and every day, from impudent men and from insolence; from an evil man, a bad companion, and a bad neighbor; from an evil occurrence and from the destructive adversary; from an oppressive lawsuit and from a hard opponent, be he a man of the covenant or not.

Our God and God of our fathers, remember us favorably, and visit us with mercy and salvation from the eternal high heavens. Remember in our favor, Lord our God, the love of our ancestors Abraham, Isaac and Israel thy servants. Remember the covenant, the kindness, and the oath which thou didst swear to our father Abraham on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Torah:

Genesis 22:1-19

And it came to pass after these things that God put Abraham to the test, and said to him: "Abraham"; and he answered: "Here I am." Then he said: "Take your son, your only son, Isaac, whom you love; go to the land of Moriah and offer him there as a burnt-offering on one of the mountains that I will tell you." So Abraham rose early in the morning, saddled his ass, and took with him his two servants and his son Isaac; he cut wood for the burnt-offering and started for the place about which God had told him.

On the third day Abraham looked up and saw the place at a distance. Then Abraham said to his servants: "You stay here with the ass while I and the boy go yonder; we will worship and

he had to face, to prove that he was worthy of being the founder of the Jewish people. This narrative portrays also the faith and obedience of Isaac.

משכן המשחית is an allusion to the corrupting influence of Satan, the great adversary of man, who is often identical with the lower passions.

זכרנו בוֹכֵרֵךְ טוֹב and *רבונו של עולם* which immediately follows the biblical account of Abraham's willingness to sacrifice his son are both taken from the *Musaf* service for *Rosh Hashanah*. The *Akedah*, the intended sacrifice of Isaac, is regarded as a symbol of Israel's martyrdom.

אֱלֵיכֶם. וַיִּקַּח אַבְרָהָם אֶת עֵצֵי הָעֵלֶה וַיִּשֶׂם עַל יִצְחָק בְּנֹו,
 וַיִּקַּח בְּיָדֹו אֶת הָאֵשׁ וְאֶת הַמַּאֲבָלֹת, וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיֹּאמֶר
 יִצְחָק אֶל אַבְרָהָם אָבִיו, וַיֹּאמֶר: אָבִי, וַיֹּאמֶר הִנְנִי בְנִי;
 וַיֹּאמֶר: הִנֵּה הָאֵשׁ וְהָעֵצִים, וְאִיִּה הִשָּׂה לְעֵלֶה. וַיֹּאמֶר אַבְרָהָם:
 אֱלֹהִים יִרְאֶה לֹו הִשָּׂה לְעֵלֶה, בְּנִי; וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו. וַיָּבֹאוּ
 אֶל הַמָּקוֹם אֲשֶׁר אָמַר לֹו הָאֱלֹהִים, וַיִּכְן שָׁם אַבְרָהָם אֶת
 הַמִּזְבֵּחַ, וַיַּעֲרֹךְ אֶת הָעֵצִים, וַיַּעֲקֹד אֶת יִצְחָק בְּנֹו, וַיִּשֶׂם אֹתֹו
 עַל הַמִּזְבֵּחַ מִמָּוֶעַל לְעֵצִים. וַיִּשְׁלַח אַבְרָהָם אֶת יָדֹו וַיִּקַּח אֶת
 הַמַּאֲבָלֹת לְשַׂחַט אֶת בְּנֹו. וַיִּקְרָא אֵלָיו מִלְּאֵךְ יְיָ מִן הַשָּׁמַיִם,
 וַיֹּאמֶר: אַבְרָהָם, אַבְרָהָם, וַיֹּאמֶר הִנְנִי. וַיֹּאמֶר: אֵל תִּשְׁלַח
 יָדְךָ אֶל הַנְּעָר וְאֵל תַּעֲשֵׂשׁ לֹו מְאוּמָה, כִּי עֲתָה יִדְעֵתִי כִּי יִרְאֶה
 אֱלֹהִים אֶתָּה, וְלֹא חֲשַׁבְתָּ אֶת בְּנֵךְ אֶת יַחֲיִדְךָ מִמֶּנִּי. וַיִּשָּׂא
 אַבְרָהָם אֶת עֵינָיו וַיִּרְאֶה וְהִנֵּה אֵיל, אַחֲרַי, נֹאחֲזוּ בַסֶּבֶךְ בְּקִרְנָיו;
 וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת הָאֵיל, וַיַּעֲלֵהֹו לְעֵלֶה תַּחַת בְּנֹו. וַיִּקְרָא
 אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא: יְיָ יִרְאֶה, אֲשֶׁר יֹאמֶר הַיּוֹם: בְּהַר יְיָ
 יִרְאֶה. וַיִּקְרָא מִלְּאֵךְ יְיָ אֶל אַבְרָהָם שְׁמִית מִן הַשָּׁמַיִם. וַיֹּאמֶר:
 כִּי נִשְׁבַּעְתִּי, נֹאם יְיָ, כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה, וְלֹא
 חֲשַׁבְתָּ אֶת בְּנֵךְ, אֶת יַחֲיִדְךָ. כִּי בָרַךְ אַבְרָהָם, וְהִרְבָּה אַרְבָּה
 אֶת זַרְעֲךָ כְּכּוֹכְבֵי הַשָּׁמַיִם, וּכְחֹל אֲשֶׁר עַל שְׁפַת תַּיִם, וַיִּרְשׁ
 זַרְעֲךָ אֶת שְׁעַר אֲבִיו. וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ, עַקְבֵּי
 אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי. וַיָּשָׁב אַבְרָהָם אֶל נַעֲרָיו, וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו
 אֶל בְּאֵר שָׁבַע; וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שָׁבַע.

רבונו של עולם, יהי רצון מלפניך, יי אלהינו ואלהי

refers to the Temple which was afterwards established on this mountain (II Chronicles 3:1).

come back to you." So Abraham took the wood for the burnt-offering and laid it on his son Isaac, while he took in his hand the fire and the knife; and the two of them went off together.

Then Isaac spoke to Abraham his father and said: "My father"; and he answered: "Here I am, my son." And he said: "Here are the fire and the wood, but where is the lamb for a burnt-offering?" Abraham answered: "God will provide himself with the lamb for a burnt-offering, my son." So the two of them went on together. They came to the place of which God had told him, and Abraham built the altar there, arranged the wood, bound his son Isaac and laid him on the altar on top of the wood. Then Abraham put out his hand and took the knife to slay his son. But the angel of the Lord called to him from the heavens: "Abraham, Abraham," and he answered: "Here I am." He said: "Do not lay your hand on the boy, and do nothing to him; for I know now that you revere God, seeing that you have not refused me your son, your only son." Then Abraham looked up and saw behind him a ram caught in the thicket by its horns; so Abraham went and took the ram, and offered it as a burnt-offering instead of his son. Abraham called the name of that place Adonai-yireh, as it is said to this day: "The mount where the Lord reveals himself."

The angel of the Lord called to Abraham a second time from the heavens, and said: "By myself I swear," says the Lord, "that since you have done this, since you have not withheld your son, your only son, I will indeed bless you, and will surely make your descendants as numerous as the stars in the sky or as the sands on the seashore; your descendants shall possess the cities of their enemies, and through your descendants shall all the nations of the earth be blessed—because you have obeyed my voice." Abraham then returned to his servants, and they started together for Beersheba, for Abraham dwelt in Beersheba.

Master of the world! May it be thy will, Lord our God and

אבותינו, שתזכר לנו ברית אבותינו. כמו שקבש אברהם אבינו את רחמיו מן יחידו, ורצה לשחט אותו כדי לעשות רצונה, בן יקבשו רחמיה את פעסה מעלינו, ויגלו רחמיה על מדותיה, ותבגס אתנו לפנים משורת דינה, ותתנהג עמנו, יי אלהינו, במדת החסד ובמדת הרחמים. ובטובה הגדול, לשוב חרון אפה מעמך ומעירך ומארצך ומנחלתך. וקיים לנו, יי אלהינו, את הדבר שהבטחתנו על ידי משה עבדך, באמור: וזכרתי את בריתי יעקוב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר.

לעולם יהא אדם ירא שמים בסתר ובגלוי, ומודה על האמת, ודובר אמת בלבבו, וישבם ויאמר:

רבון כל העולמים, לא על צדקותינו אנחנו מפילים תחנונינו לפניך, כי על רחמיה הרבים. מה אנחנו, מה חיינו, מה חסדנו, מה צדקנו, מה ישועתנו, מה בחנו, מה גבורתנו. מה נאמר לפניך, יי אלהינו ואלהי אבותינו, הלא כל הגבורים כאין לפניך, ואנשי השם כלא היו, וחכמים כבלי מדע, ונבונים כבלי השכל, כי רב מעשיהם תהו, וימי חייהם הקל לפניך; ומותר האדם מן הבהמה איו, כי הכל הקל.

אבל אנחנו עמה בני בריתך, בני אברהם אהבה שנשבעת לנו בהר המזבח, זרע יצחק יחידו שנעקד על גב המזבח, עדת יעקב בנה בכורה, שמא אהבתך שאהבת אותו, ומשמחתך ששמחת בו, קראת את שמו ישראל וישרון.

אבל אנחנו עמה בני בריתך, בני אברהם אהבה שנשבעת לנו בהר המזבח, זרע יצחק יחידו שנעקד על גב המזבח, עדת יעקב בנה בכורה, שמא אהבתך שאהבת אותו, ומשמחתך ששמחת בו, קראת את שמו ישראל וישרון.

and onwards forms an impressive setting for the *Shema*, the acknowledgment of the unity of God. During the reign of Yezdejerd II (fifth century) it was made unlawful for the Babylonian Jews to recite the *Shema* as being a challenge to the Zoroastrian religion. Special government officials

God of our fathers, to remember in our favor the covenant of our fathers. Even as Abraham our father held back his compassion from his only son and desired to slay him in order to do thy will, so may thy mercy hold back thy anger from us; let thy compassion prevail over thy acts of retaliation. Be lenient with us, Lord our God, and deal with us kindly and mercifully. In thy great goodness, may thy fierce wrath turn away from thy people, thy city, thy land, and thy heritage. Fulfill, Lord our God, what thou hast promised us through Moses thy servant, as it is said: "I will remember my covenant with Jacob; also my covenant with Isaac and my covenant with Abraham will I remember; and I will remember the land."¹

Man should ever be God-fearing in private as well as in public. He should acknowledge the truth, and speak the truth in his heart. Let him rise early and say:

Master of all worlds! It is not on account of our own righteousness that we offer our supplications before thee, but on account of thy great compassion. What are we? What is our life? What is our goodness? What our righteousness? What our helpfulness? What our strength? What our might? What can we say in thy presence, Lord our God and God of our fathers? Indeed, all the heroes are as nothing before thee, the men of renown as though they never existed, the wise as if they were without knowledge, the intelligent as though they lacked understanding; for most of their doings are worthless, and the days of their life are vain in thy sight; man is not far above beast, for all is vanity.

However, we are thy people, thy people of the covenant, the children of Abraham thy friend, to whom thou didst make a promise on Mount Moriah; we are the descendants of his only son Isaac, who was bound on the altar; we are the community of Jacob thy first-born, whom thou didst name Israel and Jeshurun because of thy love for him and thy delight in him.

were posted in the synagogues to watch the services. The rabbis of the time impressed upon the people the duty of reciting at least the first verse of *Shema* privately, in their homes, before proceeding to the synagogue for the morning service. *יהא לעולם יהא* is an exhortation to the effect that Judaism must be practiced in secrecy (*בסתר*) during religious persecution. The additional word *ובגלוי* is not found in early texts.

יהא לעולם יהא is mentioned in Yoma 87b as a *Yom Kippur* prayer.

¹ *Leviticus* 26:42.

לְפִיכֶם אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ וּלְפַאֲרָךְ,
 וּלְבָרְךָ וּלְקַדְּשׁ וּלְתַתּוֹת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ. אֲשֶׁרֵינוּ, מֵה טוֹב
 חֲלָקֵנוּ וּמֵה נְעִים גּוֹרְלֵנוּ וּמֵה יָפֵה יְרֻשָׁתֵנוּ. Reader אֲשֶׁרֵינוּ,
 שְׂאֵנַחְנוּ מִשְׁבִּימִים וּמַעֲרִיבִים, עָרֵב וּבָקָר, וְאוֹמְרִים פְּעֻמִּים
 בְּכָל יוֹם:

שְׁמַע, יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אֲתָה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם, אֲתָה הוּא מְשַׁבְּרָא
 הָעוֹלָם, אֲתָה הוּא בְּעוֹלָם הַזֶּה וְאֲתָה הוּא לְעוֹלָם הַבָּא. קִדְּשׁ
 אֶת שְׁמֶךָ עַל מִקְדָּשֵׁי שְׁמֶךָ, וְקִדְּשׁ אֶת שְׁמֶךָ בְּעוֹלָמְךָ,
 Reader וּבִישׁוּעָתְךָ תְּרוּם וְתִגְבֶּה קִרְנֵנוּ. בְּרוּךְ אַתָּה, יְיָ, מִקְדְּשׁ
 אֶת שְׁמֶךָ בְּרַבִּים.

אֲתָה הוּא, יְיָ אֱלֹהֵינוּ, בְּשָׁמַיִם וּבָאָרֶץ וּבְשָׁמַיִם הַשְּׁמַיִם
 הָעֲלִיוֹנִים. אֲמֵת, אַתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן,
 וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים. קִבֵּץ קִוְיָה מְאֹרְבַע בְּנִפּוֹת הָאָרֶץ;
 נִבְּרָרוּ וַיִּדְעוּ כָּל בְּאֵי עוֹלָם כִּי אַתָּה הוּא הָאֱלֹהִים לְבָדָךְ לְכֹל
 מִמְּלֻכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת
 הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וּמִי בְּכָל מַעֲשֵׂה יְדִידָה, בְּעֲלִיוֹנִים אוֹ
 בַּתְּחִתּוֹנִים, שִׁיאֲמַר לָךְ מֵה תַעֲשֶׂה. אֲבִינוּ שְׁבַשְׁמִימִים, עֲשֵׂה
 עִמָּנוּ חֶסֶד בְּעִבּוֹר שְׁמֶךָ הַגָּדוֹל שְׁנִקְרָא עֲלֵינוּ, וְקִיָּם-לָנוּ, יְיָ
 אֱלֹהֵינוּ, מֵה שְׁכַתּוֹב: בָּעֵת הַהִיא אָבִיא אֶתְכֶם, וּבָעֵת קִבְּצִי
 אֶתְכֶם, כִּי אֲתֵן אֶתְכֶם לְשֵׁם וּלְתַהֲלָה בְּכָל עַמֵּי הָאָרֶץ, בְּשׁוּבִי
 אֶת שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יְיָ.

God manifests his saving power to the entire world by delivering those who suffer martyrdom for his sake (Ezekiel 36:23; 39:7).

Therefore, it is our duty to give thanks to thee, to praise and glorify thee, to bless and hallow thy name, and to offer many thanksgivings to thee. Happy are we! How good is our destiny, how pleasant our lot, how beautiful our heritage! Happy are we who, early and late, morning and evening, twice every day, proclaim:

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

Thou wast the same before the world was created; thou hast been the same since the world has been created; thou art the same in this world, and thou wilt be the same in the world to come. Reveal thy holiness to those who sanctify thy name; manifest thy holiness throughout thy world. May our strength rise and be exalted through thy deliverance. Blessed art thou, O Lord, who sanctifiest thy name in the presence of all men.

Thou, Lord our God, art in heaven and on earth and in the highest heavens. Truly, thou art the first and thou art the last; besides thee there is no God. O gather those who yearn for thee from the four corners of the earth. Let all mankind realize and know that thou alone art God over all the kingdoms of the earth. Thou hast made the heavens, the earth, the sea, and all that is in them. Who is there among all the works of thy hands, among the heavenly or the earthly creatures, that can say to thee, "What doest thou?" Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called, and fulfill for us, Lord our God, that which is written: "At that time I will bring you home; at that time I will gather you; indeed, I will grant you fame and praise among all the peoples of the earth, when I bring back your captivity before your own eyes, says the Lord."¹

¹ *Zephaniah* 3:20.

שמות ל, ז-כא

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר: וְעָשִׂיתָ בַיּוֹר נְחֹשֶׁת, וּבְנוֹ נְחֹשֶׁת, לְרַחֲצָהּ. וְנָתַתָּ אֹתוֹ בֵּין אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שָׁמָּה מָיִם. וְרָחֲצוּ אֶהְרֹן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם. בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יִרְחֲצוּ מָיִם וְלֹא יָמָתוּ; אוֹ בְנִשְׁתֶּם אֶל הַמִּזְבֵּחַ לְשָׂרְתָהּ, לְהִקְטִיר אֲשֶׁה לַיְיָ. וְרָחֲצוּ יְדֵיהֶם וּרַגְלֵיהֶם וְלֹא יָמָתוּ; וְהִיטָה לָהֶם חֶק-עוֹלָם, לוֹ וּלְזֵרְעוֹ לְדֹרֹתָם.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּרְחַם עָלֵינוּ וְתִמְחַל-לָנוּ עַל כָּל חַטָּאתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִסְלַח לְכָל פְּשָׁעֵינוּ, וְתִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְנִקְרִיב לְפָנֶיךָ קָרְבַּן הַתְּמִיד שְׂיִכַּפֵּר בְּעַדְנוּ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, בְּאִמּוֹר:

במדבר כח, א-ח

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר: צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם: אֶת קָרְבְּנֵי לַחֲמֵי לְאִשִּׁי, רֵיחַ נִיחָחִי, תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ. וְאָמַרְתָּ לָהֶם: זֶה הָאֲשֶׁה אֲשֶׁר תִּקְרְבוּ לַיְיָ: בְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, שְׁנַיִם לַיּוֹם, עַלֶּה תְּמִיד. אֶת הַבֶּכֶשׂ אַחַד תַּעֲשֶׂה בַּבֶּקֶר, וְאֶת הַבֶּכֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם. וְעִשִּׂירֵית הָאֵיפָה סֹלֶת לַמִּנְחָה, בְּלוּלָה בְּשֶׁמֶן פְּתִית רְבִיעֵת הַהֵיזֵן. עֲלֹת תְּמִיד, הָעֲשִׂיָּה בְּהַר סִינַי, לְרֵיחַ נִיחָח, אֲשֶׁה לַיְיָ. וְנִסְכּוֹ רְבִיעֵת הַהֵיזֵן לַבֶּכֶשׂ הָאַחַד; בַּקֶּדֶשׁ הַסֶּדֶךְ נִסְךְ שֶׁכֶר לַיְיָ.

According to the Talmud, God said: "Whenever they recite the order of sacrifices, I will deem it as if they offered them before me and I will forgive them all their sins" (Ta'anith 27b). The sacrificial system symbolized self-surrender and devotion to the will of God. The peace-offering with its communion-feast showed the idea of fellowship. It served to keep alive the sense of dependence on God for the natural blessings of life, while

Exodus 30:17-21

The Lord spoke to Moses, saying: You shall make a bronze laver with a bronze base for washing, and place it between the tent of meeting and the altar, and put water in it, so that Aaron and his sons may wash their hands and feet in it. Whenever they enter the tent of meeting they must wash themselves with water, that they die not; or whenever they approach the altar to minister by burning a sacrifice to the Lord. They must wash their hands and feet, that they die not; this shall be a perpetual statute for them, for him and his descendants, throughout their generations.

May it be thy will, Lord our God and God of our fathers, to have mercy on us and pardon all our sins, iniquities and transgressions; and rebuild the Temple speedily in our days, that we may offer before thee the daily burnt-offering to atone for us, as thou hast written in thy Torah through Moses thy servant, as it is said:

Numbers 28:1-8

The Lord spoke to Moses, saying: Command the children of Israel, and say to them: My food-offering, consumed by fire, a sweet savor to me, you shall be careful to offer me at its proper time. Say also to them: This is the fire-offering which you shall bring to the Lord: two yearling lambs without blemish, every day, as a daily burnt-offering. The one lamb you shall offer in the morning, and the other lamb towards evening, along with a tenth of an *ephah* of fine flour as a meal-offering, mixed with a fourth of a *hin* of oil from crushed olives. This is a daily burnt-offering, as instituted at Mount Sinai, for a sweet savor, a sacrifice to the Lord. Its drink-offering shall be the fourth part of a *hin* for the one lamb; in the holy place shall you pour out an oblation of

it had the social value of promoting the solidarity of the nation. The *Tamid*, or daily offering, symbolized Israel's pledge of unbroken service to God. The fragrant smoke of incense rising towards heaven was a natural symbol of prayer ascending to God. From Psalm 141:2 ("Let my prayer rise like incense before thee") it appears that the incense-offering symbolized prayer.

An *ephah* (a little over a bushel) was equivalent to three *seahs*, and a *seah* was equivalent to six *kabs*. A *hin* was equivalent to nearly two gallons. A *mina*, or *maneh*, was equal to 341 grams.

וְאֵת הַכֶּבֶשׂ הַשְּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים; כַּמִּנְחַת הַבֶּקָר וּכְנֹסְפוֹ
תַעֲשֶׂה, אִשָּׁה רִיחַ נִיחַח לֵי.

ויקרא א, יא

וְשַׁחַט אֹתוֹ עַל גֵּרֵךְ הַמִּזְבֵּחַ צִפְנָה לְפָנָי יי; וְזָרְקוּ בְּנֵי אֹהֶל־
הַכֹּהֲנִים אֶת דָּמוֹ עַל הַמִּזְבֵּחַ סָבִיב.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתֵּהָא
אֲמִירָה זוֹ חֲשׂוּבָה וּמְקַבֶּלֶת וּמְרַצָּה לְפָנֶיךָ, כְּאֵלוֹ הַקָּרְבָּנוֹ
קָרְבַן הַתָּמִיד בְּמוֹעֲדוֹ וּבְמִקְוָמוֹ וּכְהַלְבָתוֹ.

אֵתָּה הוּא יי אֱלֹהֵינוּ שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֵת קְטֹרֶת
הַסַּמִּים בְּזֶמַן שְׁבִיטַת הַמִּקְדָּשׁ הָיָה קָיָם, כַּאֲשֶׁר צִוִּיתָ אוֹתָם עַל
יְדֵי מֹשֶׁה נְבִיאָךָ, בְּכַתוּב בְּתוֹרָתְךָ:

שמות ל, לד-לו; ל ז-ח

וַיֹּאמֶר יי אֶל מֹשֶׁה: קַח לָךְ סַמִּים, נֶטָף וּשְׁחֵלֶת וַחֲדָבָנָה,
סַמִּים וְלִבְנֵה זָבָה; בַּד בְּבַד יִהְיֶה. וְעָשִׂיתָ אֹתָהּ קְטֹרֶת, רֶקַח
מַעֲשֵׂה רוֹקַח, מְמַלֵּחַ, טָהוֹר קָדֹשׁ. וְשַׁחַקְתָּ מִמֶּנָּה הָדָק, וְנִתְתָּה
מִמֶּנָּה לְפָנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֲנִיעַד לָךְ שָׁמָּה; קָדֹשׁ
קָדָשִׁים תִּהְיֶה לָכֶם. וַנֹּאמֶר: וְהַקָּטִיר עָלָיו אֹהֶל־קְטֹרֶת סַמִּים
בַּבֶּקָר בַּבֶּקָר, בְּהִיטִיבוֹ אֵת הַנִּגְרַת יְקַטִּירָנָה. וּבְהַעֲלֹת אֹהֶל־
אֵת הַנִּגְרַת בֵּין הָעֶרְבִים יְקַטִּירָנָה; קְטֹרֶת תָּמִיד לְפָנָי יי
לְדֹרֹתֵיכֶם.

תלמוד בבלי, כריתות ו, א; תלמוד ירושלמי, יומא ד, ח

תָּנוּ רַבָּנוּ, כַּשּׁוּם הַקְטֹרֶת בִּיצֵד. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְשִׁמּוֹנָה
מָנִים הָיוּ בָּהּ: שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחֲמִשָּׁה כַּמִּנְחַת יְמוֹת הַחֲמָה,
מָנָה לְכָל יוֹם, פָּרֶס בְּשַׁחֲרִית וּפָרֶס בֵּין הָעֶרְבִים, וְשִׁלְשָׁה
מָנִים יִתְרִים שָׁמָּה מְכַנִּיס כֶּהֱנָן גְּדוֹל מְלֵא חֲפָנָיו בְּיוֹם
הַכִּפָּרִים, וּמְחִזְרֵם לְמַכְתֶּשֶׁת בְּעֶרְבַת יוֹם הַכִּפָּרִים, וְשׁוֹחֲקֵן

strong drink unto the Lord. The other lamb you shall offer towards evening, with the same meal-offering and the same oblation as in the morning, to be a burnt-offering of sweet savor to the Lord.

Leviticus 1:11

He shall slaughter it on the north side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood all around the altar.

May it be thy will, Lord our God and God of our fathers, that this recital be favorably regarded and accepted by thee as if we offered the daily offering at its proper time, its right place, and according to rule.

Thou art the Lord our God before whom our forefathers burned the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Torah:

Exodus 30:34-36; 30:7-8

The Lord said to Moses: "Take fragrant spices, stacte, onycha, and galbanum, aromatics along with pure frankincense; of each shall there be a like weight. And you shall make of it incense, a compound after the art of the apothecary, seasoned with salt, pure and holy. You shall pulverize some of it very fine, and place some of it in front of the ark in the tent of meeting, where I will meet with you; it shall be to you most holy." It is also said: "Aaron shall burn the incense of fragrant spices on the altar every morning; when he trims the lamps, he shall burn it. And when Aaron lights the lamps toward evening, he shall again burn it; this is a regular incense-offering before the Lord throughout your generations."

Babylonian Talmud, Kerithoth 6a; Palestinian Talmud, Yoma 4:5

The Rabbis have taught: How was the compounding of the incense performed? The [annual amount of] incense weighed three hundred and sixty-eight minas: three hundred and sixty-five corresponding to the number of the days of the solar year, one mina for each day—half a mina of incense being offered in the morning and half in the afternoon—and of the surplus three minas the high priest took two handfuls [to the Holy of Holies] on the Day of Atonement. These were ground again in a mortar on the eve

יָפָה יָפָה כְּדִי שִׁתְּהָא בְּרָקָה מִן הַדְּרָקָה. וְאַחַד עֶשֶׂר סְמָנִים הָיוּ בָּהּ, וְאֵלּוּ הֵן: הַצָּרִי וְהַצְּפָרָן, הַחֲלָבָנָה, וְהַחֲלָבוֹנָה, מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנָה; מוֹר וְקִצְיָעָה, שִׁבְלַת גֶּרֶד, וְכַרְכֹּם, מִשְׁקַל שִׁשָּׁה עֶשֶׂר שִׁשָּׁה עֶשֶׂר מָנָה; הַקִּשְׁטֵי שְׁנַיִם עֶשֶׂר, וְקַלּוּפָה שְׁלֹשָׁה, וְקַנְמוֹן תְּשַׁעַת. בְּרִית בְּרִשְׁיָנָה תְּשַׁעַת קַבִּינִין; יִין קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין תְּלָתָא; וְאִם אִין לֹא יִין קַפְרִיסִין, מֵבִיא חֲמֵר חֲנֻרִין עֲתִיק; מְלַח סְדוּמִית רְבַע הַקָּב; מַעְלָה עֶשֶׂן כָּל שְׁהוּא. רַבִּי נֶתָן אוֹמֵר: אֵף כַּפַת הַיֶּרֶדֶן כָּל שְׁהוּא. וְאִם נֶתָן בָּהּ דְּבִשׁ, פְּסָלָהּ; וְאִם חֲסַר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָה.

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: הַצָּרִי אִינוּ אֶלָּא שְׂרָף הַנוֹטֵף מֵעֵצֵי הַקֶּטֶף. בְּרִית בְּרִשְׁיָנָה לָמָּה הִיא בְּאָה, כְּדִי לִיפּוֹת בָּהּ אֶת הַצְּפָרָן, כְּדִי שִׁתְּהָא נְאֻה. יִין קַפְרִיסִין לָמָּה הוּא בָּא, כְּדִי לְשָׂרוֹת בּוֹ אֶת הַצְּפָרָן, כְּדִי שִׁתְּהָא עֵזָה. וְהֵלֵא מִי רִגְלִים יָפִין לָהּ, אֶלָּא שְׂאִין מַכְנִיסִין מִי רִגְלִים בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נֶתָן אוֹמֵר: כִּשְׁהוּא שׁוֹחֵק, אוֹמֵר הֲדַק הֵיטֵב, הֵיטֵב הֲדַק, מִפְּנֵי שֶׁהַקּוֹל יָפָה לְבִשְׁמַיִם. פִּשְׁטָמָה לְחֻצְאִין, כְּשֶׁרָה; לְשִׁלִּישׁ וְלְרַבִּיעַ, לֹא שְׁמַעְנִי. אָמַר רַבִּי יְהוּדָה: זֶה הַכֶּלֶל: אִם כַּמְדַּתָּהּ, כְּשֶׁרָה לְחֻצְאִין; וְאִם חֲסַר אַחַת מִכָּל סְמָנֶיהָ, חֵיב מִיתָה.

תַּנְיָא, בַּר קַפְרָא אוֹמֵר: אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה הֵיחָה בְּאָה שֶׁל שִׁירִים לְחֻצְאִין. וְעוֹד תַּנְיָא בַּר קַפְרָא: אֵלּוּ הֵיחָה נוֹתֵן בָּהּ קְרָטוֹב שֶׁל דְּבִשׁ, אִין אָדָם יָכוֹל לַעֲמוֹד מִפְּנֵי

of the Day of Atonement so as to make the incense extremely thin.

The incense was composed of the following eleven kinds of spices: balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spikenard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; and nine minas of cinnamon. [Added to the spices were] nine *kabs* of Karsina lye, three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out any of its ingredients, he was subject to the penalty of death.

Rabbi Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. Why was Karsina lye used? To refine the onycha. Why was Cyprus wine employed? To steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

It has been taught: Rabbi Nathan says: While the priest was grinding the incense, his superintendent would say: "Grind it very thin, grind it very thin," because the [rhythmic] sound is good for the compounding of the spices. If the incense was compounded in two instalments, it is fit for use; but we have not heard that it is permissible to prepare it in portions of one-third or one-fourth [of the total required annually]. Rabbi Judah says: The general rule is that if it was well-proportioned, the incense was fit for use even though it was prepared in two instalments; if, however, one left out any of its ingredients he would be subject to the penalty of death.

It has been taught: Bar Kappara says: Once in sixty or seventy years a total of half the required amount came from the accumulated surpluses [the extra three minas of which the high priest took two handfuls on the Day of Atonement]. Bar Kappara moreover has taught: Had one mixed with the incense the smallest amount of honey, nobody could have resisted the scent. Then

ריחה; וְלָמָּה אֵין מְעַרְבִין בָּהּ דְּבִשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אִמְרָה:
 בִּי כָּל שָׂאֵר וְכָל דְּבִשׁ לֹא תִקְטְרוּ מִמֶּנּוּ אִשָּׁה לִּי.

יְיָ צְבָאוֹת עֲפֹנּוּ, מִשְׁנֹב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.

יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בִּטָּח בְּךָ.

יְיָ, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.

אֲתָה סֹתֵר לִי, מִצָּר תִּצְרָנִי; רְנֵי פֶלֶט תְּסוּבְּנֵי, סֶלָה.

וְעֲרַבָה לִי מִנַּחַת יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים

קִדְמוֹנוֹת.

מסכת יוסא לג, א

אֲבִי הוּא מְסַדֵּר סֵדֵר הַמְעַרְבָה מִשְׁמָא דְגִמְרָא וְאֵלְבָא
 דְּאָבָא שְׂאוּל: מְעַרְבָה גְדוּלָה קוּדְמַת לְמְעַרְבָה שְׁנִיָּה שֶׁל
 קְטָרֶת, וּמְעַרְבָה שְׁנִיָּה שֶׁל קְטָרֶת קוּדְמַת לְסִדּוּר שְׁנֵי גִזְרֵי
 עֲצִים, וְסִדּוּר שְׁנֵי גִזְרֵי עֲצִים קוּדָם לְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי,
 וְדִשּׁוֹן מִזְבֵּחַ הַפְּנִימִי קוּדָם לְהִטְבַּח חֲמֹשׁ גֵּרוֹת, וְהִטְבַּח חֲמֹשׁ
 גֵּרוֹת קוּדְמַת לְדָם הַתְּמִיד, וְדָם הַתְּמִיד קוּדָם לְהִטְבַּח שְׁתֵּי
 גֵּרוֹת, וְהִטְבַּח שְׁתֵּי גֵּרוֹת קוּדְמַת לְקְטָרֶת, וְקְטָרֶת קוּדְמַת
 לְאֲבָרִים, וְאֲבָרִים לְמִנְחָה, וּמִנְחָה לְחֻבְתִּיזוֹ, וְחֻבְתִּיזוֹ לְנִסְכִּיזוֹ,
 וְנִסְכִּיזוֹ לְמוֹסָפִיזוֹ, וּמוֹסָפִיזוֹ לְבִזְיָכִיזוֹ, וּבִזְיָכִיזוֹ לְתְּמִיד
 שֶׁל בֵּין הָעֲרֵבָיִם, שְׁנֵאמַר: וְעֲרַף עָלֶיהָ הָעֵלָה, וְהִקְטִיר עָלֶיהָ
 חֶלְבֵי הַשְּׁלָמִים. עָלֶיהָ הַשְּׁלָם כָּל הַקְּרִבָּנוֹת בְּכֶלֶם.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינְךָ תִּתִּיר צְרוּרָה.

קִבֵּל רֵנַת עַמְּךָ, שְׁנִבְנֵנוּ, טַהַרְנוּ, נוֹרָא.

שלמים is here interpreted to imply completion (from שלם, "to be finished").

אנא בכח is a rhymed prayer. It has six words to each of its seven lines. According to the Kabbalists, the forty-two words of this poem represent the name of God which is composed of forty-two letters. Though it has been credited to the *Tanna* Nehunya ben ha-Kanah (first century) its author is unknown.

why was no honey mixed with it? Because the Torah says: "You shall not present any leaven or honey as a fire-offering to the Lord."¹

The Lord of hosts is with us; the God of Jacob is our fortress.
Lord of hosts, happy is the man who trusts in thee.

O Lord, save us; may the King answer us when we call.

Thou art my shelter; from the foe thou wilt preserve me; with songs of deliverance thou wilt surround me.²

The offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Talmud Yoma 33a

Abbaye recounted the daily order of the Temple service on the authority of tradition and according to Abba Saul: The large pile of wood was set in order on the altar before the second pile on the incense altar; the second pile on the incense altar was arranged before placing two [additional] logs of wood [on the large pile]; the placing of the two logs of wood preceded the removing of the ashes from the inner altar; the removing of the ashes from the inner altar came before the trimming of the five lamps; the trimming of the five lamps preceded the sprinkling of the blood of the daily offering; the blood of the daily offering was sprinkled before the trimming of the two remaining lamps; the trimming of the two lamps preceded the incense offering; the incense offering preceded the offering of the sacrificial parts; the offering of the sacrificial parts preceded the meal-offering; the meal-offering preceded the offering of pancakes; the pancakes came before the libations; the libations preceded the additional offerings on Sabbaths and festivals; the additional offerings preceded the placing of the two bowls of frankincense; the frankincense bowls preceded the daily afternoon-offering, as it is said: "And the priest shall arrange the burnt-offering on the altar, and burn on it the fat of the *shelamim*,"⁴ which means that with the afternoon-offering all the offerings of the day are to be completed.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

¹ *Leviticus* 2:11. ² *Psalms* 46:8; 84:13; 20:10; 32:7. ³ *Malachi* 3:4. ⁴ *Leviticus* 6:5.

נא, גבור, דורשי יחודה כבבת שמרם.
 ברכם, טהרם, רחמם, צדקתה תמיד נמלם.
 חסין קדוש, ברב טובה נהל עדתה.
 יחיד גאה, לעמך פנה, זוכרי קדשתה.
 שועתנו קבל ושמע צעקתנו, יודע תעלמות.
 ברוך שם כבוד מלכותו לעולם ועד.

רבון העולמים, אתה צויתנו להקריב קרבן התמיד
 במועדו, ולהיות כהנים בעבודתם, ולוים בדוכנם, וישראל
 במעמדם; ועתה בעונותינו חרב בית המקדש וכשל התמיד,
 ואין לנו לא כהן בעבודתו, ולא לוי בדוכנו, ולא ישראל
 במעמדו. ואתה אמרת: ונשלמה פרים שפתינו, לכן יהי רצון
 מלפניך, יי אלהינו ואלהי אבותינו, שיהא שית שפתותינו
 חשוב ומקבל ומרצה לפניך כאלו הקרבנו קרבן התמיד
 במועדו ועמנו על מעמדו.

On Sabbath say:

במדבר כח, ט-י

וביום השבת שני כבשים בני שנה תמימים, ושני עשרנים
 סלת מנחה בלולה בשמן, ונסכו. עלת שבת בשבתו על עלת
 התמיד ונסכה.

On Rosh Hodesh say:

במדבר כח, יא-טו

ובקראשי חדשיכם תקריבו עליה לי: פרים בני בקר שנים,
 ואיל אחד, כבשים בני שנה שבעה, תמימים. ושלשה עשרנים
 סלת מנחה בלולה בשמן לפר האחד, ושני עשרנים סלת
 מנחה בלולה בשמן לאיל האחד. ועשרון עשרון, סלת מנחה
 בלולה בשמן, לכבש האחד, עליה ריח ניחח, אשה לי.

Almighty God, guard as the apple of the eye those who seek thee. Bless them, cleanse them, pity them; ever grant them thy truth. Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou hast commanded us to sacrifice the daily offering at its proper time with priests officiating, Levites [singing] on the platform, and lay representatives of Israel attending the Temple service. Now, through our sins the Temple is destroyed, the daily offering is abolished, and we have neither priest officiating, nor Levite [singing] on the platform, nor Israelite attending the Temple service. However, thou hast declared that we may substitute the prayer of our lips for the sacrifice of bullocks.¹ Therefore, may it be thy will, Lord our God and God of our fathers, that the prayer of our lips be favorably regarded and accepted by thee as if we offered the daily offering at its proper time and attended at its service.

On Sabbath say (Numbers 28:9-10):

On the Sabbath day two yearling male lambs without blemish [are to be offered], with two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, along with its libation. This is the burnt-offering of every Sabbath, in addition to the daily burnt-offering and its libation.

On Rosh Hodesh say (Numbers 28:11-15):

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram, seven yearling male lambs without blemish, along with three-tenths of an *ephah* of fine flour mixed with oil as a meal-offering for each bullock, and two-tenths of fine flour mixed with oil as a meal-offering for the one ram, and a tenth of an *ephah* of fine flour mixed with oil as a meal-offering for each lamb; this is to be a burnt-offering of a sweet savor—a burnt-offering to the Lord. Their libations are to

¹ *Hosea 14:3.*

וְנִסְבִּיהֶם, חֲצִי הַהוּן יִהְיֶה לְפָר, וְשְׁלִישֵׁת הַהוּן לְאֵיל, וְרִבִיעֵת הַהוּן לְכַבֵּשׁ, יֵינן; זֹאת עֲלֵת חֲדָשׁ בְּחֲדָשׁוֹ לְחֲדָשֵׁי הַשָּׁנָה. וְשְׁעִיר עֲזִים אֶחָד לְחַטָּאת לַיְי; עַל עֲלֵת הַתְּמוּד יַעֲשֶׂה, וְנִסְבּוֹ.

משנה ובתים, פרק ה

א. אֵיזָהוּ מִקוֹמָן שֶׁל זְבָחִים. קֹדֶשִׁי קֹדְשִׁים שְׁחִיטָתָן בְּצִפּוֹן, פֶּר וְשְׁעִיר שֶׁל יוֹם הַכַּפּוּרִים שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הִזְיָה עַל בֵּין הַבָּדִים וְעַל הַפְּרָכֵת וְעַל מִזְבַּח הַזֹּהֵב; מִתְּנָה אַחַת מֵהֵן מְעַכְבֶּת. שְׁרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוּד מְעַרְבֵי שֶׁל מִזְבַּח הַחִיצוֹן; אִם לֹא נָתַן, לֹא עֵבֵב.

ב. פָּרִים הַנְּשָׂרְפִים וְשְׁעִירִים הַנְּשָׂרְפִים שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן הִזְיָה עַל הַפְּרָכֵת וְעַל מִזְבַּח הַזֹּהֵב; מִתְּנָה אַחַת מֵהֵן מְעַכְבֶּת. שְׁרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוּד מְעַרְבֵי שֶׁל מִזְבַּח הַחִיצוֹן; אִם לֹא נָתַן, לֹא עֵבֵב. אֱלוֹ וְאֱלוֹ נְשָׂרְפִין בְּבֵית הַדָּשָׁן.

ג. חַטָּאת הַצְּבוּר וְהַיְחִיד, אֱלוֹ הֵן חַטָּאת הַצְּבוּר: שְׁעִירֵי רֹאשֵׁי חֲדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן בְּצִפּוֹן, וְקַבּוּל דָּמָן בְּכָלִי שָׁרֵת בְּצִפּוֹן. וְדָמָן טָעוֹן אַרְבַּע מִתְּנוֹת עַל אַרְבַּע קַרְנוֹת. בַּיִצָּה, עָלָה בְּכַבֵּשׁ וּפְנָה לְסוּבָב וּבֵאלוֹ לְקַרְןֵי דְרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מְעַרְבִית, מְעַרְבִית דְרוֹמִית. שְׁרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוּד דְרוֹמִי. וְנִאֲכָלִין לְפָנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה, בְּכָל מֵאֲכָל, לְיוֹם וְלַיְלָה, עַד חֲצוֹת.

be half a *hin* of wine per bullock, a third of a *hin* for the ram, and a fourth of a *hin* per lamb. This is to be the burnt-offering of every month throughout the months of the year. Moreover, one he-goat is to be offered as a sin-offering to the Lord, in addition to the daily burnt-offering and its libation.

Mishnah Zebahim, Chapter 5

1. Which were the places of sacrifice in the Temple? The most holy offerings were slaughtered on the north side of the altar, as were also the bullock and the he-goat for the Day of Atonement. Their blood, which was there received in a sacred vessel, had to be sprinkled over the space between the poles of the ark, towards the curtain of the Holy of Holies, and upon the golden altar. The omission of one of these sprinklings rendered the atonement ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony.

2. The bullocks and the he-goats which were to be burned were slaughtered on the north side of the altar; their blood, which was there received in a sacred vessel, had to be sprinkled towards the curtain and upon the golden altar. The omission of either of these sprinklings rendered the ceremony invalid. The priest poured out the rest of the blood at the western base of the outer altar; if, however, he failed to do so, the omission did not invalidate the ceremony. All these offerings were burnt at the place where the ashes were deposited.

3. The communal sin-offerings and those of individuals—the goats offered on new moon festivals and on major feasts are the communal sin-offerings—were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required four sprinklings on the four corners of the altar. How was this done? The priest went up the ascent, and, having turned to the ledge bordering the altar, walked along it to the southeast, northeast, northwest and southwest corners, successively. The rest of the blood he poured out at the southern base. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood during that day and evening—until midnight.

ד. העולה קדש קדשים. שחיטתה בצפון, וקבול דמה בכלי שרת בצפון. ודמה טעון שתי מתנות שהן ארבע; וטעונה הפשט, ונתוח, וכליל לאשים.

ה. זבחי שלמי צביר ואשמות, אלו הן אשמות: אשם גזלות, אשם מעילות, אשם שפחה חרופה, אשם נזיר, אשם מצרע, אשם תלוי. שחיטתן בצפון, וקבול דמן בכלי שרת בצפון, ודמן טעון שתי מתנות שהן ארבע. ונאכלין לפנים מן הקלעים לזכרי כהנה, בכל מאכל, ליום ולילה, עד חצות.

ו. התודה ואיל נזיר קדשים קלים. שחיטתן בכל מקום בעזרה, ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר, לכל אדם, בכל מאכל, ליום ולילה, עד חצות. המזרם מהם כיוצא בהם, אלא שהמזרם נאכל לפניהם, לנשיהם ולבניהם ולעבדיהם.

ז. שלמים קדשים קלים. שחיטתן בכל מקום בעזרה, ודמן טעון שתי מתנות שהן ארבע. ונאכלין בכל העיר, לכל אדם, בכל מאכל, לשני ימים ולילה אחר. המזרם מהם כיוצא בהם, אלא שהמזרם נאכל לפניהם, לנשיהם ולבניהם ולעבדיהם.

ח. הבכור והמעשר והפסח קדשים קלים. שחיטתן בכל מקום בעזרה, ודמן טעון מתנה אחת, ובלבד שיתן כנגד היסוד. שנה באכילתו: הבכור נאכל לפניהם, והמעשר לכל

4. The burnt-offering was one of the most holy sacrifices. It was slaughtered on the north side of the altar. Its blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. This offering had to be flayed, severed into parts, and consumed by fire.

5. As to the communal peace-offerings and the guilt-offerings—the following are the guilt-offerings: for robbery, for making improper use of sacred objects, for violating a betrothed handmaid, the offering of a nazirite who has become ritually unclean, the offering of a leper at his cleansing, and the offering of a person in doubt whether an act he has committed requires a sin-offering—all these were slaughtered on the north side of the altar. Their blood, which was there received in a sacred vessel, required two sprinklings [at opposite angles of the altar] making four in all. These offerings, prepared for food in any fashion, were eaten within the Temple court only by the males of the priesthood that day and evening—until midnight.

6. The thanksgiving-offering and the ram offered by a nazirite [at the termination of his vow] were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during that day and evening—until midnight. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

7. The peace-offerings also were holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required two sprinklings [at opposite angles of the altar] making four in all. They might be eaten, prepared for food in any fashion, anywhere in the city by anyone during two days and one night. The same rule applied to the priests' share, except that the priests' share might be eaten only by the priests, their wives, their children and their servants.

8. The firstlings of animals, the tithe of cattle, and the paschal lamb were likewise holy in a minor degree. These might be slaughtered anywhere in the Temple court. Their blood required one sprinkling only; this, however, had to be done at the base of the altar. The following difference prevailed as to the eating of them: the firstborn animal might be eaten only by the priests,

אָדָם. וְנֹאכְלִין בְּכָל הָעִיר, בְּכָל מֵאֲכָל, לְשָׁנֵי יָמִים וְלַיְלָה
אֶחָד. הַפֶּסַח אֵינוֹ נֹאכָל אֱלֹא בַלַּיְלָה, וְאֵינוֹ נֹאכָל אֱלֹא עַד
חֲצוֹת, וְאֵינוֹ נֹאכָל אֱלֹא לְמִנּוּיָו, וְאֵינוֹ נֹאכָל אֱלֹא צָלִי.

ספרא, פתחה

רַבִּי יִשְׁמַעֵאל אוֹמֵר: בְּשֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:

(א) מִקַּל וְחִמֵּר;

(ב) וּמִנּוּרָה שְׁנָה;

(ג) מִבְּנֵי אָב מִכְּתוּב אֶחָד, וּמִבְּנֵי אָב מִשְׁנֵי כְּתוּבִים;

(ד) מִבְּלָל וּפְרָט;

(ה) וּמִפְרָט וּבְלָל;

(ו) בְּלָל וּפְרָט וּבְלָל אִי אַתָּה דָן אֱלֹא בְּעֵין הַפְּרָט;

רבי ישמעאל, a contemporary of Rabbi Akiba, died as a martyr in the year 135 during the Roman persecutions. The *Baraita d' Rabbi Ishmael*, which constitutes the introduction to the *Sifra* (tannaitic commentary on Leviticus), has been inserted here to complete the daily minimum of Bible and Talmud study required of every Jew. This section is prefaced (on page 13) by two blessings concerning Torah study.

ILLUSTRATIONS

1. If, for example, a certain act is forbidden on an ordinary festival, it is so much the more forbidden on Yom Kippur; if a certain act is permissible on Yom Kippur, it is so much the more permissible on an ordinary festival.

2. The phrase "Hebrew slave" (Exodus 21:2) is ambiguous, for it may mean a heathen slave owned by a Hebrew, or else, a slave who is a Hebrew. That the latter is the correct meaning is proved by a reference to the phrase "your Hebrew brother" in Deuteronomy 15:12, where the same law is mentioned (. . . "If your Hebrew brother is sold to you . . .").

3. (a) From Deuteronomy 24:6 ("No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge") the Rabbis concluded: "Everything which is used for preparing food is forbidden to be taken in pledge." (b) From Exodus 21:26-27 ("If a man strikes the eye of his slave . . . and destroys it, he must let him go free in compensation for his eye. If he knocks out the tooth of his slave . . . he must let him go free . . .") the Rabbis concluded that when *any* part of the slave's body is mutilated by the master, the slave shall be set free.

4. In Leviticus 18:6 the law reads: "None of you shall marry anyone

while the tithe might be eaten by anyone. Both the firstling and the tithe might be eaten, prepared for food in any fashion, anywhere in the city during two days and one night. The paschal lamb, however, had to be eaten on that night only—and not later than midnight. It might be eaten only by those numbered for it; nor might it be eaten except when roasted.

TALMUDIC EXPOSITION OF THE SCRIPTURES

Sifra, Introduction

Rabbi Ishmael says: The Torah is interpreted by means of thirteen rules:

1. Inference is drawn from a minor premise to a major one, or from a major premise to a minor one.

2. From the similarity of words or phrases occurring in two passages it is inferred that what is expressed in the one applies also to the other.

3. A general principle, as contained in one or two biblical laws, is applicable to all related laws.

4. When a generalization is followed by a specification, only what is specified applies.

5. When a specification is followed by a generalization, all that is implied in the generalization applies.

6. If a generalization is followed by a specification and this in turn by a generalization, one must be guided by what the specification implies.

related to him." This generalization is followed by a specification of forbidden marriages. Hence, this prohibition applies only to those expressly mentioned.

5. In Exodus 22:9 we read: "If a man gives to his neighbor an ass, or an ox, or a sheep, to keep, or *any* animal, and it dies . . ." The general phrase "any animal," which follows the specification, includes in this law all kinds of animals.

6. In Exodus 22:8 we are told that an embezzler shall pay double to his neighbor "for anything embezzled [generalization], for ox, or ass, or sheep, or clothing [specification], or any article lost" [generalization]. Since the specification includes only movable property, and objects of intrinsic value, the fine of double payment does not apply to embezzled real estate, nor to notes and bills, since the latter represent only a symbolic value.

- (ז) מִכָּלֵל שְׁהוּא צָרִיךְ לְפָרֵט, וּמִפָּרֵט שְׁהוּא צָרִיךְ לְכַלֵּל;
- (ח) כָּל דְּבַר שְׁהֵיָה בְּכֻלָּל וְיִצָּא מִן הַכֻּלָּל לְלִמּוֹד, לֹא לְלִמּוֹד עַל עֲצָמוֹ יִצָּא, אֲלָא לְלִמּוֹד עַל הַכֻּלָּל כְּלוּ יִצָּא;
- (ט) כָּל דְּבַר שְׁהֵיָה בְּכֻלָּל וְיִצָּא לְטַעוֹן טַעוֹן אַחַר שְׁהוּא כְּעֵנְיָנוּ, יִצָּא לְהַקְלִי וְלֹא לְהַחֲמִיר;
- (י) כָּל דְּבַר שְׁהֵיָה בְּכֻלָּל וְיִצָּא לְטַעוֹן טַעוֹן אַחַר שְׁלֹא כְּעֵנְיָנוּ, יִצָּא לְהַקְלִי וְלְהַחֲמִיר;
- (יא) כָּל דְּבַר שְׁהֵיָה בְּכֻלָּל וְיִצָּא לְדוֹן בְּדַבְרֵי הַחֲדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לְכַלְלוֹ עַד שְׂיַחֲזִירוֹנוּ הַבְּתוּב לְכַלְלוֹ בְּפִרוּשׁ;
- (יב) דְּבַר הַלְּמִיד מֵעֵנְיָנוּ, וְדַבְרֵי הַלְּמִיד מִסּוּפוֹ;

7. In Leviticus 17:13 we read: "He shall pour out its blood, and *cover* it with *dust*." The verb "to cover" is a general term, since there are various ways of covering a thing; "with dust" is specific. If we were to apply rule 4 to this passage, the law would be that the blood of the slaughtered animal must be covered with nothing except dust. Since, however, the general term "to cover" may also mean "to hide," our present passage necessarily requires the specific expression "with dust"; otherwise, the law might be interpreted to mean that the blood is to be concealed in a closed vessel. On the other hand, the specification "with dust" without the general expression "to cover" would have been meaningless.

8. In Deuteronomy 22:1 we are told that the finder of lost property must return it to its owner. In a next verse the Torah adds: "You shall do the same . . . with his *garment* and with anything lost by your brother . . . which you have found . . ." *Garment*, though included in the general expression "anything lost," is specifically mentioned in order to indicate that the duty to announce the finding of lost articles applies only to such objects which are likely to have an owner, and which have, as in the case of clothing, some marks by which they can be identified.

9. In Exodus 35:2-3 we read: "Whoever does any work on the Sabbath shall be put to death; you shall not light a fire on the sabbath day." The law against lighting a fire on the Sabbath, though already implied in "any work", is mentioned separately in order to indicate that the penalty for lighting a fire on the Sabbath is not as drastic.

10. According to Exodus 21:29-30, the proprietor of a vicious animal which has killed a man or woman must pay such compensation as may be im-

7. When, however, for the sake of clearness, a generalization necessarily requires a specification, or when a specification requires a generalization, rules 4 and 5 do not apply.

8. Whatever is first implied in a generalization and afterwards specified to teach us something new, is expressly stated not only for its own sake, but to teach something additional concerning all the instances implied in the generalization.

9. Whatever is first implied in a general law and afterwards specified to add another provision similar to the general law, is specified in order to alleviate, and not to increase, the severity of that particular provision.

10. Whatever is first implied in a general law and afterwards specified to add another provision which is not similar to the general law, is specified in order to alleviate in some respects, and in others to increase the severity of that particular provision.

11. Whatever is first implied in a general law and is afterwards specified to determine a new matter, the terms of the general law can no longer apply to it, unless Scripture expressly declares that they do apply.

12. A dubious word or passage is explained from its context or from a subsequent expression.

posed on him by the court. In a succeeding verse the Torah adds: "If the ox gores a slave, male or female, he must pay the master thirty shekels of silver." The case of a slave, though already included in the preceding general law of the slain man or woman, contains a different provision, the *fixed* amount of compensation, with the result that whether the slave was valued at more than thirty shekels or less than thirty shekels, the proprietor of the animal must invariably pay thirty shekels.

11. The guilt-offering which a cured leper had to bring was unlike all other guilt-offerings in this, that some of its blood was sprinkled on the person who offered it (Leviticus 14:13-14). On account of this peculiarity none of the rules connected with other offerings would apply to that brought by a cured leper, had not the Torah expressly added: "As the sin-offering so is the guilt-offering."

12. (a) The noun *tinshemeth* occurs in Leviticus 11:18 among the unclean birds, and again (verse 30) among the reptiles. Hence, it becomes certain that *tinshemeth* is the name of a certain bird as well as of a certain reptile. (b) In Deuteronomy 19:6, with regard to the cities of refuge where the manslayer is to flee, we read: "So that the avenger of blood may not pursue the manslayer . . . and slay him, and he is not deserving of death." That the last clause refers to the slayer, and not to the blood avenger, is made clear by the subsequent clause: "inasmuch as he hated him not in time past."

יג) וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, עַד שְׂיָבוֹא
הַכְּתוּב הַשְּׁלִישִׁי וְיִבְרִיעַ בֵּינֵיהֶם.

אבות ה, כג; מלאכי ג, ד

יְהִי רַצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.

קִדִּישׁ דְּרַבָּנָן

Mourners:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

13. In Exodus 13:6 we read: "Seven days you shall eat unleavened bread," and in Deuteronomy 16:8 we are told: "Six days you shall eat unleavened bread." The contradiction between these two passages is explained by a reference to a third passage (Leviticus 23:14), where the use of the new produce is forbidden until the second day of Passover, after the offering of the *Omer*. If, therefore, the unleavened bread was prepared of the new grain, it could only be eaten six days of Passover. Hence, the passage in Exodus 13:6 must refer to unleavened bread prepared of the produce of a previous year.

קידוש דרבנן (Scholars' Kaddish) is recited after the reading of talmudic or midrashic passages. *על ישראל ועל רבנן* is a prayer for the welfare of the scholars.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was

13. Similarly, if two biblical passages contradict each other, they can be harmonized only by a third passage.

Mishnah Avoth 5:23; Malachi 3:4

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days; and grant us a portion in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years.

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in Mahzor Vitry, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

יִתְּבַרְךָ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרומֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, וְשִׁבְחָתָא וְנַחֲמָתָא, דְאָמִירֵן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמֵי־דִיהוֹן, וְעַל כָּל תַּלְמֵי־דִי
תַּלְמֵי־דִיהוֹן, וְעַל כָּל מִן דְּעִסְקִין בְּאוֹרֵי־תָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אֶתְר וְאַתְר, יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חֲנָא
וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנֵי רְוִיחֵי, וּפְרָקְנָא מִן קַדָּם
אֲבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

On Sabbaths and on major festivals the service is continued on page 290.

According to Rabbi Pool, the Kaddish was recited after sermons some two thousand years ago. The absence of all reference to Jerusalem and the destroyed Temple, as well as its plain, unmystical language points to an early date. The reason that the Talmud does not discuss the Kaddish is explained by the fact that in those days the Kaddish had not yet been made part of the daily prayers.

The prayer **על הכל**, recited on Sabbaths before the reading of the Torah, embodies part of the Kaddish in pure Hebrew. Genizah fragments have been found to contain a larger proportion of Hebrew in the Kaddish.

The Kaddish, like **צדוק הדין** ("acknowledgment of divine justice"), recited on the occasion of a death, seems to express the sentiment: "The Lord gave and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

The Kaddish has five different forms: 1) **קדיש דרבנן**, recited after the reading of passages from the Talmud; 2) **קדיש שלם**, the full-Kaddish, recited by the Reader at the end of the service; 3) **חצי קדיש**, the half-Kaddish, recited by the Reader between sections of the service; 4) **קדיש יתום**, the mourners' Kad-

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

On Sabbaths and on major festivals the service is continued on page 300.

dish, recited by the mourners after the service and after the recitation of certain psalms, such as the Psalm of the Day (pages 139–147); 5) **קדש לואה(חודתא)**, an expanded form of the mourners' Kaddish, recited at the cemetery after a burial.

לעלא מן כל ... ושירתא תשבחתא refers to the hymns of praise contained in the Psalms of David; compare the expression **על כל דברי שירות ותשבחות דוד**.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only **לעלא** is said. In the Italian ritual **לעלא** is repeated throughout the year. **לעלא לעלא** is the Targum's rendering of **מעלה מעלה** (Deuteronomy 28:43).

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עושה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

תַּפְּלַת שַׁחֲרִית

חזלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אַרְוֹמְמָהּ, יְיָ, כִּי דִלִּיתָנִי,
וְלֹא שִׁמְחָתָ אִיבֵי לִי. יְיָ אֱלֹהֵי, שְׁנַעֲתֵי אֵלַיָּהּ וְתַרְפְּאֵנִי. יְיָ,
הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, חַיִּיתָנִי מִיָּרְדֵי בּוֹר. וְצִמְרוּ לִי חֲסִידַי,
וְהוֹדוּ לְזִכְרִי קִדְשׁוֹ. כִּי רָנַע בְּאִפּוֹ, חַיִּים בְּרִצּוֹנִי; בְּעֶרְבַי יִלִּין
בְּכִי, וְלִבְקָר רָנָה. וְאֲנִי אִמְרָתִי בְשִׁלּוֹי, בֵּל אָמוּשׁ לְעוֹלָם. יְיָ,
בְּרִצּוֹנָהּ הַעֲמִדְתָּהּ לְהַרְרֵי עוֹז; הִסְתַּרְתָּ פָּנֶיךָ, הָיִיתִי נִבְהָל.
אֵלַיָּהּ יְיָ אֶקְרָא, וְאֵל אֲדַנִּי אֶתְחַנֵּן. מַה בָּצַע בְּדַמִּי, בְּרִדְתִּי
אֵל שָׁחַת; הַיּוֹדֵךְ עָפָר, הַנּוֹגֵד אֶמְתָּךְ. שְׁמַע יְיָ וְחַנּוּנִי; יְיָ, הִיָּה
עֹזֵר לִי. הַפְּכֹת מִסִּפְרֵי לְמַחֹל לִי; פִּתְחֹת שְׁקִי וְתֹאזְנֵי
שִׁמְחָה. Reader לְמַעַן יִזְמְרֶךָ כְּבוֹד, וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם
אֲוֹדְךָ.

MOURNERS' KADDISH

יְתַנַּדְל וַיִּתְקַדֵּשׁ שְׁמוֹה רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ;
וַיִּמְלִיךְ מַלְכוּתְהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזַמֵּן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עֵלְמֵיָא.
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמוֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

מזמור שיר is a hymn of gratitude for recovery from a grave sickness. The psalmist relates that trouble came to him when he thought that he could be

MORNING SERVICE

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

independent of God's aid. In his distress he pleaded that his life might be spared, and his prayer was answered. He is determined to spend the rest of his life in thanksgiving.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הַרְיִי מִזְמַן אֵת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֵת בּוֹרְאֵי.

בְּרוּךְ שֹׁאֵמֵר וְהִיָּה הָעוֹלָם, בְּרוּךְ הוּא. בְּרוּךְ עוֹשֵׂה
בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֵׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם
עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב
לִירְאָיו, בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ
שְׁמוֹ. בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, הָאֵל, הָאֵב
הַרְחֵמֵנוּ, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נְהַלְלֶךָ, יְיָ אֱלֹהֵינוּ; בְּשִׁבְחוֹת
וּבְזִמְרוֹת נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ, וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכֶךָ,
מְלַכְנוּ, אֱלֹהֵינוּ. Reader יְחִיד, חַי הָעוֹלָמִים, מְלֹךְ, מְשַׁבַּח
וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ מְהַלֵּל
בְּתִשְׁבְּחוֹת.

דברי הימים א טו, ח-לו

הוֹדוּ לַיְיָ, קְרָאוּ בְּשִׁמּוֹ, הוֹדִיעֵנו בְּעֲמִים עֲלִילוֹתָיו. שִׁירוּ לוֹ,
זָמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ; יִשְׂמַח
לֵב מִבְּקָשֵׁי יְיָ. דַּרְשׁוּ יְיָ וְעִזּוּ, בְּקִשׁוֹ פָּנָיו תְּמִיד. זָכְרוּ נִפְלְאוֹתָיו
אֲשֶׁר עָשָׂה, מִפְתּוֹ וּמִשְׁפָּטֵי פִיהוּ. זָרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי
יַעֲקֹב בְּחִירָיו. הוּא יְיָ אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זָכְרוּ
לְעוֹלָם בְּרִיתוֹ, דְּבַר צְוֶה לְאַלְפֵי דָוִד. אֲשֶׁר כָּרַת אֵת אַבְרָהָם,

Reader is composed of eighty-seven words, a number suggesting the numerical value of טו ("refined gold"). This hymn introduces the biblical se-

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to

lections entitled פסוקי דומרה ("verses of praise"). It is included in the ninth century *Siddur* of Amram Gaon.

הודו is the hymn which David sang when the ark was brought to Jerusalem. The first fifteen verses of Psalm 105 are almost identical with the first half of this passage.

ושבועתו לִיצְחָק. וַיַּעֲמִידָהּ לַיַּעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית
 עוֹלָם. לֵאמֹר, לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבְל נַחֲלַתְכֶם. בַּהֲיוֹתְכֶם
 מִתֵּי מִסְפָּר, כַּמַּעֲט וַגָּרִים בָּהּ. וַיִּתְּהַלְכוּ מִגֹּיִי אֶל גֹּי, וּמִמַּמְלָכָה
 אֶל עַם אֲחֵר. לֹא הֵינִיחַ לְאִישׁ לַעֲשֹׂקְכֶם, וַיְיֹכַח עֲלֵיהֶם מַלְכִּים.
 אֵל תִּנְעוּ בְּמִשְׁחִי, וּבַגְּבִיאֵי אֵל תִּרְעוּ. שִׁירוּ לַיְי כָּל הָאָרֶץ,
 בְּשָׂרוֹ מִיּוֹם אֵל יוֹם יִשׁוּעָתוֹ. סִפְרוּ בַגּוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
 הָעַמּוֹת נִפְלְאוֹתָיו. כִּי גָדוֹל יְי וּמְהַלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל
 אֱלֹהִים. כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שְׁמִים עָשָׂה. הוֹד
 וְהָדָר לְפָנָיו, עַז וְחִדְוָה בְּמִקְוָמוֹ. הָבוּ לַיְי מִשְׁפַּחוֹת עַמּוֹת, הָבוּ
 לַיְי כְּבוֹד וְעֹז. הָבוּ לַיְי כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,
 הַשְׁתַּחֲווּ לַיְי בַּהֲדָרַת קְדוּשׁ. חִילוּ מִלְּפָנָיו כָּל הָאָרֶץ, אַף תִּבְנוֹן
 תִּבְל בַּל תִּמּוּט. יִשְׁמְחוּ הַשְּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בַגּוֹיִם יְי
 מֶלֶךְ. יִרְעֵם הַיָּם וּמְלֵאוֹ, יַעֲלֶץ הַשָּׁדָה וְכָל אֲשֶׁר בּוֹ. אִז יִרְנְנוּ
 עַצֵּי הַיַּעַר, מִלְּפָנָיו יְי, כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. הוֹדוּ לַיְי כִּי
 טוֹב, כִּי לַעוֹלָם חֲסִדוֹ. וַיֹּאמְרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו, וּקְבָצֵנוּ
 וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בַּתְּהִלָּתְךָ.
 בְּרוּךְ יְי אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם; וַיֹּאמְרוּ כָּל
 הָעַם אָמֵן וְהִלָּל לַיְי.

רוממו יְי אֱלֹהֵינוּ, וְהַשְׁתַּחֲווּ לַהֵדִם רַגְלָיו, קְדוֹשׁ הוּא.
 Reader רוממו יְי אֱלֹהֵינוּ, וְהַשְׁתַּחֲווּ לְהַר קְדוֹשׁוֹ, כִּי קְדוֹשׁ יְי
 אֱלֹהֵינוּ.

והוא רחום, וּבִכְפָר עֹזוֹ וְלֹא יִשְׁחִית, וְהַרְבֵּה לְהַשִּׁיב אָפוֹ,
 וְלֹא יַעִיר כָּל חַמְתּוֹ. אַתָּה, יְי, לֹא תִכְלָא רַחֲמֶיךָ מִמְּנִי, חֲסִדְךָ
 וְאַמְתָּךְ תִּמְיֵד יַצְרוּנִי. זְכַר רַחֲמֶיךָ יְי, וְחֲסִדְךָ, כִּי מַעוֹלָם

Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men, very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, for he comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for

הַמָּה. תָּנוּ עַז לֵאלֹהִים, עַל יִשְׂרָאֵל בְּאַנְתּוֹ, וְעַז בְּשִׁחְקִים. נוֹרָא
 אֱלֹהִים מִמִּקְדָּשֶׁיךָ; אֵל יִשְׂרָאֵל, הוּא נוֹתֵן עַז וְתַעֲצָמוֹת לָעַם;
 בְּרוּךְ אֱלֹהִים. אֵל נִקְמוֹת, יי, אֵל נִקְמוֹת, הוֹפִיעַ. הַנְּשֵׂא, שִׁפְט
 הָאָרֶץ, הָשֵׁב גְּמוּל עַל גְּאוּם. לִי הַיְשׁוּעָה, עַל עַמְּךָ בְּרַכְתָּהּ
 סִלָּה. יי צְבָאוֹת עִמָּנוּ, מִשָּׁנָב לָנוּ אֱלֹהֵי יַעֲקֹב, סִלָּה. Reader יי
 צְבָאוֹת, אֲשֶׁרִי אָדָם בְּטַח בָּךְ. יי, הוֹשִׁיעָה; הַמְלִךְ יַעֲנֵנוּ בְיוֹם
 קִרְאָנוּ.

הוֹשִׁיעָה אֶת עַמְּךָ, וּבִרְךָ אֶת נַחֲלָתְךָ, וּרְעֵם וּנְשָׂאֵם עַד
 הָעוֹלָם. נַפְשֵׁנוּ חִבָּתָה לִי, עֲזָרְנוּ וּמִנְּנוּ הוּא. כִּי בּוֹ יִשְׁמַח
 לִבְנוּ, כִּי בְשֵׁם קִדְשׁוֹ בְטַחְנוּ. יְהִי חֲסִדְךָ יי עֲלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ
 לָךְ. תִּרְאָנוּ יי חֲסִדְךָ, וַיִּשְׁעָה תַתֵּן-לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ,
 וּפְדָנוּ לְמַעַן חֲסִדְךָ. אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֲרֶץ מִצְרַיִם,
 הַרְחַב-פִּיהַ וְאִמְלֵאֵהוּ. אֲשֶׁרִי הָעַם שְׂכֻכָה לוֹ, אֲשֶׁרִי הָעַם שְׂוִי
 אֱלֹהִיו. Reader וְאֲנִי בְּחֲסִדְךָ בְּטַחְתִּי; יְגַל לִבִּי בַיְשׁוּעָתְךָ;
 אֲשִׁירָה לִי, כִּי גָמַל עָלַי.

The following psalm is omitted on *Erev Yom Kippur*, *Erev Pesah*
 and *Hol ha-Mo'ed Pesah*.

תהלים ק

מִזְמוֹר לְתוֹדָה; תְּרִיעוּ לִי כָּל הָאָרֶץ. עֲבְדוּ אֶת יי
 בְּשׂוֹמְחָה, בָּאוּ לְפָנָיו בְּרִנְנָה. דַּעוּ כִּי יי הוּא אֱלֹהִים; הוּא עֲשָׂנוּ
 וְלוֹ אֲנַחְנוּ, עִמּוֹ וְצֵאֵן מְרַעִיתוֹ. בָּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרוֹתָיו
 בְּתִהְלָה; הוֹדוּ לוֹ, בְּרָכוּ שְׁמוֹ. Reader כִּי טוֹב יי, לְעוֹלָם חֲסִדּוֹ,
 וְעַד דֹּר וָדָר אֲמוֹנָתוֹ.

יְהִי כְבוֹד יי לְעוֹלָם; יִשְׂמַח יי בְּמַעֲשָׂיו. יְהִי שֵׁם יי מְבָרָךְ,

was recited in the Temple on weekdays when thank-offerings were presented. The psalmist invites the whole world to join Israel in the worship of God and to acknowledge him as the merciful Father of all mankind.

they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests on thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation; I will sing to the Lord, because he has treated me kindly.¹

*The following psalm is omitted on Erev Yom Kippur, Erev Pesah
and Hol ha-Mo'ed Pesah.*

Psalm 100

A psalm for the thank-offering.

Shout praise to the Lord, all the earth. Serve the Lord with joy; come before him with singing. Know that the Lord is God; he has made us, and we are his, his people and the flock of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; give thanks to him, bless his name. For the Lord is good; his kindness is forever; his faithfulness endures to all generations.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and for-

... **יהי כבוד** that is, may the glory of the Lord, the universe, remain forever; may God always be pleased with his creation and preserve it.

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.

מַעֲתָה וְעַד עוֹלָם. מִמְּזוֹרַח שָׁמֶשׁ עַד מְבוֹאוֹ, מִהֲלָל שָׁם יי. רַם
עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ. יי, שָׁמָּה לְעֵלָם; יי, זָכַרְךָ
לְדָר וָדָר. יי בַּשָּׁמַיִם הֵכִין כֶּסֶף, וּמְלָכוֹתוֹ בְּכָל מְשָׁלָה.
יִשְׁמְחוּ הַשָּׁמַיִם וְחַגְלֵי הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יי מְלֹךְ. יי מְלֹךְ,
יי מְלֹךְ, יי וַיִּמְלֹךְ לְעֵלָם וָעֶד. יי מְלֹךְ עוֹלָם וָעֶד, אֲבָדוֹ גּוֹיִם
מֵאֲרָצוֹ. יי הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מִחֻשְׁבוֹת עַמִּים. רַבּוֹת
מִחֻשְׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יי הִיא תְּקוּם. עֲצַת יי לְעֵלָם
תַּעֲמֵד, מִחֻשְׁבוֹת לִבּוֹ לְדָר וָדָר. כִּי הוּא אָמַר וַיְהִי, הוּא צָנָה
וַיַּעֲמֵד. כִּי בָחַר יי בְּצִיּוֹן, אֲנֹה לְמוֹשָׁב לּוֹ. כִּי יַעֲקֹב בָּחַר לּוֹ
יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי לֹא יִטַּשׁ יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.
Reader וְהוּא רַחוּם, יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבֵּה לְהָשִׁיב
אָפוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ. יי, הוֹשִׁיעָה; הַמְּלֹךְ יַעֲנֵנוּ בְּיוֹם
קִרְאָנוּ.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְלֹךְ סֶלָה.
אֲשֶׁרֵי הָעַם שִׁבְכָה לּוֹ; אֲשֶׁרֵי הָעַם שְׁנֵי אֱלֹהֵיוֹ.

חהלים קסח

תְּהִלָּה לְדָוִד

אֲרוֹמְמָה, אֱלֹהֵי הַמְּלֹךְ, וְאֶבְרַכֶּה שָׁמָּה לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכֶּה, וְאֶהְלֵלָה שָׁמָּה לְעוֹלָם וָעֶד.
גְּדוֹל יי וּמְהַלָּל מְאֹד, וְלִגְדָלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ.

אשרי The first two verses, which are taken from Psalms 84:5 and 144:15 and prefixed to Psalm 145, contain the word אשרי three times. *Ashre* is recited twice in the morning service and once in the evening service. The Talmud asserts that "whoever recites this psalm three times a day is assured of his share in the world to come" (Berakhoth 4b). This noble hymn of praise, calling upon all mankind to glorify God's greatness, celebrates his providential care for all his creation. It is an acrostic psalm, the successive lines beginning with

ever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
 And bless thy name forever and ever.
 Every day I bless thee,
 And praise thy name forever and ever.
 Great is the Lord and most worthy of praise;
 His greatness is unsearchable.
 One generation to another praises thy works;
 They recount thy mighty acts.

the letters of the Hebrew alphabet taken in order. However, the letter *nun* is missing. The alphabetic arrangement is probably intended as an aid to memory.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

הַדָּר כְּבוֹד הַוָּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וְעֲזֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.
 זָכַר רַב טוֹבָה יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֲרָךְ אַפַּיִם וְגִדְל־חֶסֶד.
 טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדֶיךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחֲסִידֶיךָ יִבְרְכוּכָה.
 כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרָתְךָ יִדְבְּרוּ.
 קְהוֹלֵי עַלְמֵי הָאָדָם גִּבּוֹרֹתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים, וּמְמַשְׁלֵתְךָ בְּכָל יוֹר וְיֹדֵר.
 סוֹמֵךְ יְיָ לְכָל הַנְּפֹלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.
 עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
 פּוֹתַח אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
 צַדִּיק יְיָ בְּכָל דְרָכָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכָל קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תְּהַלֵּל יְיָ יַדְבַּר־פִּי; וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נִבְרַךְ יְיָ מֵעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

תהלים קמו

הַלְלוּיָהּ; הַלְלִי נַפְשִׁי אֶת יְיָ. אֶהְלֵלָה יְיָ בַּחַיִּי, אֲזַמְרָה
 לְאֱלֹהֵי בְעוֹדִי. אֵל תִּבְטְחוּ בַּנְּדִיבִים, בְּבֶן־אָדָם שְׂאִין לוֹ
 תְּשׁוּעָה. תִּצַּא רוּחוֹ יָשֵׁב לְאֲדָמָתוֹ; בַּיּוֹם הַהוּא אָבְדוּ עֲשֵׂתֵנָתוֹ.

is added from Psalm 115:18 so that אשרי, like the five subsequent psalms, may end with *Halleluyah*.

On the splendor of thy glorious majesty
 And on thy wondrous deeds I meditate.
 They speak of thy awe-inspiring might,
 And I tell of thy greatness.
 They spread the fame of thy great goodness,
 And sing of thy righteousness.
 Gracious and merciful is the Lord,
 Slow to anger and of great kindness.
 The Lord is good to all,
 And his mercy is over all his works.
 All thy works praise thee, O Lord,
 And thy faithful followers bless thee.
 They speak of thy glorious kingdom,
 And talk of thy might,
 To let men know thy mighty deeds,
 And the glorious splendor of thy kingdom.
 Thy kingdom is a kingdom of all ages,
 And thy dominion is for all generations.
 The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the
 Lord as long as I live; I will sing to my God as long as I exist.
 Put no trust in princes, in mortal man who can give no help. When
 his breath goes, he returns to the dust, and on that very day his

¹ *Psalm 115:18.*

אשרי שאל יעקב בעזרו, שברו על יי אלהיו. עשה שמנים וארץ, את הים, ואת כל אשר בם; השמר אמת לעולם. עשה משפט לעשוקים, נתן לחם לרעבים; יי מתיר אסורים. יי פקח עורים, יי זקר בפופים, יי אהב צדיקים. יי שמר את גרים; יתום ואלמנה יעזר, ודרך רשעים יענת. Reader ימלך יי לעולם, אלהיך ציון לדר ודר; הללויה.

תהלים קמו

הללויה; כי טוב זמרה אלהינו, כי נעים, נאווה תהלה. בונה ירושלים יי; נדחי ישראל יכנס. הרופא לשבורי לב, ומחבש לעצבותם. מונה מספר לבוכבים, לכלם שמות יקרא. גדול אדונינו ורב כח, לתבונתו אין מספר. מעזר עניים יי, משפיל רשעים עדי ארץ. ענו ליי בתודה, זמרו לאלהינו בכבוד. המבסה שמנים בעבים, המכין לארץ מטר, המצמח קרים חציר. נותן לבהמה לחמה, לבני ערב אשר יקראו. לא בגבורת הסוס יחפץ, לא בשוקי האיש ירצה. רוצה יי את יראיו, את המיחלים לחסדו. שבחי ירושלים, את יי; הללי אלהיך, ציון. כי חזק בריחי שעריך, ברך בנך בקרבך. השם גבולך שלום, חלב חטים ישביעך. השלח אמרתו ארץ; עד מהרה ירוץ דברו. הנתן שלג בצמר; כפור באפר יפזר. משליך קרחו כפתים; לפני קרתו מי יעמד. ישלח דברו וימסם; ישב רוחו, יזלו מים. מניד דבריו ליעקב, חקיו ומשפטיו לישראל. Reader לא עשה כן לכל גוי, ומשפטים בל ידעום; הללויה.

תהלים קמח

הללויה; הללו את יי מן השמים, הללוהו במרומים. הללוהו כל מלאכיו, הללוהו כל צבאיו. הללוהו שמש

designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts.

לִבְנֵי עוֹרֵב that is, God sends food to the abandoned young birds that are unable to provide for themselves. The raven turns its young out of the nest at an early period.

וַיְרַח, הִלְלוּהוּ כָּל בְּכוֹבֵי אוֹר. הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם
 אֲשֶׁר מֵעַל הַשָּׁמַיִם. יְהַלְלוּ אֶת שֵׁם יי, כִּי הוּא צְנִיָּה וּנְבָרָאוּ.
 וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֲקֻנָּתָן וְלֹא יַעֲבוֹר. הִלְלוּ אֶת יי מִן
 הָאָרֶץ, תַּיִנִּינִים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד, שֶׁלֵּג וְקִיטוֹר, רוּחַ
 סַעֲרָה עֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבְעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים,
 הַחִיָּה וְכָל בְּהֵמָה, רֶמֶשׂ וְצַפּוֹר כָּנָף. מַלְכֵי אֲרֶץ וְכָל לְאֻמִּים,
 שָׂרִים וְכָל שֹׁפְטֵי אֲרֶץ. בַּחוּרִים וְגַם בְּתוֹלוֹת, זִקְנִים עִם
 נְעָרִים. יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁנָב שְׁמוֹ לְבָדוֹ; הוֹדוּ עַל אֲרֶץ
 וְשָׁמַיִם. Reader וַיֵּרָם קֶרֶן לְעַמּוֹ, תְּהַלֵּה לְכָל חֲסִידָיו, לְבְנֵי
 יִשְׂרָאֵל עִם קְרֹבוֹ; הִלְלוּיָהּ.

ההלים קסט

הִלְלוּיָהּ; שִׁירוּ לַיי שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֹהֵל חֲסִידִים.
 יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּנֵי צִיּוֹן יִגִּילוּ בְּמִלְכָם. יְהַלְלוּ שְׁמוֹ
 בְּמַחֹל, בְּתַף וּכְבוֹד יִזְמְרוּ לוֹ. כִּי רוּצָה יי בְּעַמּוֹ, יִפְאַר עַנְוִים
 בִּישׁוּעָה. יַעֲלִזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מוֹשָׁבֹתָם. רוֹמְמוֹת
 אֵל בְּגֵרוֹתָם, וְחָרַב פִּיפְיוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בְּנוֹיִם,
 תּוֹכַחוֹת בְּלְאֻמִּים. Reader לְאֹסֵר מַלְכֵיהֶם בְּזַקְיָם, וּנְכַבְּדֵיהֶם
 בְּכַבְּלֵי בְרִזָּל. לַעֲשׂוֹת בָּהֶם מוֹשָׁפֵט כְּתוֹב; הֲדָר הוּא לְכָל
 חֲסִידָיו; הִלְלוּיָהּ.

ההלים קנ

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הִלְלוּהוּ
 בְּנִבְרוֹתָיו, הִלְלוּהוּ כְּרֹב גְּדֻלוֹ. הִלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הִלְלוּהוּ
 בְּנִבְל וּכְבוֹד. הִלְלוּהוּ בְּתַף וּמַחֹל, הִלְלוּהוּ בְּמִנִּים וְעָגַב.

According to Genesis 1:6-7, there are waters above the
 heavens.

a new song, in acknowledgment of a fresh act of deliverance by
 God which merits a new song of thanksgiving. יִסְאֵר עֵינַיִם God restores the

Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with re-

dignity and honor to those who have been humiliated and degraded. **ירנו על משכבותם** that is, they can lie down in peace, their foes having been defeated. . . . **רוממות-וחרב**. The Maccabean warriors were described as "fighting with their hands and praying with their hearts."

According to Josephus, the **נבל** had twelve strings and the **כנור** ten. **מחול** The dance was an important part of religious ceremonies. "David danced before the Lord with all his might" (II Samuel 6:14). **עוגב** was a wind instrument, a flute, which was called **אבוב** in the period of the second Temple.

הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כל
הַנְּשָׁמָה תְּהַלֵּל יְהוָה; הַלְלוּיָהּ. כל הַנְּשָׁמָה תְּהַלֵּל יְהוָה; הַלְלוּיָהּ.
בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלָּיִם;
הַלְלוּיָהּ. בְּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ.
Reader וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם; וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

דברי הימים א כט, י-יג

וַיְבָרֶךְ דָּוִד אֶת יְיָ לְעֵינָיו כָּל הַיּוֹם, וַיֹּאמֶר דָּוִד: בְּרוּךְ
אֲתָה יְיָ, אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לְךָ יְיָ
הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ; לְךָ יְיָ הַמַּמְלָכָה, וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ. וְהַעֲשֵׂה
וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאֲתָה מוֹשֵׁל בְּכָל, וּבִיָּדְךָ כֹּחַ וְגִבּוּרָה,
וּבִיָּדְךָ לְגַדֵּל וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לְךָ,
וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתְּךָ.

נחמיה ט, ו-יא

אֲתָה הוּא יְיָ לְבָרְךָ, אֲתָה עֲשִׂיתָ אֶת הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם
וְכָל צְבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל אֲשֶׁר בֵּיהֶם,
וְאֲתָה מַחְיֶה אֶת כָּלֵם, וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים. Reader אֲתָה
הוּא יְיָ הָאֱלֹהִים, אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים
וְשָׁמַת שְׁמוֹ אַבְרָהָם. וּמִצָּאתָ אֶת לָבָבוֹ נְאֻמָּן לְפָנֶיךָ—

וּכְרוֹת עִמּוֹ הַבְּרִית לְתַת אֶת אָרֶץ הַבְּנֵעֵנִי, הַחֲתִי, הָאֲמָרִי,
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָנְשִׁי, לְתַת לְזַרְעוֹ; וַתִּקַּם אֶת דְּבָרֶיךָ, כִּי
צָדִיק אָתָּה. וַתֵּרָא אֶת עֵנִי אֲבוֹתֵינוּ בְּמִצְרָיִם, וְאֵת זַעֲקָתָם
שְׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתָם וּמִפְתִּים בְּפַרְעֹה וּבְכָל עַבְדָּיו

cymbals of soft sound, castanets or metal discs fixed to two fingers of the hand. צלצלי תרועה. cymbals of loud sound, constructed of copper.

sounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

Blessed be the Lord forever. Amen, Amen. Blessed out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

Nehemiah 9:6-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his

כל תשמה is repeated because this verse marks the end of the Book of Psalms.

וכרות is recited responsively on the occasion of a *Brith Milah*; hence it has been arranged as a new paragraph. **וכרות** is part of the preceding verse.

¹ *Psalms* 89:53; 135:21; 72:18-19.

ובכל עם ארצו, כי ידעת כי הזידו עליהם; ותעש לה שם כהיום הזה. Reader ותים בקעת לפניהם, ויעברו בתוך הים ביבשה; ואת רדפיהם השלכת במצולות, כמו אבן אבן במים עזים.

שמות יד, ל-לא

ויושע יי ביום ההוא את ישראל מיד מצרים; וירא ישראל את מצרים מת על שפת הים. Reader וירא ישראל את הים הגדלה אשר עשה יי במצרים, ויראו העם את יי, ויאמינו ביי ובמשה עבדו.

שמות טו, א-יח

אז ישיר משה ובני ישראל את השירה הזאת ליי, ויאמרו לאמר: אשירה ליי כי נאה נאה, סוס ורכבו רמה בים. עזי חזקת יי, ויהי לי לישועה; זה אלי ואנוהו, אלהי אבי וארמנהו. יי איש מלחמה, יי שמו. מרכבת פרעה וחילו ירה בים, ומבחר שלשיו טבעו בים סוף. תהמת יכסימו: ירדו במצולות כמו אבן. ימינה יי נאדרי בכת, ימינה יי תרעץ אויב. וברב גאונה תהרס קמיה; תשלח חרנה, יאכלמו בקש. וברוח אפיה נערמו מים, נצבו כמו גד נזלים; קפאו תהמת בלבדים. אמר אויב: ארדה אשיג, אחלק שלל, תמלאמו נפשי, אריק חרבי, תורישמו ידי. נשפת ברוחה, כסמו ים; צללו בעופרת במים אדירים. מי כמכה באלם, יי; מי כמכה, נאדר בקרש, נורא תהלת, עשה פלא. נטית ימינה, תבלעמו ארץ. נחית בחסדה עם-זו נאלת; נתלת בעזה אל נוה קדשה. שמעו עמים, ירננו; חיל אחזי-ישבי פלשת. אז נבחנו אלופי

land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be gluttoned with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony;

אָדום; אִילֵי מוֹאָב יִאֲחַזְמוּ רָעַד; נִמְנוּ כָּל יוֹשְׁבֵי כְנָעַן. תִּפְלֵ
עֲלֵיהֶם אֵימָתָה וְפָחַד; בְּגִדְלֵי זְרוּעֶיךָ יִדְמוּ כְּאַבָּן; עַד יַעֲבֹר
עִמָּךָ יי, עַד יַעֲבֹר עִם־זוֹ קִנְיֹת. תִּבְאֲמוּ וְתִשְׁעֲמוּ בְּהַר נִחְלָתְךָ,
מִכּוֹן לְשִׁבְתְּךָ פְּעֻלָּתְךָ, יי; מִקִּדְשׁ, אֲדֹנָי, כּוֹנְנֵי יְדִידָה. יי יִמְלֹךְ
לְעֵלָם וָעֶד. יי יִמְלֹךְ לְעֵלָם וָעֶד.

כִּי לֵי הַמְּלוּכָה, וּמוֹשֵׁל בְּגוֹיִם. Reader וְעָלוּ מוֹשִׁיעִים בְּהַר
צִיּוֹן לְשִׁפְטֵי אֶת הַר עֵשׂוֹ, וְהִיָּתָה לֵי הַמְּלוּכָה. וְהָיָה יי לְמֶלֶךְ
עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד.

יִשְׁתַּבַּח שְׁמֹךָ לְעַד, מִלְּבָנוֹ, הָאֵל הַמְּלֹךְ הַגָּדוֹל וְהַקְּדוֹשׁ,
בְּשִׁמּוֹם וּבְאָרֶץ. כִּי לָךְ נָאָה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֵז וּמְמִשְׁלָה, נְצַח, גְּדֻלָּה וּגְבוּרָה, תִּהְלֶה
וְתִפְאָרֶת, קְדוּשָׁה וּמְלֻכוֹת, Reader בְּרָכוֹת וְהוֹדָאוֹת, מַעֲתָה
וָעַד עוֹלָם. בְּרוּךְ אַתָּה, יי, אֵל מְלֹךְ גָּדוֹל בְּתִשְׁבְּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מְלֹךְ, אֵל,
חַי הָעוֹלָמִים.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמוֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהָ;
וְיִמְלִיךְ מְלֻכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמוֹה רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמוֹה דְקְדוּשָׁא, בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

ימלך is said twice to mark the end of שירת הים (Abudarham).

יִתְבַּח and יִתְאָמֵר form the prologue and the epilogue to *Pesuke d'Zim-*

trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

rah. It has been suggested that the name of the author of *Yishtabah* was Solomon, since the initial letters of the words *שִׁמְךָ לְעַד מַלְכוּתוֹ הָאֵל שְׁלֹמֹה* form the acrostic *שלמה*. According to some, the fifteen synonyms of praise correspond to the fifteen psalms known as *שיר המעלות*.

¹ *Psalm 22:29; Obadiah 1:21; Zechariah 14:9.*

Silent meditation:

יִתְבַּרֵךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל מַלְאָךְ מַלְכֵי הַמַּלְאָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדֵיו אֵין אֱלֹהִים. סְלוּ
לְרֹכֵב בְּעֲרֵבוֹת, בְּיָהּ שְׁמוֹ, וְעֲלוּ לְפָנָיו; וְשִׁמוּ מְרוֹמֵם עַל כָּל בְּרָכָה וְתַהֲלָה. בְּרוּךְ
שֵׁם כְּבוֹד מְלֻכּוֹתָו לְעוֹלָם וָעֶד. יְהִי שֵׁם יי מְבָרֵךְ מַעֲטָה וְעַד עוֹלָם.

Reader:

בְּרַבּוֹ אֵת יי הַמְּבָרֵךְ.

Congregation and Reader:

בְּרוּךְ יי הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מַלְאָךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא
חֲשֵׁךְ, עֹשֶׂה שְׁלוֹם, וּבוֹרֵא אֵת הַכֹּל.

הַמְּאִיר לְאֶרֶץ וְלַדְרִים עָלֶיָהּ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיָךְ, יי; בְּכֹל
בְּחֻמָּה עֲשִׂיתָ; מַלְאָה הָאֶרֶץ קִנְיָנָךְ. הַמַּלְאָךְ הַמְרוֹמֵם לְבָדּוֹ
מֵאֵז, הַמְשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם,
בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשַׁנְּבֵנוּ, מִנְּךָ
יִשְׁעֵנוּ, מְשַׁנְּבֵנוּ.

אֵל בְּרוּךְ גָּדוֹל דָּעָה, הַכִּיִן וּפָעַל זְהָרֵי חֲמָה, טוֹב יֵצֵר
כְּבוֹד לְשִׁמוֹ, מְאֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ, פְּנוֹת צְבָאוֹ קְדוּשִׁים,
רוֹמְמֵי שָׂדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תִּתְבַּרֵךְ, יי
אֱלֹהֵינוּ, עַל שִׁבְחַת מַעֲשֵׂה יְדִידָה, וְעַל מְאֹרֵי אוֹר שֶׁעֲשִׂיתָ;
יִפְאֲרוּךְ סְלָה.

תִּתְבַּרֵךְ צוּרֵנוּ, מַלְכֵנוּ וְנוֹאֲלָנוּ, בּוֹרֵא קְדוּשִׁים; יִשְׁתַּבַּח
שְׁמֶךָ לְעַד מַלְכֵנוּ, יוֹצֵר מְשָׁרְתִים, וְאֲשֶׁר מְשָׁרְתֵיו בְּכֹל
עוֹמְדִים בְּרוּם עוֹלָם, וּמְשָׁמִיעִים בִּירְאָה, יַחַד בְּקוֹל, דְּבָרֵי
אֱלֹהִים חַיִּים וּמַלְאָךְ עוֹלָם. בְּכֹל אֲהוּבִים, בְּכֹל בְּרוּרִים, בְּכֹל

ברכו introduces the main part of the service, consisting of the *Shema* and the *Shemoneh Esreh*. The silent meditation, found in *Maḥzor Vitry*, includes a sentence of the Aramaic *Kaddish* rendered into Hebrew and parts of Isaiah 44:6, Psalms 06:5 and 113:2.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, hast ever been exalted, lauded and glorified and extolled from days of old. Eternal God, show us thy great mercy! Thou art Lord of our strength, our defending Stronghold, our saving Shield, our Protector.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the

וְבוֹרָא רַע is a modified form of Isaiah 45:7, where the text has **וְבוֹרָא אֵר**. This variation is explained to be due to a desire of using a more auspicious expression (Berakhoth 11b).

בְּרוּךְ אֱלֹהֵינוּ is an alphabetical acrostic, the words beginning with the letters of the alphabet in regular order.

גבורים, וְכֹלֶם עֲשִׂים בְּאִימָה וּבִירָאָה רְצוֹן קוֹנָם. Reader וְכֹלֶם פּוֹתְחִים אֶת פִּיֵּיהֶם בְּקִדְשָׁה וּבְשִׁתְּהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמְעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְיָכִים—

אֶת שֵׁם הָאֵל הַמְּלֻדֵּךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכֹלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה, וְנוֹתְנִים רְשׁוֹת זֶה לְזֶה Reader לְהַקְדִּישׁ לְיוֹצְרָם. בְּנַחַת רוּחַ, בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קִדְשָׁה, כֹּלֶם כְּאַחַד עוֹנִים וְאוֹמְרִים בִּירָאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת;

מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

וְהַאֲפִינִים וְחַיּוֹת הַקִּדְשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת שָׁרָפִים. Reader לְעַמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ נְעִימוֹת וְתַנּוּ; לְמַלְאָךְ, אֵל חַי וְקַיִם, זְמֵרוֹת יֵאמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמְיעוּ; כִּי הוּא לְבִדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בְּעַל מַלְחָמוֹת, זֹרַע צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית, כְּאֵמֹר: לְעֹשֶׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ. Reader אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר, וְנִזְכָּה כְּלָנוּ מִהָרָה לְאוּרוֹ. בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹזְרוֹת.

אֲהַבָּה רַבָּה אֶתְהַבְּתָנוּ, יְיָ אֱלֹהֵינוּ; חֲמֵלָה גְדוֹלָה וַיִּתְרָה חֲמֵלָתָ עָלֵינוּ. אָבִינוּ מְלַכְנוּ, בְּעֵבוֹר אֲבוֹתֵינוּ שִׁבְטָחוּ בְךָ, וַחֲלַמְדָם חֲקֵי חַיִּים, כִּן תַּחֲנֵנוּ וְתִלְמְדָנוּ. אָבִינוּ, הָאֵב הַרְחֵמָנוּ,

רבה, one of the most beautiful prayers in the liturgies of the world, is very old and was probably instituted by the men of the Great Assembly in the early period of the second Temple. A profound love for God and the

words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King; holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.¹

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."³ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With a great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forebears who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compas-

Torah is echoed in this prayer, in which the merciful Father is entreated to enlighten our eyes and our minds to understand his teachings. This is the second of the two blessings preceding the *Shema*, *שמע ישראל* being the first. As Psalm 19 praises God first for the sun and then for the Torah which enlightens the mind, so have we in these two blessings first a thanksgiving for natural light, then a thanksgiving for spiritual enlightenment. As in the case with all the prayers, occasional variations have been introduced here in the course of many centuries.

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 136:7.

המרחם, רחם עלינו ותן בלבנו להבין ולהשכיל, לשמוע
 ללמד וללמד, לשמור ולעשות ולקיים את כל דברי תלמוד
 ותורה, באהבה. והאר עינינו בתורתך, ודבק לבנו במצותיך,
 ויחד לבבנו לאהבה וליראה את שמך, ולא יבוש לעולם
 ועד. כי בשם קדשך הנדול והנורא בטחנו, נגילה ונשמחה
 בישועתך. Reader ונהביאנו לשלום מארבע בנפות הארץ,
 ותוליכנו כוממיות לארצנו. כי אל פועל ישועות אתה, ויבנו
 בחרת מפל עם ולשון, וקרבתנו לשמך הנדול סלה באמת,
 להודות לך ולתודה באהבה. ברוך אתה, יי, הבורח בעמו
 ישראל באהבה.

(אל מלך נאמן: When praying in private, add:

דברים ו, ד-ט

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל
 מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על
 לבבך. ושננתם לבניך, ודברתם בם בשבתך בביתך, ובכל
 בךך, ובשבתך ובקומך. וקשרתם לאות על ירך, והיו
 לטטפת בין עיניך. וכתבתם על מזוזת ביתך ובשעריך.

let our heart be concentrated upon God, and not distracted by worldly desires. Such singleheartedness is frequently expressed by the phrases "a whole heart", "a perfect heart."

The initial letters of אל מלך נאמן form the word אמן. There are 245 words in the *Shema*. When the Reader repeats ה' אלהים אחד the number of words is raised to 248, corresponding to the 248 parts of the human frame. On reciting the *Shema* privately, however, one is required to add the three words אל מלך נאמן in order to complete the number 248.

The last letters of שמע and אחד form the word עד ("witness"), that is, he who recites the *Shema* bears witness that God is One.

sionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast forever brought us near to thy truly great name, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

The *Shema*, Israel's confession of faith, expresses the duty of loving and serving God with our whole being. The second paragraph demands that we give living expression to our love of God by careful observance of his precepts which are designed to assure our happiness. The third section contains the law of *tsitsith*, intended to remind us constantly of our duties towards God, and a warning against following the evil impulses of the heart. The *Shema*, sounding the keynote of Judaism, is the oldest prayer of the *Siddur*. In the morning service the *Shema* is preceded by two blessings and followed by one; in the evening service it is preceded by two blessings and followed by two. This is in keeping with the expression: "Seven times a day I praise thee" (Psalm 119:164; Berakhoth 11b).

ברוך שם כבוד was regularly used in the Temple. It is attributed to Jacob.

דברים יא, יג-כא

והיה אם שמע תשמעו אל מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יי אלהיכם, ולעבדו בכל לבבכם ובכל נפשכם. ונתתי מטר ארצכם בעתו, יורה ומלקוש; ואספת דגנה, ותירשך ויצהרך. ונתתי עשב בשדה לבהמתך; ואכלת ושבעת. השמרו לכם פן יפתה לבבכם, וסרתם ועבדתם אלהים אחרים, והשתחיתם להם. וחרה אף יי בכם, ועצר את השמים ולא יהיה מטר, והאדמה לא תתן את יבולה; ואבדתם מהרה מעל הארץ הטבה אשר יי נתן לכם. ושמתם את דברי אלה על לבבכם ועל נפשכם; וקשרתם אתם לאות על ידכם, והיו לטוטפת בין עיניכם. ולמדתם את בניכם לדבר בם, בשבתך בביתך, ובילכתך בדרךך, ובשכבך ובקומך. וכתבתם על מזוזות ביתך ובשעריך. למען ירבו ימיכם וימי בניכם, על האדמה אשר נשבע יי לאבותיכם לתת להם, בימי השמים על הארץ.

במדבר טו, לו-כא

ויאמר יי אל משה לאמר: דבר אל בני ישראל ואמרת אליהם, ועשו להם ציצת על כנפי בגדיהם לדרתם; ונתנו על ציצת הכנף פתיל תקלת. והיה לכם לציצת, וראיתם אתו וזכרתם את כל מצות יי, ועשיתם אתם; ולא תתורו אחרי לבבכם ואחרי עיניכם, אשר אתם זנים אחריהם. למען תזכרו ועשיתם את כל מצותי; והייתם קדשים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים; אני Reader יי אלהיכם—
אמת וצדיק, נכון וקיים, וישר ונאמן, ואהוב ותביב, ונתחמד

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious,

used in the Temple. The fifteen synonyms, **ויפה-ויציב**, correspond to the fifteen words in the last sentence of the *Shema*, beginning with **אני** and ending with **אמת**. The rule is not to interrupt the connection between **ה' אלהיכם** and **אמת**, as if these three words formed one sentence, meaning: "The Lord your God is true" (Mishnah Berakhoth 2:2).

וְנַעֲיִם, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמְקַבֵּל, וְטוֹב וְיִפְהָה הַדְּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מְגֹן
יִשְׁעֵנו. Reader לְדֶר וְדֶר הוּא קָיָם, וְשִׁמוֹ קָיָם, וְכִסְאוֹ נָכוֹן,
וּמְלִכוּתוֹ וְאֱמוּנָתוֹ לְעֵד קִיָּמָת. וּדְבָרָיו חַיִּים וְקִיָּמִים, נְאֻמָּנִים
וְנִחְמָדִים, לְעֵד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל
בְּנֵינוּ וְעַל הַדּוֹרוֹתֵינוּ, וְעַל כָּל הַדּוֹרוֹת זָרַע יִשְׂרָאֵל עֲבָדֶיךָ.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבָר טוֹב וְקָיָם לְעוֹלָם
וָעֶד, אֱמֶת וְאֱמוּנָה, חֶק וְלֹא יַעֲבֹר. Reader אֱמֶת, שְׂאֵתָה הוּא
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ; מֵעוֹלָם שְׂמֵךְ,
אֵין אֱלֹהִים זוֹלָתָךְ.

עֲזַרְת אֲבוֹתֵינוּ אֵתָה הוּא מֵעוֹלָם, מְגֹן וּמוֹשִׁיעַ לְבְנֵיהֶם
אֲחֵרֵיהֶם בְּכָל הַיּוֹר וְדוֹר. בְּרוּם עוֹלָם מוֹשֶׁבֶךְ, וּמוֹשְׁפָטִיךְ
וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ. אֱמֶת, אֵתָה הוּא אֲדוֹן לְעַמְּךָ,
וּמְלֶךְ גְּבוּר לְרִיב רִיבָם. אֱמֶת, אֵתָה הוּא רֵאשׁוֹן וְאֵתָה הוּא
אַחֲרוֹן, וּמַבְלַעְדֶיךָ אֵין לָנוּ מְלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמַּצְרַיִם
גּוֹאֲלֵנוּ, יְי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם
הִרְגָתָ, וּבְכוֹרְךָ גּוֹאֲלָתָ, וַיִּם סוּף בְּקַעְתָּ, וְזָדִים טַבַּעְתָּ, וַיִּדִידִים
הִעֲבַרְתָּ; וַיִּכְסּוּ מַיִם צְרִיחָם, אֶחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת
שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמִירוֹת, שִׁירוֹת
וְתִשְׁבַּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקָיָם. רָם וְנִשְׂא,
גְּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים וּמִנְבִּיָה שְׁפָלִים, מוֹצִיא אֲסִירִים

הוּא refers to the *Shema* as a solemn profession of the Oneness of God. The *Shema* is the watchword of Israel's faith, and it is the desire of every loyal Jew to have it upon his lips when he dies.

correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the

ופודיה עננים, ועוזר דללים, ועונה לעמו בעת שועם אליו.
תהלות לאל עליון, ברוך הוא ומברך.

מושה ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כדם:
מי כמכה באלם, יי; מי כמכה נאדר בקדש, נורא תהלות,
עשה פלא.

שירה חדשה שבחו גאולים לשמך על שפת הים; יחד
כלם הורו והמליכו ואמרו:

יי ימלך לעולם ועד.

צור ישראל, קומה בעזרת ישראל, ופרה כנאמך יהודה
וישראל. Reader גאלנו יי צבאות שמו, קדוש ישראל. ברוך
אתה, יי, גאל ישראל.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemoneh Esreh* aloud when a *minyán* holds service.

אדני, שפתי תפתח, ופי יגיד תהלתך.

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בניהם למען שמו באהבה.

שמנה עשרה is spoken of in the Talmud as *Tefillah*, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was drawn up by the men of the Great Assembly. Originally, the *Shemoneh Esreh* consisted of eighteen blessings; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers was made toward the end of the first century at the direction of Rabban Gamaliel II, head of the Sanhedrin of Yabneh. The Talmud offers a variety of reasons for the number eighteen. It corresponds to the eighteen times (God is mentioned in Psalm 29 as well as in the *Shema*. The three patriarchs, Abraham, Isaac and Jacob are mentioned eighteen times in the Bible. This number also corresponds to the eighteen vertebrae of the spinal column (Berakhoth 28b).

Because it is recited in a standing posture, the *Shemoneh Esreh* is now generally known as the *Amidah*, a name which accurately describes this

captives, and delivers the afflicted; he helps the poor, and answers his people whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?

Who is like thee, glorious in holiness,

Awe-inspiring in renown, doing wonders?”¹

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

“The Lord shall reign forever and ever.”²

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

prayer for Sabbaths and festivals, when it includes only seven blessings. The Reader repeats this principal prayer aloud for the benefit of those who cannot read it for themselves.

The nineteen benedictions of the *Amidah* are designated in the Talmud as follows: 1) אבות; 2) גבורות; 3) קדושת השם; 4) בינה; 5) תשובה; 6) סליחה; 7) גאולה; 8) רפואה; 9) ברכת השנים; 10) קבוץ גלויות; 11) ברכת משפט; 12) ברכת המינים; 13) ברכת צדיקים; 14) ברכת ירושלים; 15) ברכת דוד; 16) תפלה; 17) עבודה; 18) הודאה; 19) ברכת כהנים.

אבות, the first benediction naming the three patriarchs, contains phrases from Exodus 3:15; Deuteronomy 10:17; Genesis 14:19; 15:1.

¹ Exodus 15:11. ² Exodus 15:18. ³ Psalm 51:17.

Between *Rosh Hashanah* and *Yom Kippur* add:

זָכְרָנוּ לְחַיִּים, מְלֶךְ תְּפִיץ בַּחַיִּים,
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.)
 מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם.
 אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)
 מִכְּלַבַּל חַיִּים בַּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַחְיֶה אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ לַיִּשְׂרָאֵל
 עֶפְרָר. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶךְ מַמְיֵת
 וּמַחְיֶה וּבִמְצַמִּיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְרַחֲמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)
 וּנְיָאֵמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said:

נִקְדַּשׁ אֵת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמֹקְדֵי־שָׁמַיִם אוֹתוֹ בְּשֵׁמי מְרוֹם,
 בְּכַתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

Reader לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Reader וּבְדַבְרֵי קְדוֹשְׁךָ כְּתוּב לְאִמֵּר:

יְמֶלֶךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר; הַלְלוּיָהּ.

and the other special prayers, added between *Rosh Hashanah* and *Yom Kippur*, are not mentioned in the Talmud. They were inserted during the geonic period.

גְּבוּרוֹת, the second benediction recounting the omnipotence of God, includes phrases from Psalms 145:14; 146:7; Daniel 12:2; I Samuel 2:6.

מְשִׁיב הַרוּחַ, referring to God's control of the forces of nature, is added in winter, during the rainy season in *Eretz Yisrael*. Rain is considered as great

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pcsah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said:

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord!³

a manifestation of the divine power as the resurrection of the dead (Ta'anith 2a); hence **משיב הרוח** is inserted in the passage **... מחיה מתים**.

קדושה, to which the Talmud (Sotah 49a) attaches unusual importance, is recited only when a *minyan* is present because it is said: "I shall be sanctified

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

Reader לְדוֹר וָדוֹר וְנִיד וְנִדָּה, וְלִנְצַח וְנִצְחִים קְדֻשָּׁתְךָ
 נְקִדִישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינֵינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
 מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. * בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.
 * בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.)

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ בִּינָה. חָנְנוּ מֵאַתָּה
 דַּעַה, בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה, יי, חוֹנֵן הַדַּעַת.
 הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ, וְקִרְבָנוּ מִלְכָנוּ לְעִבּוֹדְתְךָ,
 וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה, יי, הַרוֹצֵה
 בְּתַשׁוּבָה.

סֶלַח לָנוּ אָבִינוּ כִּי חָטְאנוּ, מִחַל לָנוּ מִלְכָנוּ כִּי פָשַׁענוּ, כִּי
 מוּחַל וְסוֹלַח אַתָּה. בְּרוּךְ אַתָּה, יי, חָנוּן הַמְרַבֵּה לְסֶלַח.
 רֵאה נָא בְעֵינֵינוּ וְרִיבָה רִיבָנוּ, וּנְאֻלָנוּ מִהֲרָה לְמַעַן שְׁמוּךָ,
 כִּי גוֹאֵל חֲזַק אַתָּה. בְּרוּךְ אַתָּה, יי, גּוֹאֵל יִשְׂרָאֵל.

On fast days (except Tish'ah b'Av) the Reader adds:

(עֲנֵנוּ, יי, עֲנֵנוּ בַיּוֹם צוֹם תַּעֲנִיתָנוּ, כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ. אֵל תַּפֵּן אֵל רִשְׁעֵנוּ,
 וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְתָּנוּ. הֲיֵה נָא קְרוֹב לְשׁוֹעֲתָנוּ, יְהִי נָא
 חֲסִדְךָ לְנַחֲמָנוּ; טָרַם וְקָרָא אֵלֶיךָ עֲנֵנוּ, כַּדְבָר שְׁנֵאמַר: וְהִיָּה טָרַם יִקְרָא, וְאָנִי
 אֶעֱנֶה; עוֹד הֵם מְדַבְּרִים, וְאָנִי אֲשַׁמְעֵם. כִּי אַתָּה, יי, הַעוֹנֶה בְּעַת צָרָה, פּוֹדֶה וּמַצִּיל
 בְּכָל עַת צָרָה וְצוּקָה. בְּרוּךְ אַתָּה, יי, הַעוֹנֶה בְּעַת צָרָה.)

among the children of Israel" (Leviticus 22:32), which implies that the proclamation of the holiness and kingship of God is to be made in public service only.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

On fast days (except Tish'ah b'Av) the Reader adds:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

חַתָּן begins the group of thirteen petitions which are replaced on Sabbaths and festivals by one petition appropriate for the occasion.

Isaiah 65:24.

רָפְאֵנוּ יְיָ וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלַחְנוּ אִתָּהּ;
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל מִבוֹתֵינוּ, כִּי אֵל מִלֶּדֶד רּוֹפֵא נַאֲמָן
וְרַחֲמָן אִתָּהּ. בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְּבוּאָתֶיךָ לְטוֹבָה,

From December 4th till *Pesah* say:

From *Pesah* till December 4th say:

וְחַן טַל וּמָטָר לְבִרְכָה

וְחַן בְּרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָה, וּבְרַךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה, יְיָ, מִבְּרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחַרוּתְנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלִיתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יְיָ, מִקַּבֵּץ
נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה, וְיִזְעַצְּנוּ כַּבַּתְחֻלָּה; וְהַסֵּר
מִפָּנֵינוּ יְגוֹן וְאִנְחָה; וּמְלוּךְ עָלֵינוּ, אַתָּה יְיָ לְבִדְדָךְ, בְּחֶסֶד
וּבְרַחֲמִים, וְצַדִּיקְנוּ בַּמִּשְׁפָּט. * בְּרוּךְ אַתָּה, יְיָ, מִלֶּדֶד אוֹהֵב
צַדִּיקָה וּמִשְׁפָּט.

* Between *Rosh Hashanah* and *Yom Kippur* substitute:

(בְּרוּךְ אַתָּה, יְיָ, הַמְּלִיךְ הַמִּשְׁפָּט.)

וְלַמְלָשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כְּרֹנַע תֵּאבֵד,
וְכָל אִיבֻךְ מִהֲרָה יִכְרַת; וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר,
וְתִמְגַר וְתִכְנִיעַ בְּמִהֲרָה בְּיַמֵּינוּ, בְּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אִיבִים
וּמִכְנִיעַ זָדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצַּדִּיק וְעָלֵינוּ, יְהִמוּ נָא
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְחַן שָׂכָר טוֹב לְכָל הַבוֹשְׁתִּים בְּשִׁמְךָ

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment. *Blessed art thou, O Lord, King, who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust

פרושים גויי צדק proselytes who have accepted Judaism out of inner conviction.

בְּאַמַת, וְשִׁים חֲלָקְנוּ עִמָּהֶם, וְלֵעוֹלָם לֹא יִבּוֹשׁ, כִּי כָהֵן בְּטָחָנוּ.
בְּרוּךְ אַתָּה, יְיָ, מוֹשְׁעֵן וּמִבְטָח לְצַדִּיקִים.

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ בְּאֲשֶׁר
דִּבַּרְתָּ; וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכֹסֵא דָוִד
מִהֲרָה לְתוֹכָהּ תִּכְוֵן. בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צִמְח דָּוִד עֲבָדְךָ מִהֲרָה תִצְמַיֵת, וְקִרְנוּ תְרוּם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִיַּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יְיָ,
מִצְמַיֵת קִרְן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וּרְחַם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֵת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה;
וּמִלְפָּנֶיךָ מִלְּבָנוּ רִיקָם אֵל תִּשְׁיַבֵּנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמּוּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמּוּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם; וְהִשָּׁב אֵת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתְּפִלָּתָם בְּאַהֲבָה
תִּקַּבֵּל בְּרָצוֹן, וְתַחֲי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמּוּךָ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרֹתֵינוּ וּפְקֻדוֹתֵינוּ, וְזָכְרוֹן אֲבוֹתֵינוּ,
וְזָכְרוֹן מֹשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה,
וְזָכְרוֹן כָּל עַמּוּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסֻּכּוֹת

חַג הַמִּצּוֹת

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,

in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causeth salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh
the New Moon.

Pesah
the Feast of Un-
leavened Bread.

Sukkoth
the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mind-

Temple. However, the phrase "restore the worship to thy sanctuary" could not be used when the Temple was still in existence.

עֵלָה וּיבֵא is mentioned in Sofrim 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּנִי, וּרְחַם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם
אָתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אָתָּה, יי, הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

When the Reader repeats the *She-moneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בְּשֵׁר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקְּיָמָנוּ,
וְחָאסוּךָ גְּלִיּוֹתֵינוּ לְחַצְרוֹת
קְדֻשָּׁךָ לְשִׁמּוֹר חַקִּיךָ וְלַעֲשׂוֹת
רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב
שְׁלָם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִן
יִשְׁעֵנוּ אָתָּה הוּא. לְדוֹר וָדוֹר
גִּדְּדָה לָךְ, וְתִסְפֹּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשִׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסוּךְ שְׂבָבֵל יוֹם עַמּוּנֵנוּ, וְעַל
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵל
עַתָּה, עָרַב וּבָקֵר וְצַהֲרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ,
מֵעוֹלָם קִיַּיְנוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמִי מִתְּתִיבֵנוּ בֵּן יוֹחָנָן בֶּהֱזֵן גְּדוֹל, חֲשִׁמוּנֵי וּבְנָיו, כְּשֶׁעָמְדָה
מְלָכוֹת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׂכִּיחֵם תּוֹרַתְךָ,
וּלְהַעֲבִירָם מִחֲקֵי רְצוֹנְךָ. וְאָתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם

ful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst

ערב ובקר וצהריים ונודה לך לעולם, לדור ודור נספר תהלתך מודים is based on (Psalms 79:13; 55:18). אשיחה

מודים דרבנן, recited by the Congregation in an undertone while the Reader repeats aloud the eighteenth benediction, is a composite of several phrases suggested by a number of talmudic rabbis (Sotah 40a).

בַּעַת צְרָתְכֶם, רַבַּת אֶת רִיבֶם, דְּנַת אֶת דִּינֶם, נִקְמַת אֶת נִקְמַתְכֶם;
מִסֵּרְתָּ גִבּוֹרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְיַמָּאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרַתְךָ.
וְלֵךְ עֲשֵׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹד יִשְׂרָאֵל עֲשֵׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר
בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קִדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וְלְהַלְלֵל
לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנְּסִים וְעַל הַפְּרָקוֹן, וְעַל הַגִּבּוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שְׁעֲשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמֵי מֶרְדֵּכַי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הַזֶּמֶן
הָרָשָׁע. בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְהוּדִים, מִנְּעַר
וְעַד זָקֵן, טַף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלּוּשָׁה עֶשֶׂר לַחֹדֶשׁ שְׁנַיִם
עָשָׂר, הוּא חֹדֶשׁ אָדָר, וְשִׁלְלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הַפְּרַת אֶת עֲצָתוֹ, וְקַלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ גְמוּלוֹ
בְּרִאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בְּנָיו עַל הָעֵץ.)

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּבַנּוּ, תָּמִיד לְעוֹלָם
וָעַד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יִשְׁעֵתְנוּ וְעִזְרָתְנוּ סֵלָה. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלֵךְ נֶאֱדָה
לְהוֹדוֹת.

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשֻׁלֶּשֶׁת בְּתוֹרָה

the blessing which consists of three biblical verses. The variant reading בְּתוֹרָה הכְּתוּבָה clarifies the meaning of this passage.

stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold

הַתְּתוּבָה עַל יְדֵי מִשָּׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנוֹי,
בְּחַיִּים עִם קְדוּשָׁה, בְּאֲמֹר: וּבְרַכָּךָ יְיָ וַיְשַׁמְרֶךָ. יָאֵר יְיָ פָּנָיו
אֵלֶיךָ וַיַּחַדְךָ. יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

שֵׁם שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמּוּךָ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנֵיךָ;
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבְרָכָה וּרְחֻמִּים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ
אֶת עַמּוּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. * בְּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Between Rosh Hashanah and Yom Kippur say:

(בְּסֻפֵּר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.)

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעַ, וּשְׁפַתִּי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּמָה, וְנַפְשֵׁי בְּעָפָר לְכָל תַּהֲוִיָּה. פֶּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִתְהַרָּה
הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךָ, עֲשֵׂה לִמְעַן
יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשֹׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ. לִמְעַן וַחֲלָצוֹן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהַגִּיוֹן לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי גּוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִתְהַרָּה בְּיְמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נְעַבְדְּךָ

עשה is taken substantially from the Talmud (Berakhoth 17a). וְשֵׁם נְעַבְדְּךָ and עוֹשֵׂה שָׁלוֹם are later insertions.

blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the

¹ Numbers 6:24-26. ² Psalms 60:7; 19:15.

בִּירְאָה, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעָרְבָה לֵי מְנַחַת
 יְהוּדָה וִירוּשָׁלָיִם, בִּימֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

Hallel (page 565) is recited here on *Rosh Hodesh*, *Hol ha-Mo'ed* and *Hanukkah*.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete *Amidah*

הַבִּינֵנוּ, יְיָ אֱלֹהֵינוּ, לְדַעַת דְּרָכֶיךָ; וּמוֹל אֶת לְבַבְנוּ
 לִירְאָתְךָ; וְתִסְלַח לָנוּ לְהִיּוֹת נְאוּלָיִם; וְרַחֲמֵנוּ מִמַּכְאוֹב;
 וְדַשְׁנֵנוּ בְּנֵאוֹת אֲרָצְךָ; וּנְפֹצְצוּתֵינוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ
 תִּקְבֵּץ. וְהַתּוֹעִים עַל דַּעְתְּךָ יִשְׁפָּטוּ; וְעַל הַרְשָׁעִים תְּנִיף יְיָדְךָ;
 וְיִשְׁמְחוּ צַדִּיקִים בְּבִנּוֹ עִירְךָ, וּבִתְקוֹן הַיְכָלְךָ, וּבְצַמִּיחַת קֶרֶן
 לְדוֹד עֲבָדְךָ, וּבַעֲרִיכַת גֵּר לְבֵן יִשְׂרָאֵל מִשִּׁיחָךָ; טָרֵם נִקְרָא אֶתְּךָ
 תַּעֲנֶה. בָּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אָבִינוּ מִלְּבָנוּ, חָטְאֵנוּ לְפָנֶיךָ.
 אָבִינוּ מִלְּבָנוּ, אֵין לָנוּ מַלְאָךְ אֱלֹא אַתָּה.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

On fast days:

אָבִינוּ מִלְּבָנוּ,
 בָּרַךְ עָלֵינוּ שָׁנָה טוֹבָה.

From *Rosh Hashanah* to *Yom Kippur*:

אָבִינוּ מִלְּבָנוּ,
 חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
 אָבִינוּ מִלְּבָנוּ, בִּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.

הבינו, called *מעין שמונה עשרה* ("abstract of the *Shemoneh Esreh*"), was composed by Rabbi Samuel, one of the first generation of the Babylonian authors of the Talmud, who lived in the third century. This prayer (*Berakhoth* 29a) is a synopsis of the middle thirteen petitions of the *Shemoneh Esreh*, from *חונן אתה חונן* until *רצה*. When recited on urgent occasions, *הבינו* is preceded by the opening three blessings and concluded by the last three blessings of the original *Shemoneh Esreh*.

days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Hallel (page 566) is recited here on Rosh Hodesh, Hól ha-Mo'ed and Hanukkah.

ABRIDGED SHEMONEH ESREH

Used when one is unable to recite the complete Amidah

Grant us, Lord our God, wisdom to learn thy ways; subject our heart to thy worship; forgive us so that we may be redeemed; keep us from suffering; satisfy us with the products of thy earth; gather our dispersed people from the four corners of the earth. Judge those who stray from thy faith; punish the wicked; may the righteous rejoice over the rebuilding of thy city, the reconstruction of thy Temple, the flourishing dynasty of thy servant David and the continuance of the offspring of thy anointed, the son of Jesse. Answer us before we call. Blessed art thou, O Lord, who hearest prayer.

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no king except thee.

Our Father, our King; deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,
renew for us a good year.

On fast days:

Our Father, our King,
bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

אבינו מלכנו is mentioned in the Talmud (Ta'anith 25b) as the prayer of Rabbi Akiba on a fast day. There is a close resemblance between some of its phrases and the *Shemoneh Esreh*. In the ninth century *Siddur* of Amram Gaon there are only twenty-five verses of *Avinu Malkenu*. In the course of time the number has been increased on account of disaster and persecution.

¹ *Malachi* 3:4.

אָבִינוּ מִלְּפָנֶיךָ, בָּטַל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, הִפְרַע עֲצַת אוֹיְבֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, כִּלְהַל כָּל צָר וּמִשְׁטֵיץ מֵעָלֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, סְתוּם פִּיּוֹת מִשְׁטֵינֵינוּ וּמִקְטָרְגֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, כִּלְהַל דָּבָר וְחָרָב וְרָעָב, וְשָׂבִי וּמִשְׁחִית וְעָוֹן
 וְשִׁמְדָּה, מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מִלְּפָנֶיךָ, מִנַּע מִגָּפָה מִנִּחַלְתְּךָ.
 אָבִינוּ מִלְּפָנֶיךָ, סִלַּח וּמַחַל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, מַחֲחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגְדְךָ עֵינֶיךָ.
 אָבִינוּ מִלְּפָנֶיךָ, מַחֲחֵק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
 אָבִינוּ מִלְּפָנֶיךָ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמְּךָ.
 אָבִינוּ מִלְּפָנֶיךָ, קַרְע רָע גִּזְרֵי דִינֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

On fast days:

אָבִינוּ מִלְּפָנֶיךָ, זְכָרְנוּ לְחַיִּים
 טוֹבִים.

אָבִינוּ מִלְּפָנֶיךָ, זְכָרְנוּ לְגֵאֲלָה
 וַיִּשׁוּעָה.

אָבִינוּ מִלְּפָנֶיךָ, זְכָרְנוּ לְפִרְנָסָה
 וּכְלִפְלָה.

אָבִינוּ מִלְּפָנֶיךָ, זְכָרְנוּ לְזִכְיוֹת.

אָבִינוּ מִלְּפָנֶיךָ, זְכָרְנוּ לְסְלִיחָה
 וּמַחֲלָה.

From Rosh Hashanah to Yom Kippur:

אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסִפְר
 חַיִּים טוֹבִים.

אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסִפְר
 גֵּאֲלָה וַיִּשׁוּעָה.

אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסִפְר
 פִּרְנָסָה וּכְלִפְלָה.

אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסִפְר
 זִכְיוֹת.

אָבִינוּ מִלְּפָנֶיךָ, כְּתִבְנוּ בְּסִפְר
 סְלִיחָה וּמַחֲלָה.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

Our Father, our King, rid us of every oppressor and adversary.

Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, * inscribe us in the book of happy life.

Our Father, our King, * inscribe us in the book of redemption and salvation.

Our Father, our King, * inscribe us in the book of maintenance and sustenance.

Our Father, our King, * inscribe us in the book of merit.

Our Father, our King, * inscribe us in the book of pardon and forgiveness.

** On fast days, instead of "inscribe us" the phrase "remember us" is used.*

אָבִינוּ מִלְּבָנוּ, הַצִּמְח לָנוּ יְשׁוּעָה בְּקֶרֶב.
 אָבִינוּ מִלְּבָנוּ, הָרֵם קָרְן יִשְׂרָאֵל עִמָּךְ.
 אָבִינוּ מִלְּבָנוּ, הָרֵם קָרְן מְשִׁיחֶךָ.
 אָבִינוּ מִלְּבָנוּ, מִלֵּא יְדִינוּ מִבְּרַכּוֹתֶיךָ.
 אָבִינוּ מִלְּבָנוּ, מִלֵּא אֲסָמִינוּ שְׁבַע.
 אָבִינוּ מִלְּבָנוּ, שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְּבָנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתָנוּ.
 אָבִינוּ מִלְּבָנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ.
 אָבִינוּ מִלְּבָנוּ, נָא אַל תִּשְׁכַּח רִיקָם מִלְּפָנֶיךָ.
 אָבִינוּ מִלְּבָנוּ, זְכוֹר כִּי עָפַר אֲנַחְנוּ.
 אָבִינוּ מִלְּבָנוּ, תְּהֵא הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן
 מִלְּפָנֶיךָ.

אָבִינוּ מִלְּבָנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁתְךָ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמָּוִם עַל קְדוּשַׁת שְׁמֹךְ.
 אָבִינוּ מִלְּבָנוּ, נִקּוּם נִקְמַת דָּם עַבְדֶּיךָ הַשְּׁפוּדִים.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּיבִים.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן שְׁמֹךְ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא
 עָלֵינוּ.
 אָבִינוּ מִלְּבָנוּ, חַנּוּנוּ וְעַנּוּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy
on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy
presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a
time of grace with thee.

Our Father, our King, have compassion on us, on our children
and our infants.

Our Father, our King, act for the sake of those who were slain for
thy holy name.

Our Father, our King, act for the sake of those who were slaughter-
ed for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through
fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and
revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we
have no merits; deal charitably and kindly with us and save us.

תַּחֲנוּן

Except Mondays and Thursdays, the following *Tahanun* is recited daily. On Mondays and Thursdays, the long *Tahanun* is said (pages 105-117).

Tahanun is omitted on the following occasions: *Rosh Hodesh*, the entire month of *Nisan*, *Lag b'Omer*, the first eight days of *Sivan*, the 9th and 15th of *Av*, *Erev Rosh Hashanah*, from *Erev Yom Kippur* until the second day after *Sukkoth*, *Hanukkah*, the 15th of *Shevat*, the 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר דְּוֹד אֶל גָּד: צַר לִי מְאֹד; נִפְלְאָה נָא בְּיָד יְיָ, בִּי רַבִּים
רַחֲמוּ, וּבִיד אָדָם אַל אֲפַלְאָה.

רַחוּם וְחַנוּן, חֲטָאתִי לְפָנֶיךָ; יְיָ מְלֵא רַחֲמִים, רַחֵם עָלַי
וּקְבַל תַּחֲנוּנִי.

תהלים ו

יְיָ, אֵל בְּאִפְסָךְ תּוֹכִיחַנִי, וְאֵל בְּחַמְתְּךָ תִּיַסְרֵנִי. חַנּוּנִי, יְיָ, בִּי
אֲמַלֵּל אָנֹכִי; רַפְּאֵנִי, יְיָ, בִּי נִבְהָלוּ עַצְמוֹי. וְנַפְשִׁי נִבְהָלָה מְאֹד;
וְאִתָּה יְיָ, עַד מָתַי. שׁוּבָה, יְיָ, חֲלֹצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חַסְדְּךָ. בִּי אִין בַּמּוֹת זְכָרְךָ; בְּשֹׂאֵל מִי יוֹדָה לָךְ. יִגְעֵתִי
בְּאַנְחָתִי, אֲשַׁחֲהַ בְּכָל לַיְלָה מִשְׁתִּי; בְּדַמְעָתִי עַרְשִׁי אֲמַסֶּה.
עָשָׂשָׁה מִכַּעַס עֵינַי; עָתָקָה בְּכָל צוּרְרֵי. סוּרוּ מִמֶּנִּי, כָּל פְּעֻלֵי
אֲוֹן, בִּי שְׁמַע יְיָ קוֹל בְּכִי. שְׁמַע יְיָ תַּחֲנּוּתִי; יְיָ תִפְלְתִי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל אִיבֵי; יִשְׁבוּ וַיִּבְשׂוּ רַגְעַ.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הַאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

תַּחֲנוּן ("petition") is recited in a sitting posture known as נפילה אפים ("falling on the face"), which is a modified form of the complete prostration with the face to the ground practised in the early days of the Talmud (Megillah 22b). This custom originates from Moses, who "fell down before the Lord" (Deuteronomy 9:18), and Joshua, who "fell on the earth upon his face before the ark of the Lord" (Joshua 7:6). Hence, נפילה אפים is performed only where there is a *Sefer Torah*. It consists of merely resting the head on the arm. During

TAHANUN

Except Mondays and Thursdays, the following *Tahanun* is recited daily. On

Mondays and Thursdays, the long *Tahanun* is said (pages 106–118).

Tahanun is omitted on the following occasions: Rosh Hodesh, the entire month of Nisan, Lag b'Omer, the first eight days of Sivan, the 9th and 15th of Av, Erev Rosh Hashanah, from Erev Yom Kippur until the second day after Sukkoth, Hanukkah, the 15th of Shevat, the 14th and 15th of Adar and Adar Sheni. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."¹

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

יְיָ גִּבּוֹר וְיִשְׂרָאֵל מְגִיבָם. Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

the morning service, when the *tefillin* are on the left arm, the right arm is used; at the *Minhah* service, however, the left arm is used. Since the verse **וַיֹּאמֶר דָּוִד** contains the phrase **נַפְלֵה נָא** ("let us fall") it precedes **נְפִילַת אַפִּים**, the falling posture assumed during the *Tahanun* prayer.

גַּד was the name of the prophet who offered to David a choice of punishments, coming directly from God or through the agency of man. David replied that he preferred to be punished by the gracious God rather than by man.

¹ II Samuel 24:14.

שומר גוי אֶחָד, שְׁמוֹר שְׂאֲרֵית עִם אֶחָד, וְאֵל יֹאבֵד גּוֹי
אֶחָד, הַמִּיִּחְדִּים שְׁמֹךְ, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
שומר גוי קדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עִם קדוֹשׁ, וְאֵל יֹאבֵד גּוֹי
קדוֹשׁ, הַמְשַׁלְּשִׁים בְּשֵׁלֶשׁ קַדְשוֹת לְקדוֹשׁ.
מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵּס בְּתַחֲנוּנִים, הַתְּרַצָּה וְהַתְּפַיֵּס
לְדוֹר עָנִי, כִּי אֵין עֹזֶר. אָבִינוּ מִלְּכֵנוּ, חָנּוּנוּ וְעֲנּוּנוּ, כִּי אֵין בָּנוּ
מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
וְאַנְחֵנוּ לֹא גִדַע מִה נַעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ. זְכֹר רַחֲמֶיךָ יְיָ,
וְחֶסֶדְךָ, כִּי מַעֲוֹלָם הִקְפֵה. יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
לָךְ. אֵל תִּזְכֹּר-לָנוּ עֲוֹנוֹת רֵאשִׁינִים; מִהֵר יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי
דָלוּנוּ מְאֹד. חָנּוּנוּ יְיָ חָנּוּנוּ, כִּי רַב שָׁבַעְנוּ בּוֹ. בְּרַגְזֵי רַחֵם תִּזְכֹּר.
כִּי הוּא יִדַע יִצְרָנוּ, זְכוּר כִּי עָפָר אָנַחְנוּ. Reader עֲזָרְנוּ, אֱלֹהֵי
יִשְׂרָאֵל, עַל דְּבַר כְּבוֹד שְׁמֹךְ, וְהַצִּילְנוּ וּכְפָר עַל חַטָּאתֵינוּ
לְמַעַן שְׁמֹךְ.

The service is continued with the Reader's recital of the Kaddish on page 117.

TAHANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 103.

וְהוּא רַחוּם, יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית; וְהִרְבֵּה לְהַשִּׁיב אָפוּ,
וְלֹא יַעִיר כָּל חַמְתּוֹ. אַתָּה, יְיָ, לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנּוּ; חֶסֶדְךָ
וְאַמְתָּךְ תִּמִּיד יִצְרָנוּ. הוֹשִׁיעֵנוּ, יְיָ אֱלֹהֵינוּ, וּבְרַצְנוּ מִן הַגּוֹיִם
לְהוֹדוֹת לְשֵׁם קִדְשֶׁךָ, לְהִשְׁתַּבַּח בְּתֵהֱלָתְךָ. אִם עֲוֹנוֹת תִּשְׁמַר-
יְהִי, אֲדֹנָי, מִי יַעֲמֵד. כִּי עִמָּךְ הִסְלִיחָה, לְמַעַן תִּנָּרָא. לֹא
כַחֲטָאֵינוּ תַעֲשֶׂה לָנוּ, וְלֹא כַעֲוֹנוֹתֵינוּ תִּגְמֹל עָלֵינוּ. אִם עֲוֹנֵינוּ

וְהוּא רַחוּם was composed, according to legend, soon after the destruction of the second Temple. It is suggested, however, that it was written during the persecutions of the seventh century. It has been said that whoever can read this long prayer without emotion has lost all feeling for what is great and

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

The service is continued with the Reader's recital of the Kaddish on page 118.

TAJIANUN FOR MONDAYS AND THURSDAYS

The following is omitted during the occasions enumerated on page 104.

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.²

Thou, O Lord, wilt not hold back thy mercy from us; thy kindness and thy truth will always protect us. Save us, Lord our God, and gather us from among the nations, that we may give thanks to thy holy name, that we may glory in thy praise. If thou, O Lord, shouldst record iniquities—O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. Deal not with us according to our sins; requite us not according to our iniquities. If our sins, O Lord, testify against us, act for

noble. The soul of an entire people utters these elegies and supplications, and gives voice to its woe of a thousand years.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14. ² *Psalms* 78:38.

עָנוּ בְנוֹי יי, עֲשֵׂה לְמַעַן שְׁמֹךְ. זָכַר רַחֲמֶיךָ יי, וְחִסְדֶיךָ, כִּי מַעֲוָלִים הָמָּה. יַעֲנֵנוּ יי בַּיּוֹם צָרָה, יִשְׁבְּכֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב. יי, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ בַּיּוֹם קָרְאֵנוּ. אָבִינוּ מִלְכֵנוּ, חָנּוּנוּ וְעַנְיֵנוּ, כִּי אִין בְּנוּ מַעֲשִׂים; צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ. אֲדוּנֵינוּ אֱלֹהֵינוּ, שְׁמַע קוֹל תַּחֲנוּנֵינוּ, וּזְכַר-לָנוּ אֶת בְּרִית אַבְוֹתֵינוּ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ. וְעַתָּה אֲדֹנָי אֱלֹהֵינוּ, אֲשֶׁר הוֹצֵאתָ אֶת עַמֶּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה וַתַּעַשׂ לָךְ שֵׁם בַּיּוֹם הַזֶּה, חֲטָאנוּ רָשָׁעֵנוּ. אֲדֹנָי, כָּכָל צְדָקוֹתֶיךָ יִשְׁבַּח-נָא אַפָּךָ וְחַמְדֶּךָ מֵעִירָךְ יְרוּשָׁלַיִם, הַר קְדְשֶׁךָ; כִּי בַחֲטָאֵינוּ וּבַעֲוֹנוֹת אַבְוֹתֵינוּ, יְרוּשָׁלַיִם וְעַמֶּךָ לְחַרְפָּה לְכָל סְבִיבוֹתֵינוּ. וְעַתָּה שְׁמַע, אֱלֹהֵינוּ, אֵל תַּפְלַת עַבְדֶּךָ וְאֵל תַּחֲנוּנָיו, וְהָאֵר פְּנֶיךָ עַל מִקְדְּשֶׁךָ הַשָּׁמַיִם, לְמַעַן אֲדֹנָי.

הִטָּה אֱלֹהֵי אֲזִנֶּךָ וּשְׁמַע; פָּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ, וְהַעִיר אֲשֶׁר נִקְרָא שְׁמֹךְ עָלֶיךָ; כִּי לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הַרְבִּים. אֲדֹנָי, שְׁמַעְהָ; אֲדֹנָי, סִלְחָה; אֲדֹנָי, תִּקְשִׁיבָה וַעֲשֵׂה, אֵל תִּאַחֲרֵךְ, לְמַעַנְךָ אֱלֹהֵי, כִּי שְׁמֹךְ נִקְרָא עַל עִירָךָ וְעַל עַמֶּךָ. אָבִינוּ, הָאֵב הַרְחֲמוּ, הֲרֹאֵנוּ אוֹת לְטוֹבָה וְקַבֵּץ נְפוּצוֹתֵינוּ מֵאֶרְבַּע כַּנְפוֹת הָאָרֶץ; וּבִירוֹ וַיִּדְעוּ כָּל הַגּוֹיִם כִּי אַתָּה יי אֱלֹהֵינוּ. וְעַתָּה יי, אָבִינוּ אַתָּה; אֲנַחְנוּ הַחֲמוּר וְאַתָּה יוֹצֵרֵנוּ, וּמַעֲשֵׂה יָדְךָ בְּלָנוּ. הוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ, צוּרֵנוּ, מִלְכֵנוּ וּגְוָאֲלָנוּ. חוֹסֵה יי עַל עַמֶּךָ, וְאֵל תַּתֵּן נַחֲלַתְךָ לְחַרְפָּה לְמַשְׁלַב-בָּם גּוֹיִם; לְמָה יֵאמְרוּ בְּעַמִּים אִיהָ אֱלֹהֵיהֶם. יִדְעֵנוּ כִּי חֲטָאנוּ, וְאִין מִי יַעֲמוֹד בַּעֲדֵנוּ; שְׁמֹךְ הַגְּדוֹל יַעֲמֵד-לָנוּ בַּעַת צָרָה. יִדְעֵנוּ כִּי אִין בְּנוּ מַעֲשִׂים; צְדָקָה עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֹךְ. כִּרְחַם אָב עַל בָּנִים, בֶּן תִּרְחַם

thy name's sake. Remember, O Lord, thy mercy and thy kindness, for they are eternal. May the Lord answer us on the day of trouble; may the name of the God of Jacob protect us. O Lord, save us; may the King answer us when we call.¹

Our Father, our King, take pity on us and answer us, for we have no merits; deal charitably with us for thy name's sake. Our Lord God, hear our supplications; remember in our favor the covenant of our fathers, and save us for thy name's sake. And now, Lord our God, who hast brought thy people out of the land of Egypt with a mighty hand, and hast made for thyself a name unto this day, we have sinned, we have acted wickedly. O Lord, in accordance with all thy righteous deeds, pray let thy anger and thy fury turn from Jerusalem thy city, thy holy mountain; for through our sins, and through the iniquities of our fathers, Jerusalem and thy people are held in disgrace by all who surround us. And now, our God, listen to thy servant's prayer and supplications, and let thy favor shine upon thy desolate sanctuary for thy own sake, O Lord.²

Bend thy ear, my God, and hear; open thy eyes and see our ruins, and the city which is called by thy name. Indeed, it is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name.³ Our Father, merciful Father, show us a sign for happiness, and gather our dispersed from the four corners of the earth; let all the nations realize and know that thou art the Lord our God. And now, O Lord, thou art our Father; we are the clay, and thou art our potter; all of us are the work of thy hands.⁴ Save us for thy name's sake, our Stronghold, our King, our Redeemer. Spare thy people, O Lord, and let not thy heritage be an object of contempt, a byword among nations. Why should it be said among the peoples: "Where is their God?"⁵ We know that we have sinned, and there is none to stand up for us, so let thy great name protect us in time of trouble; we know that we have no merits, so deal with us charitably for thy name's sake. As a father has compassion on his children, so, O Lord, have compassion on us, and save us for thy

¹ *Psalms* 40:12; 106:47; 130:3-4; 103:10; *Jeremiah* 14:7; *Psalms* 25:6; 20:2, 10. ² *Daniel* 9:15-17. ³ *Daniel* 9:18-19. ⁴ *Isaiah* 64:7. ⁵ *Joel* 2:17.

יְיָ עָלֵינוּ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ. חֲמוּל עַל עַמְּךָ, רַחֵם עַל נַחֲלֹתֶךָ, חוֹסֵה נָא כָּרֶב רַחֲמֶיךָ, חֲנֹנוּ וְעַנְנוּ, כִּי לֹךְ יְיָ הַצְדָּקָה, עֲשֵׂה נִפְלְאוֹת בְּכָל עֵת.

הַבִּט־נָא, רַחֵם־נָא עַל עַמְּךָ מִהֲרָה לְמַעַן שְׁמֹךְ. בְּרַחֲמֶיךָ הַרְבִּים, יְיָ אֱלֹהֵינוּ, חוֹסֵ וְרַחֵם וְהוֹשִׁיעָה צֹאן מִרְעִיתֶךָ, וְאֵל יִמְשַׁל־בָּנוּ קַצְרֶךָ, כִּי לֹךְ עֵינֵינוּ תַלְוִיּוֹת; הוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ. רַחֵם עָלֵינוּ לְמַעַן בְּרִיתֶךָ; הַבִּיטָה וְעַנְנוּ בְּעַת צָרָה, כִּי לֹךְ יְיָ הַיֹּשֻׁעָה, בְּךָ תוֹחַלְתָּנוּ, אֱלֹהֵי סְלִיחוֹת. אָנָּה, סִלַּח נָא, אֵל טוֹב וְסִלַּח, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.

אָנָּה, מְלֹךְ חַנוּן וְרַחוּם, זְכוּר וְהַבִּט לְבְרִית בֵּין הַבְּתָרִים, וְתִרְאֶה לְפָנֶיךָ עֲקֵדַת יְחִיד לְמַעַן יִשְׂרָאֵל. אָבִינוּ מַלְכֵנוּ, חֲנֹנוּ וְעַנְנוּ, כִּי שְׁמֹךְ הַגָּדוֹל נִקְרָא עָלֵינוּ; עֲשֵׂה נִפְלְאוֹת בְּכָל עֵת, עֲשֵׂה עִמָּנוּ בְּחַסְדֶּךָ; חַנוּן וְרַחוּם, הַבִּיטָה וְעַנְנוּ בְּעַת צָרָה, כִּי לֹךְ יְיָ הַיֹּשֻׁעָה. אָבִינוּ מַלְכֵנוּ, מַחֲסֵנוּ, אֵל תַּעֲשׂ עִמָּנוּ כְּרַע מַעֲלָלֵינוּ. זְכוּר רַחֲמֶיךָ יְיָ, וְחַסְדֶּיךָ, וּכְרֵב טוֹבֶךָ הוֹשִׁיעֵנוּ, וְחַמְל־נָא עָלֵינוּ, כִּי אֵין לָנוּ אֱלֹהֵי אַחֵר מִבְּלַעֲרֶיךָ. צוּרֵנוּ, אֵל תַּעֲזֹבֵנוּ; יְיָ אֱלֹהֵינוּ, אֵל תִּרְחַק מִמָּנוּ; כִּי נִפְשָׁנוּ קִצְרָה מִחֲרֵב וּמִשְׁבִּי, וּמִדְּבַר וּמִמַּגֵּפָה, וּמִכָּל צָרָה וְיַגוֹן. הַצִּילֵנוּ, כִּי לֹךְ קוֹיֵנוּ, וְאֵל תִּכְלִימֵנוּ, יְיָ אֱלֹהֵינוּ; וְהֵאָר פְּנֵיךָ בָּנוּ, וּזְכַר־לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךְ. רְאֵה בְצָרוֹתֵינוּ, וְשִׁמְעֵ קוֹל תַּפְלָתָנוּ, כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת כָּל פֶּה.

אֵל רַחוּם וְחַנוּן, רַחֵם עָלֵינוּ וְעַל כָּל מַעֲשֵׂיךָ, כִּי אֵין כְּמוֹךָ, יְיָ אֱלֹהֵינוּ. אָנָּה, שָׂא נָא פְּשָׁעֵינוּ, אָבִינוּ מַלְכֵנוּ, צוּרֵנוּ וְגוֹאֲלֵנוּ, אֵל חַי וְקַיִם, הַחֲסִין בְּבֶחַ, חָסִיד וְטוֹב עַל כָּל מַעֲשֵׂיךָ, כִּי אַתָּה הוּא יְיָ אֱלֹהֵינוּ. אֵל אֲרֶךְ אַפַּיִם וּמְלֵא רַחֲמִים, עֲשֵׂה עִמָּנוּ

name's sake. Have compassion on thy people; have mercy on thy heritage; spare us in thy great mercy; take pity on us and answer us, for righteousness is thine, O Lord, who doest wonders at all times.

O look down and speedily have mercy on thy people for the sake of thy name; in thy great compassion, Lord our God, mercifully spare and save thy own flock; let no wrath prevail against us, for our eyes are lifted to thee; save us for thy name's sake. Have mercy on us for the sake of thy covenant; look down and answer us in time of distress, for salvation is thine, O Lord; our hope rests with thee, God of forgiveness. O forgive, beneficent and forgiving God, for thou art a gracious and merciful God and King.

O gracious and merciful King, remember thy covenant with Abraham; let the attempted sacrifice of his only son appear before thee for Israel's sake. Our Father, our King, be gracious to us and answer us, for we bear thy great name; thou who doest wonders at all times, deal with us according to thy kindness. Thou who art gracious and merciful, look down and answer us in time of distress, for salvation is thine, O Lord. Our Father, our King, our Refuge, deal not with us according to our evil deeds; remember, O Lord, thy mercy and thy kindness; save us, in thy great goodness, and have compassion on us, for we have no other God besides thee. Our Rock, forsake us not; Lord our God, be not far from us; for we are exhausted from war and captivity, pestilence and plague, and from every trouble and sorrow. Rescue us, for thou art our hope; put us not to shame, Lord our God; let thy favor shine upon us; remember the covenant of our fathers, and save us for thy name's sake. Look at our troubles, and hear the voice of our prayer, for thou hearest the prayer of every mouth.

Merciful and gracious God, have compassion on us and on all that thou hast made, for there is none like thee, Lord our God. O forgive our transgressions, our Father, our King, our Rock and Redeemer, thou everlasting and almighty God, who art kind and good to all that thou hast made; truly, thou art the Lord our God. O God, who art slow to anger and full of compassion, deal with us

כָּרַב רַחֲמֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמוֹךְ. שְׁמַע מִלִּבְנוּ תַפְלָתֵנוּ, וּמִיַּד אוֹיְבֵינוּ הַצִּילֵנוּ; שְׁמַע מִלִּבְנוּ תַפְלָתֵנוּ, וּמִכָּל צָרָה וַיְגוֹן הַצִּילֵנוּ. אָבִינוּ מִלִּבְנוּ אֶתְּךָ, וְשִׁמְךָ עָלֵינוּ נִקְרָא, אֵל תַּיִחֲנֵנוּ. אֵל תַּעֲזֹבֵנוּ אָבִינוּ, וְאֵל תַּטְשֵׁנוּ בּוֹרְאֵנוּ, וְאֵל תִּשְׁכַּחֵנוּ יוֹצְרֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

אִין כְּמוֹךְ חַנוּן וְרַחוּם, יי אֵלֵהֵינוּ; אִין כְּמוֹךְ אֵל אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת. הוֹשִׁיעֵנו בְּרַחֲמֶיךָ הַרְבִּים; מִרְעַשׁ וּמִרְגֵז הַצִּילֵנוּ. זְכוּר לַעֲבֹדֶיךָ, לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב; אֵל תַּפְּן אֵל קִשְׁיֵנוּ וְאֵל רִשְׁעֵנוּ וְאֵל חַטָּאתֵנוּ. שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהַנְּחֵם עַל הַרְעָה לַעֲמֹךְ, וְהִסֵּר מִמֶּנּוּ מִבַּת הַמָּוֶת, כִּי רַחוּם אַתָּה; כִּי כֹן דִּרְבָּךְ, עֲשֵׂה חֶסֶד חַנּוּם בְּכָל דּוֹר וָדוֹר. חוֹסֵה יי עַל עֲמֹךְ, וְהַצִּילֵנוּ מִזַּעֲמֹךְ; וְהִסֵּר מִמֶּנּוּ מִבַּת הַמִּגְפָּה וּנְזֵרָה קִשָּׁה, כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל. לֵךְ אֲדֹנָי הַצְּדָקָה, וּלְנוּ בְּשֵׁת הַפָּנִים. מַה נִּתְאוּגֵן, מַה נֶאֱמַר, מַה נִּדְבַר, וּמַה נִּצְטַדֵּק. נַחֲפֹשֶׁה דְרָכֵינוּ וְנַחֲקֶרֶה וְנִשְׁוֶבֶה אֵלֶיךָ, כִּי יִמִּינֶךָ פְּשׁוּטָה לְקַבֵּל שְׁבִים. אָנָּה, יי, הוֹשִׁיעָה נָא; אָנָּה, יי, הַצְּלִיחָה נָא. אָנָּה, יי, עֲנֵנוּ בְּיוֹם קִרְאֵנוּ. לֵךְ יי חַיִּינוּ, לֵךְ יי קוֹיֵנוּ, לֵךְ יי נִחַחַל, אֵל תַּחֲשֵׁה וְחַעֲנֵנוּ, כִּי נֶאֱמַר גּוֹיִם אָבְדָה תְקוּתָם. כָּל בְּרָךְ וְכָל קוֹמָה לֵךְ לְבַד תִּשְׁתַּחֲוֶה.

הַפּוֹתַח יָד בַּתְּשׁוּבָה לְקַבֵּל פּוֹשְׁעִים וְחַטָּאִים, נִבְהַלָה נַפְשֵׁנוּ מִרַב עֲצוּבוֹנֵנוּ, אֵל תִּשְׁכַּחֵנוּ נִצַּח; קוֹמָה וְהוֹשִׁיעֵנוּ, כִּי חֲסִינֵנוּ בְךָ. אָבִינוּ מִלִּבְנוּ, אִם אִין בְּנוּ צָדָקָה וּמַעֲשִׂים טוֹבִים, זְכַר־לָנוּ אֶת בְּרִית אֲבוֹתֵינוּ וְעֲדוּתֵנוּ בְּכָל יוֹם יי אַחַד. הַבִּיטָה בְּעֵינֵינוּ, כִּי רַבֵּנוּ מִכְּאוּבֵינוּ וְצָרוֹת לְבַבֵּנוּ. חוֹסֵה יי עָלֵינוּ בְּאֶרֶץ שְׁבִינֵנוּ, וְאֵל תִּשְׁפּוֹד חֲרוֹנֶךָ עָלֵינוּ, כִּי אֲנַחֲנוּ עֲמֹךְ בְּנֵי בְרִיתֶךָ.

in thy great mercy, and save us for the sake of thy name. Hear our prayer, O our King, and deliver us from the hand of our enemies; hear our prayer, O our King, and save us from all trouble and sorrow. Thou art our Father, our King, and we bear thy name, desert us not. Forsake us not, our Father; abandon us not, our Creator; forget us not, our Maker; for thou art a gracious and merciful God and King.

There is none gracious and merciful like thee, Lord our God; there is none like thee, a God slow to anger and rich in kindness and truth. Save us in thy great mercy; deliver us from storm and rage. Remember thy servants Abraham, Isaac and Jacob; consider not our stubbornness, our wickedness and sinfulness. Turn from thy fierce anger, and change thy mind about doing evil to thy people. Remove from us the scourge of death, for thou art merciful, for such is thy way—showing undeserved kindness in every generation. Spare thy people, O Lord, and deliver us from thy wrath; remove from us the scourge of plague and cruel persecution, for thou art the guardian of Israel. Righteousness is thine, O Lord, and confusion is ours. How can we complain? What can we say? What can we urge? How can we justify ourselves? Let us search and examine our ways and return to thee, for thy right hand is stretched out to receive those who repent.

O Lord, save us; O Lord, make us prosper; O Lord, answer us when we call. For thee, O Lord, we wait; for thee, O Lord, we hope; in thee, O Lord, we trust; afflict us not by thy silence, for the nations say: "Their hope is lost." To thee alone everyone shall bend the knee and bow down.

O thou who openest thy hand to receive [repentant] transgressors and sinners—our soul is crushed by our great sorrow—forget us not forever; arise and save us, for we trust in thee. Our Father, our King, though we be without righteousness and good deeds, remember in our favor the covenant of our fathers and our daily testimony: "The Lord is One." Look at our plight, for our pangs and miseries of heart are numerous. Have pity on us, O Lord, in the land of our captivity; pour not out thy anger on us, for we are thy people, thy people of the covenant. O God, look!

אל, הביטתה, דל כבודנו בגוים; ושקצונו בטמאת הנדה. עד
 מתי עזב בשבי, ותפארתך ביד צר. עוררה גבורתך וקנאתך
 על אויבך; הם יבשו ויחתו מגבורתם, ואל ימעטו לפניך
 תלאותינו. מהר יקדמונו רחמך ביום צרתנו; ואם לא
 למעננו, למענה פעל, ואל תשחית זכר שאריתנו. Reader וחן
 אם המיחדים שמך פעמים בכל יום תמיד באהבה, ואומרים:
 שמע ישראל, יי אלהינו, יי אחד.

ויאמר דוד אל נד: צר לי מאד; נפלה נא ביד יי, כי רבים
 רחמיו, וביד אדם אל אפלה.
 רחום וחנון, חטאתי לפניך; יי מלא רחמים, רחם עלי
 וקבל תחנוני.

תהלים

יי, אל באפק תוכיחני, ואל בחמתך תיסקני. חנני, יי, כי
 אמלל אני; רפאני, יי, כי נבהלו עצמי. ונפשי נבהלה מאד;
 ואתה יי, עד מתי. שובה, יי, חלצה נפשי; הושיעני למען
 חסדך. כי אין במות זכרך; בשאול מי יודה לך. יגעתי
 באנחתי, אשחה בכל לילה מטתי; בדמעתי ערשו אמסה.
 עששה מבעס עיני; עתקה בכל צוררי. סורו ממני, כל פעלי
 און, כי שמע יי קול בכיי. שמע יי תחנותי; יי תפילתי וקח.
 יבשו ויבהלו מאד כל אויבי; ישבו יבשו רגע.

יי אלהי ישראל, שוב מחרון אפך, והנחם על הרעה לעמך.
 הבט משמים וראה, כי היינו לעג וקלס בגוים, נחשבנו
 כצאן לטבח ויבל, להרוג ולאבד ולמכה ולחרפה.

Our glory has waned among the nations; they utterly detest us. How long shall thy glory remain in captivity, and thy splendor in the hand of the foe? Arouse thy might and thy zeal against thy enemies, that they may be put to shame and crushed despite their power; let not our sufferings seem trivial to thee. May thy compassion hasten to our aid in the day of our trouble; if not for our sake, act for thy own sake, and destroy not our mere remnant. Be gracious to a people, who fervently proclaim thy Oneness twice a day, saying: "Hear, O Israel, the Lord is our God, the Lord is One."¹

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."²

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Look down from heaven and see how we have become an object of contempt and derision among the nations; we are counted as sheep led to the slaughter, to be slain and destroyed, or to be beaten and disgraced.

Deuteronomy 6:4. ² II Samuel 24:14.

ובְּכֹל זֹאת שָׁמַךְ לֹא שָׁכַחְנוּ; נָא אֵל תִּשְׁכַּחֲנוּ. יי אֱלֹהֵי
 יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמֶּךָ.
 זָרִים אוֹמְרִים אֵין תּוֹחֵלֶת וְתַקְוָה; חֵן אִם לְשִׁמְךָ מִקְוָה.
 טְהוֹר, יִשׁוּעָתְנוּ קְרָבָה; יִגְעֵנוּ וְלֹא הוֹנַח לָנוּ. רַחֲמֶיךָ יִכְבְּשׁוּ
 אֶת בַּעֲסֶךָ מֵעַלְיָנוּ.

אָנָּה, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סְגֻלָּה אֲשֶׁר בְּחַרְתָּ. יי אֱלֹהֵי
 יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמֶּךָ.
 חוֹסֶה יי עַלְיָנוּ בְּרַחֲמֶיךָ, וְאֵל תִּתְּנֵנוּ בְיַדֵי אֲבוֹרִים; לָמָּה
 יֵאמְרוּ הַגּוֹיִם אֵיךָ נָא אֱלֹהֵיהֶם. לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד, וְאֵל
 תֵּאָחֵר.

אָנָּה, שׁוּב מִחֲרוֹנְךָ, וְרַחֵם סְגֻלָּה אֲשֶׁר בְּחַרְתָּ. יי אֱלֹהֵי
 יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמֶּךָ.
 קוֹלְנוּ תִשְׁמַע וְתַחֵן, וְאֵל תִּטְשֵׁנוּ בְיַד אוֹיְבֵינוּ לְמַחֹת אֶת
 שְׁמֵנוּ. זְכוֹר אֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ: כְּבוֹכְבֵי הַשָּׁמַיִם אֲרָבָה
 אֶת זְרַעְכֶם; וְעַתָּה נִשְׁאַרְנוּ מְעַט מִהֲרַבָּה.

ובְּכֹל זֹאת שָׁמַךְ לֹא שָׁכַחְנוּ, נָא אֵל תִּשְׁכַּחֲנוּ. יי אֱלֹהֵי
 יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמֶּךָ.
 עֲזָרְנוּ, אֱלֹהֵי יִשְׁעֵנוּ, עַל דְּבַר כְּבוֹד שְׁמֶךָ, וְהַצִּילְנוּ וּכְפַר
 עַל חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ.

יי אֱלֹהֵי יִשְׂרָאֵל, שׁוּב מִחֲרוֹן אַפֶּיךָ, וְהִנַּחֵם עַל הָרָעָה לְעַמֶּךָ.
 שׁוֹמֵר יִשְׂרָאֵל, שׁוֹמֵר שְׂאֲרֵי יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
 הַאוֹמְרִים שִׁמְעֵ יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד, שׁוֹמֵר שְׂאֲרֵי עַם אֶחָד, וְאֵל יֹאבֵד גּוֹי
 אֶחָד, הַמִּיַּחֲדִים שְׁמֶךָ, יי אֱלֹהֵינוּ, יי אֶחָד.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Strangers say to us: "There is no hope for you." Be gracious to a people that yearns for thy name. Pure One, hasten our salvation; we are worn out, and no rest is granted us. May thy mercy hold back thy anger from us.

O turn from thy wrath, and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Spare us, O Lord, in thy mercy, and deliver us not into the hands of the cruel oppressors. Why should the nations say: "Where is their God?" For thy own sake, deal kindly with us, and delay not.

O turn from thy wrath and have pity on the people thou hast chosen. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Hear our voice and have pity; leave us not in the power of our enemies to blot out our name. Remember that thou hast sworn to our fathers: "I will make your descendants as numerous as the stars in the sky"; and now, we are left but a few out of many.

Yet, despite all this, we have not forgotten thy name; O forget us not. Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Help us, our saving God, for the sake of thy glorious name; rescue us, and pardon our sins for thy name's sake.

Lord God of Israel, turn from thy fierce anger, and change thy mind about doing evil to thy people.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

שומר גוי קדוש, שמור שארית עם קדוש, ואל יאבד גוי קדוש, המושלים בשלש קדשות לקדוש.
מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס לדור עני, כי אין עוזר. אבינו מלפנו, חננו ועננו, כי אין בנו מעשים; עשה עמנו צדקה וחסד והושיענו.

ואנחנו לא נדע מה נעשה, כי עליך עינינו. זכר רחמיך יי, וחסדיך, כי מעולם הקמה. יהי חסדיך יי עלינו, באשר יחלנו לך. אל תזכר לנו עונות ראשנים; מהר יקדמונו רחמיך, כי דלנו מאד. חננו יי חננו, כי רב שבענו בוז. בלגז רחם תזכור. כי הוא ידע יצרנו, זכור כי עפר אנחנו. Reader עזרנו, אלהי ישענו, על דבר כבוד שמך, והצילנו וכפר על חטאתינו למען שמך.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא כדעויתה; וימליך מלכותה בתיכון וביומיכון, ובתני דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

The following paragraph is said on Mondays and Thursdays, except on *Rosh Hodesh*, *Erev Pesah*, *Tish'ah b'Av*, *Erev Yom Kippur*, *Hanukkah*, the 14th and 15th of *Adar* and *Adar Shevi*.

אל ארך אפים ורב חסד ואמת, אל באפק תוכיחנו. חוסה יי על עמך, והושיענו מכל רע. חטאנו לך, אדון; סלח נא בלב רחמיך, אל.

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The following paragraph is said on Mondays and Thursdays, except on Rosh Hodesh, Erev Pesah, Tish'ah b'Av, Erev Yom Kippur, Hanukkah, the 14th and 15th of Adar and Adar Sheni.

O God who art slow to anger and abounding in kindness and truth, hide not thy face from us. Have pity on thy people, O Lord, and save us from all evil. We have sinned against thee, O Lord; forgive us, O God, in thy great mercy.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14.

קריאת התורה

The Torah is read on Mondays and Thursdays, *Rosh Hodesh, Hol ha-Mo'ed, Hanukkah, Purim*, and on fast days.

The ark is opened.

Reader and Congregation:

וַיְהִי בַּבֹּקֶר הָאֶרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ אֵיבֵיךָ, וַיִּנָּסוּ
מִשְׁנֵאיֶיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָיִם.
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ.

זוהר, ויקהל

בְּרִידָה שְׁמֵהּ דְּמָרָא עָלְמָא, בְּרִידָה בְּתַרְדָּה וְאַתְרָדָה. יְהֵא
רְעוּתָדָה עִם עַמְּדָה יִשְׂרָאֵל לְעֵלְמָם, וּפְרָקָן יְמִינָהּ אַחֲזִי לְעַמְּדָה
בְּבֵית מִקְדָּשָׁה: וְלֹאֲמַטְוִיָּא לָנָא מְטוּב נְהוּרָדָה, וְלִקְבָל צְלוֹתְנָא
בְּרַחֲמִין. יְהֵא רַעְוָא קַדְמָדָה, דְּתוֹרִידָה לָן חִיּוֹן בְּטִיבוּתָא.
וְלֵיהוּ אֲנָא פְּקִידָא בְּגוֹ צְדִיקָא, לְמַרְחַם עָלֵי וּלְמַנְטֵר יְתִי
וְיַת כָּל דִּי לִי וְדִי לְעַמְּדָה יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלֵּא וּמְפָרְנָס
לְכָלֵּא; אַנְתָּה הוּא שְׁלִיט עַל כָּלֵּא; אַנְתָּה הוּא דְּשְׁלִיט עַל מַלְכָּא,
וּמַלְכוּתָא דִּילָךְ הִיא. אֲנָא עַבְדָּא דְּקַדְשָׁא בְּרִידָה הוּא, דְּסִגְנָדָא
קַמָּה וּמְקַמָּא דִּיקְרַא אֲוִרִיתָה בְּכָל עֵדוֹן וְעֵדוֹן. לָא עַל אֲנָשׁ
רְחֻצְנָא, וְלָא עַל בַּר אֱלֹהִין סְמִכְנָא, אֱלֹא בְּאַלְהָא דְּשְׁמִיָּא,
דְּהוּא אֱלֹהָא קְשׁוּט, וְאַוִּרִיתָה קְשׁוּט, וּנְבִיאָוּהִי קְשׁוּט, וּמְסִנָּא
לְמַעַבְדַּר טַבְּנֵן וּקְשׁוּט. בְּהֵא אֲנָא רְחִיץ, וְלִשְׁמֹה קְדִישָׁא יְקִירָא
אֲנָא אָמַר תְּשַׁבְּחוּן. יְהֵא רַעְוָא קַדְמָדָה, דְּתַפְתַּח לְבָאֵי

קריאת התורה on Mondays and Thursdays was instituted by Ezra, according to tradition, in order not to let three days go by without the instruction of the Torah. Originally, the persons called to the Torah read the passages apportioned to them. This custom was abandoned in order not to embarrass those who lacked proper training.

ברוך שמי is taken from the *Zohar*, the fundamental book of *Kabbalah*,

READING OF THE TORAH

The Torah is read on Mondays and Thursdays, Rosh Hodesh, Hol ha-Mo'ed, Hanukkah, Purim, and on fast days.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to

which was first made known in the thirteenth century and ascribed to Rabbi Simeon ben Yoḥai of the second century. The *Zohar* introduces this inspiring and uplifting prayer as follows: "When the Torah is taken out to be read before the congregation, the heavenly gates of mercy are opened and the divine love is aroused; therefore one should recite: *ברוך הוא* . . ." The term *בר אלהים* ("angel") is found in Daniel 3:25.

¹ Numbers 10:35-36. ² Isaiah 2:3.

בְּאוֹרֵיחָא, Reader וְתִשְׁלַם מִשְׁאֲלוֹי דְלִבְאֵי וְלִבְאֵי דְכָל עַמּוּד
יִשְׂרָאֵל לְטַב וְלַחַיִּיז וְלְשָׁלָם.

The Reader takes the Torah and says:

גְּדַלּוּ לִי אֱתֵי, וְנִרְוִמְמָה שְׁמוֹ יְהוָה.

Congregation:

לָךְ יי הַגְּדֵלָה וְהַגְּבוּרָה, וְהַתְּפַאֲרָת וְהַנְּצִיחַ וְהַחֹד, כִּי כָל
בְּשָׁמַיִם וּבְאָרֶץ. לָךְ, יי, הַמְּמַלְכָה וְהַמְּתַנְשֵׂא לְכָל לְרֵאשׁ.
רוֹמְמוֹ יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַדָם רַגְלֵי, קְדוֹשׁ הוּא. רוֹמְמוֹ
יי אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר קְדִשׁוֹ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ.
אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכּוֹר בְּרִית
אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הַרְעוֹת, וְיַגְעֵר בְּנִצְר הַרְעָה
מִן הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וְיִמְלֵא מְשַׁאֲלוֹתֵינוּ
בְּמַדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וְתַנְגְּלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קְרוֹב, וְיַחַן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחַסֵּד, לְרַחֲמִים וּלְרַצוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבוּ גְדֵל לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לְתוֹרָה. פִּהוּ,
קָרָב; יַעֲמַד (פְּלוֹנִי בֵן פְּלוֹנִי) הַפִּהוּ. בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקְדֻשָׁתוֹ. תּוֹרַת יי תְּמִימָה, מְשִׁיבַת נֶפֶשׁ; עֲדוֹת יי
נְאֻמָּה, מַחְכִּימַת פֶּתִי. פְּקוּדֵי יי יִשְׂרָאֵל, מְשַׁמְחֵי לֵב; מִצְוֹת יי
בְּרָה, מְאִירַת עֵינַיִם. יי עֵז לְעַמּוֹ יְהוָה; יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.
הָאֵל תְּמִים דְּרַבּוּ; אִמְרַת יי צְרוּפָה, מְגוֹן הוּא לְכָל הַחוֹסִים בּוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם, חַיִּים בְּלִבְכֶם הַיּוֹם.

open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord will give strength to his people; the Lord will bless his people with peace. The way of God is perfect; the word of the Lord is pure; he is a shield to all who trust in him.⁴

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁵

¹ *Psalm* 34:4. ² *I Chronicles* 29:11. ³ *Psalm* 99:5, 9. ⁴ *Psalms* 19:8-9; 29:11; 18:31. ⁵ *Deuteronomy* 4:4.

The person called to the Torah recites:

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵךְ.

Congregation responds:

בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל
הָעַמִּים וַנִּתֵּן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read. Then he recites:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אֱמֶת וַחַיֵּי עוֹלָם נָשַׁע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

בְּרַכַּת הַגּוֹמֵל

One who has come safely through a dangerous experience recites:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַגּוֹמֵל לַחַיִּים
טוֹבוֹת, שְׁנִמְלָנִי כָּל טוֹב.

Congregation responds:

מִי שְׁנִמְלָךְ כָּל טוֹב, הוּא יְגַמְלֶךְ כָּל טוֹב סְלָה.

When the reading of the Torah is concluded, the Reader recites:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ;
וַיְגַמְלֵךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵלְמָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבַרֵךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא (לְעֵלְמָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחְמְתָּא, דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

ברכת הגומל, known as "gomel benshen," is derived from Berakhoth 54b,

*Morning Service**The person called to the Torah recites:*

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read. Then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

When the reading of the Torah is concluded, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

where it is said that four classes of men should offer thanks: 1) those who have made a voyage by sea, 2) or a journey through the desert, 3) or have recovered from a severe illness, 4) or have been released from prison.

When the Torah is raised, the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל, עַל פִּי יי
בִּיד מֹשֶׁה.

עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכִּיחַ מְאֹד. דְּרָכֶיהָ
דְּרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. אַרְבֵּי יָמִים בְּיַמִּינָהּ;
בְּשִׁמְאֵלָה עָשָׂר וְכַבּוּד. יי חֲפִיץ לְמַעַן צְדָקוֹ, וְגִדִּיל תּוֹרָה
וְיֹאדִיר.

On Mondays and Thursdays (if *Tahanun* has been said), before returning the Torah to the ark, the Reader recites:

יְהִי רְצוֹן מִלְּפָנֶי אָבִינוּ שְׁבַשְׁמַיִם לְבוֹגֵן אֶת בֵּית חַיִּינוּ,
וְלְהַשִּׁיב אֶת שְׂכִינְתוֹ בְּתוֹכֵנוּ בְּמַהֲרָה בְּיָמֵינוּ, וְנֹאמֵר אָמֵן.
יְהִי רְצוֹן מִלְּפָנֶי אָבִינוּ שְׁבַשְׁמַיִם לְרַחֵם עָלֵינוּ וְעַל
פְּלִיטָתָנוּ, וְלִמְנַע מִשְׁחִית וּמִגְּפָה מֵעָלֵינוּ וּמֵעַל כָּל עַמּוֹ בֵּית
יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶי אָבִינוּ שְׁבַשְׁמַיִם לְקַיֵּם-בָּנוּ חֻבּוֹת
יִשְׂרָאֵל, הֵם וּנְשִׂיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידוֹתֵיהֶם,
תַּלְמִידֵיהֶם, בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמֵר אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶי אָבִינוּ שְׁבַשְׁמַיִם שְׁנֹשְׁמַע וְנַתְּבַשֵּׁר בְּשׁוֹרוֹת
טוֹבוֹת, יְשׁוּעוֹת וְנַחֲמוֹת; וַיִּקְבֵץ נְדַחֵינוּ מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ.
וְנֹאמֵר אָמֵן.

אֲחִינוּ כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה, הָעוֹמְדִים
בֵּין בָּיִם וּבֵין בִּיבְשָׁה, הַמְּקוֹם יְרַחֵם עָלֵיהֶם וַיּוֹצִיאֵם מִצָּרָה
לְרוֹחָהּ, וּמֵאֶפְלָה לְאוֹרָהּ, וּמִשַּׁעֲבוּד לְנֶאֱלָה, הַשְּׁתָא בַּעֲגָלָא
וּבְזִמְן קָרִיב, וְנֹאמֵר אָמֵן.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ—

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, because of his righteousness, to render the Torah great and glorious.²

On Mondays and Thursdays (if Taħanun has been said), before returning the Torah to the ark, the Reader recites:

May it be the will of our Father who is in heaven to establish our Temple, and to restore his divine presence in our midst, speedily in our days; and let us say, Amen.

May it be the will of our Father who is in heaven to have mercy on us and on our remnant, and to ward off destruction and pestilence from us and from all his people, the house of Israel; and let us say, Amen.

May it be the will of our Father who is in heaven to preserve everywhere among us the wise men of Israel and their wives, their sons and daughters, their disciples and the disciples of their disciples; and let us say, Amen.

May it be the will of our Father who is in heaven that we receive good tidings of deliverance and comfort; may he gather our dispersed from the four corners of the earth; and let us say, Amen.

As for our brethren, the whole house of Israel, who are handed over to distress and captivity, on sea or on land, may God have mercy on them and grant them relief, bringing them from darkness to light, from servitude to liberty, speedily and very soon; and let us say, Amen.

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

¹ Deuteronomy 4:44; Numbers 9:23. ² Proverbs 3:18, 17, 16; Isaiah 42:21.

Congregation:

הודו על ארץ ושמים. ויגרם קרון לעמו, תהלה לכל
חסידיו, לבני ישראל עם קרובו; תהלה.

ההלים כד

לדוד מזמור. ליי הארץ ומלואה, תבל וישבי בה. כי הוא
על ימים יסדה, ועל נהרות יבוננה. מי יעלה בהר יי, ומי
יקום במקום קדשו. נקי בפנים ובר לבב, אשר לא נשא לשוא
נפשי, ולא נשבע למרמה. ישא ברכה מאת יי, וצדקה מאלהי
ישעו. זה דוד הרשיו, מבקשי פניו יעקב, סלה. שאו שערים
ראשיכם, והנשאו פתחי עולם, ויבוא מלך הכבוד. מי זה מלך
הכבוד, יי עזוז וגבור, יי גבור מלחמה. שאו שערים ראשיכם,
ושאו פתחי עולם, ויבא מלך הכבוד. מי הוא זה מלך
הכבוד, יי צבאות הוא מלך הכבוד, סלה.

While the Torah is being placed in the ark:

ובנחה יאמר: שובה, יי, רבבות אלפי ישראל. קומה יי
למנוחתך, אפה נארון עזך. כהניך ילבשו צדק, וחסידך
ירננו. בעבור דוד עבדך, אל תשב פני משיחך. כי לקח טוב
נתתי לכם, תורתי אל תעזבו. עין חיים היא למחזיקים בה,
ותמכה מאשר. דרכיה דרכי נעם, וכל נתיבותיה שלום.
השיבנו יי אליך, ונשובה; חדש ימינו בקדם.

The ark is closed The morning service continues.

אשרי יושבי ביתך; עוד תהלה סלה.
אשרי העם שככה לו; אשרי העם שיי אלהיו.

ההלים קמה

תהלה לדוד

ארוממה, אלהי המלך, נאברכה שמך לעולם ועד.

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!¹

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed with righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.²

The ark is closed. The morning service continues.

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.³

Psalm 145

A hymn of praise by David

I extol thee, my God the King,

And bless thy name forever and ever.

¹ *Psalm* 148:13-14. ² *Numbers* 10:36; *Psalm* 132:8-10; *Proverbs* 4:2; 3:18, 17; *Lamentations* 5:21. ³ *Psalms* 84:5; 144:15.

בְּכֹל יוֹם אֲבָרְכֶךָ, וְאֶהְלֵלָה שְׁמֹךָ לְעוֹלָם וָעֶד.
גְּדוֹל יי' וּמְהַלֵּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹּו.
הַדָּר כְּבוֹד הוֹדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתֶךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבֶךָ יִבְיָעוּ, וְצַדִּיקֶיךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יי', אֶרְךָ אַפְּסִים וּגְדֹל־חֶסֶד.
טוֹב יי' לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִזְדַּו יי' כָּל מַעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרְכוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמְמוֹשְׁלֶתֶךָ בְּכֹל דוֹר וָדָר.
סוֹמֵךְ יי' לְכֹל הַנִּפְלִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת יַרְדֵּךָ, וּמַשְׁבִּיעַ לְכֹל חַי רְצוֹן.
צַדִּיק יי' בְּכֹל דְרָכָיו, וַחֲסִיד בְּכֹל מַעֲשָׂיו.
קָרוֹב יי' לְכֹל קִרְאוֹ, לְכֹל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רְצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יי' אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמַד.
תְּהַלֵּת יי' יַדְבַּר־פִּי; וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קְדָשׁוֹ לְעוֹלָם וָעֶד.
וְאֲנַחְנוּ נִבְרַךְ יְהִי מֵעַתָּה וְעַד עוֹלָם; הִלְלוּיָהּ. Reader

Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere him;
He hears their cry and saves them.
The Lord preserves all who love him,
But all the wicked he destroys.
My mouth speaks the praise of the Lord;
Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
Praise the Lord!

¹ *Psalm* 115:18.

The following psalm is omitted on *Rosh Hodesh, Hanukkah, Hol ha-Mo'ed*, the 14th and 15th of *Adar* and *Adar Sheni*, the 9th of *Av*, *Erev Pesah* and *Erev Yom Kippur*.

חהלים כ

לְמַנְצָה, מִזְמוֹר לְדָוִד. יַעֲנֵה יי בְּיוֹם צָרָה; וְשִׁבְּבָה שֵׁם אֱלֹהֵי
יַעֲקֹב. יִשְׁלַח עֲזָרָה מִקֶּדֶשׁ, וּמִצִּיּוֹן יִסְעֶדְךָ. יִזְכֹּר כָּל מִנְחֹתֶיךָ,
וְעוֹלֹתֶיךָ יִדְשְׁנָה סֶלְחָה. וַתֹּדֶלְךָ כָּל־בְּבֻקָּה, וְכָל עֲצוֹתֶיךָ יִמְלֵא.
נִרְנְנָה בִישׁוּעָתֶךָ, וּבִשְׁם אֱלֹהֵינוּ נִדְגַל; יִמְלֵא יי כָּל מִשְׁאֲלוֹתֶיךָ.
עֲתָה יִדְעֵתִי, כִּי הוֹשִׁיעַ יי מִשִּׁיחוֹ, יַעֲנֵהוּ מִשְׁמֵי קִדְשׁוֹ,
בְּגִבּוֹרוֹת יֵשַׁע יְמִינוֹ. אֱלֹהֵי בָרְכָב וְאֱלֹהֵי בְּסוּסִים, וְאַנְחֵנוּ בְּשֵׁם
יי אֱלֹהֵינוּ נִזְכִּיר. הִפְחָה כָּרְעוֹ וּנְפִלּוֹ, וְאַנְחֵנוּ קִמְנוֹ וּנְתַעֲוֹדְדָה.
Reader יי, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבֵי פֶשַׁע בִּינְעַקֵּב, נְאֻם יי. וְאַנִּי זֹאת
בְּרִיתִי אִתְּם, אֲמַר יי: רוּחִי אֲשֶׁר עָלְיָהּ, וּדְבָרֵי אֲשֶׁר שָׁמַתִּי
בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זִרְעָה, וּמִפִּי זִרְעַת זִרְעָה, אָמַר יי,
מֵעַתָּה וְעַד עוֹלָם. וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרְא
זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל
הָאָרֶץ כְּבוֹדוֹ. וּמִקְּבִלֵי דָו מִן דָּו וְאֲמַרְיִן: קְדִישׁ בְּשֵׁמִי מְרוֹמָא
עֲלָאָה, בֵּית שְׂבִינְתָה; קְדִישׁ עַל אֲרַעָא, עוֹבֵד גְּבוּרְתָה; קְדִישׁ
לְעֵלַם וְלְעֵלְמֵי עֲלַמְיָא יי צְבָאוֹת; מְלָאָה כָּל אֲרַעָא זֵיו יְקָרְתָה.
וְהַתְּשָׁאֲנֵי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׂ גְּדוֹל: בְּרוּךְ כְּבוֹד יי
מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רוּחָא, וְשִׁמְעַת בְּתַרִּי קָל זֵיע סְגִיָא דִּי
מִשְׁבָּחִין וְאֲמַרְיִן: בְּרִיךְ יְקָרָא דִּי מְאַתֵּר בֵּית שְׂבִינְתָה. יי

וּבֹא לְצִיּוֹן, which consists of biblical passages accompanied by the paraphrase of the Targum, was designed to enable every Jew to have a daily share in the study of the Torah (Rashi, Sotah 49a). On Sabbaths and festivals, when the Torah and the Prophets are read at great length, the recitation of this collection of Scriptural passages is postponed till the afternoon service.

The following psalm is omitted on Rosh Hodesh, Hanukkah, Hol ha-Mo'ed, the 14th and 15th of Adar and Adar Sheni, the 9th of Av, Erev Pesah and Erev Yom Kippur.

Psalm 20

For the Choirmaster; a psalm of David. May the Lord answer you in the day of trouble; may the name of Jacob's God protect you. May he send you help from the sanctuary, and give you support from Zion. May he remember all of your offerings, and be pleased with all your sacrifices. May he grant you your heart's desire, and fulfill all your plans. We will exult over your victory, and raise our banners in the name of God; may he fulfill all your requests. Now I know that the Lord has saved his anointed, answering him from his holy heavens with the mighty acts of his saving power. Some trust in chariots, and some in horses, but we call upon the name of the Lord our God. They bend and fall; we rise and stand upright. O Lord, save us; may the King answer us when we call.

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.¹

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the*

* The words in italics are the Targum paraphrase of the preceding verse.

¹ *Isaiah* 59:20-21. ² *Psalm* 22:4. ³ *Isaiah* 6:3. ⁴ *Ezekiel* 3:12.

ימליך לעולם ועד. יי מלכותה (קאם) לעולם ולעלמי עלמין.
 יי אלהי אברהם יצחק וישראל אבותינו, שמרה זאת לעולם,
 ליצר מחשבות לבב עמך, והכן לבכם אליך. והוא רחום,
 וכפר עון ולא ישחית, והרבה להשיב אפן, ולא יעיר כל
 חמתו. כי אתה, אדני, טוב וסלח ורב חסד לכל קראיך.
 צדקתך צדק לעולם, ותורתך אמת. תתן אמת ליעקב, חסד
 לאברהם, אשר נשבעת לאבותינו מימי קדם. ברוך יי, יום יום
 יעמס-לנו; האל ישועתנו, סלה. יי צבאות עמנו, משגב לנו
 אלהי יעקב, סלה. יי צבאות, אשרי אדם בטח בך. יי,
 הושיעה; המליך יעננו ביום קראנו. ברוך הוא אלהינו שבראנו
 לכבודו, והבדילנו מן התועים, ונתן לנו תורת אמת, וחי
 עולם נטע בתוכנו; הוא יפתח לבנו בתורתו, וישם בלבנו
 אהבתו ויראתו, לעשות רצונו ולעבדו בלבב שלם, למען
 לא ניגע לריק, ולא נלד לבהלה. יהי רצון מלפניך, יי
 אלהינו ואלהי אבותינו, שגשמור חקיך בעולם הזה, ונזכה
 ונחיה ונראה, ונירש טובה וברכה, לשני ימות המשיח ולחיי
 העולם הבא. למען זמרה כבוד ולא ידם; יי אלהי, לעולם
 אוךך. ברוך הנקר אשר יבטח בי, והיה יי מבטחו. בטחו
 בי עדי עד, כי ביה יי צור עולמים. Reader ויבטחו בך יודעי
 שמך, כי לא עזבת דרשיך, יי. יי חפץ למען צדקו, גדיל
 תורה ויודיר.

Musaf for Rosh Hodesh, page 575; for Hol ha-Mo'ed, page 609.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה;
 וימליך מלכותה בחיובן וביומיוכון, ובחיי דכל בית ישראל,
 בעגלא ובזמן קריב, ואמרו אמן.

place of his divine abode." The Lord shall reign forever and ever.¹ The Lord's kingship is established forever and to all eternity.

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁸

Musaf for Rosh Hodesh, page 576; for Hol ha-Mo'ed, page 610.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹ Exodus 15:18. ² I Chronicles 29:18. ³ Psalms 78:38; 86:5; 119:142. ⁴ Micah 7:20. ⁵ Psalms 68:20; 46:8; 84:13; 29:10. ⁶ Psalm 30:13. ⁷ Jeremiah 17:7; Isaiah 26:4; Psalm 9:11. ⁸ Isaiah 42:21.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דְקֻדְשָׁא, בְּרִידָה הוּא, לְעָלָא (לְעָלָא)
 מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא,
 וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
 דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים, עָלְיֵנוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלְיֵנוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עָלְיֵנוּ לְשַׁבְּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
 שְׁלָא עֲשֵׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא שְׁמַנּוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה;
 שְׁלָא שָׂם חֲלָקְנֵנוּ בְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנִם. וְאִנְחָנוּ כּוֹדְעִים
 וּמְשַׁתְּחִיִּים וּמוֹדִים לְפָנֵי מְלִיךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ
 הוּא, שֶׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אֲרֶץ, וּמוֹשֵׁב יְקָרָא בְּשָׁמַיִם
 מִמַּעַל, וְשׂוֹכֵנֵת עָזָר בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
 אֱמֵת מַלְכְּנוּ, אֶפְסֵ זוּלָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
 וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
 הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לְרְאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזָךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כְּרוֹת וּכְרַתוּן; לְתַקּוּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת

לעי is the proclamation of God as King over a united humanity. An old tradition claims Joshua as its author. Taken from the *Musaf* service of *Rosh*

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon

Hashanah, Alenu has been used as the closing prayer of the daily services since the thirteenth century. It is reported that it was the death-song of Jewish martyrs in the Middle Ages. *Alenu* has been the occasion of repeated attacks on account of the passage: "They bow to vanity and emptiness and pray to a god that cannot save" (שהם משתחוים להבל וריק ומתפללים אל אל לא קשיע). Through fear of the official censors, the passage in question has been excluded from the prayer.

¹ *Deuteronomy* 4:39.

אליה כל רשעי ארץ. יקירו וידעו כל יושבי תבל, כי לה
תברע כל ברה, תשבע כל לשון. לפניה, יי אלהינו, יברעו
ויפלו, ולכבוד שמה יקר יתנו, ויקבלו כלם את על מלכותה,
ותמלוך עליהם מהרה לעולם ועד; כי המלכות שלה היא,
ולעולמי עד תמלוך בכבוד, בכתוב בתורתה: יי ימלך
לעולם ועד. Reader ונאמר: והנה יי למלך על כל הארץ;
ביום ההוא והנה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעויתה;
וימליך מלכותה בחייבון וביומיבון, ובחיי דכל בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי ועלמי עלמיא.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר,
ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא)
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירו בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא, ותיים, עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

אל תירא מפחד פתאם, ומשאת רשעים כי תבא. עזו
עצה ותפר, דברו דבר ולא יקום, כי עמנו אל. ועד זקנה
אני הוא, ועד שיבה אני אסבל; אני עשיתי ואני אשא, ואני
אסבל ואמלט.

thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Tórah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

¹ *Exodus* 15:18. ² *Zechariah* 14:9. ³ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

שיר של יום

The following six psalms are recited on the respective days of the week.

On Sundays:

היום יום ראשון בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים כד

לְדוֹד מִזְמוֹר. לַיִּי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֹּשְׁבֵי בָהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהָ. מִי יַעֲלֶה בְּהַר יְיָ, וּמִי
יָקוּם בַּמָּקוֹם קָדְשׁוֹ. נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נִשְׂא לְשׂוֹא
נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשׂא בְרָכָה מֵאֵת יְיָ, וַיְדַקֵּה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דוֹר דִּרְשָׁיו, מִבְּקִשֵׁי פִנְיֶה יַעֲקֹב, סִלָּה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּדֶת הַקְּבוֹד. מִי זֶה
מִלֶּדֶת הַקְּבוֹד, יְיָ עֲזוּז וְגִבּוֹר, יְיָ גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מִלֶּדֶת הַקְּבוֹד. Reader מִי
הוּא זֶה מִלֶּדֶת הַקְּבוֹד, יְיָ צְבָאוֹת הוּא מִלֶּדֶת הַקְּבוֹד, סִלָּה.

Mourners' Kaddish.

On Mondays:

היום יום שני בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים מח

שִׁיר מִזְמוֹר לְבְנֵי קִרְחַת. גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ,
הַר קָדְשׁוֹ. יִפַּח נוֹף, מְשׁוֹשׁ כָּל הָאָרֶץ הַר צִיּוֹן, יִרְכָּתֵי צְפוֹן,
קִרְיַת מִלֶּדֶת רָב. אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁנֵב. כִּי הִנֵּה

שיר של יום, the Psalm of the Day, was chanted by the Levites each day during the Temple service (Mishnah Tamid 7:4). According to the Talmud, the daily psalms were intended to recall the incidents of the six days of creation (Rosh Hashanah 31a).

PSALM OF THE DAY

The following six psalms are recited on the respective days of the week.

On Sundays:

This is the first day of the week, on which the Levites in the Temple used to recite:

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

Mourners' Kaddish.

On Mondays:

This is the second day of the week, on which the Levites in the Temple used to recite:

Psalm 48

A song, a psalm of the Korahites. Great is the Lord, and highly to be praised, in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, on the northern slope, is Mount Zion, the city of the great King. God in her palaces has made himself known as a stronghold. For lo, the kings assembled

מומר a poem sung to the accompaniment of musical instruments in the Temple service.

שאו שערים ראשיכם The ancient gates of Zion are poetically commanded to raise their heads, in token of reverence to God whose entrance is an act of condescension. Different parts of this psalm were sung by different choirs of singers at the time when David brought the ark to Mount Zion.

בני קרח descendants of Korah, a division of Levites who sang in the Temple.

המַלְכִים נוֹעְרוּ, עָבְרוּ יַחְדָּו. הִמָּה רָאוּ, בֵּן תְּמָחוּ, נִבְהָלוּ
 נִחְפְּזוּ. רַעְיָה אֲחֻזָּתָם שָׁם, חֵיל בַּיּוֹלָדָה. בְּרוּחַ קָדִים תִּשְׁבֵּר
 אֲנִיּוֹת תַּרְשִׁישׁ. בְּאֲשֶׁר שָׁמְעֵנוּ, בֵּן רָאִינוּ בְּעִיר יֵי צְבָאוֹת, בְּעִיר
 אֱלֹהֵינוּ; אֱלֹהִים יְבוֹנְנָה עַד עוֹלָם, סֵלָה. דְּמִינוּ אֱלֹהִים
 חֲסֵדָה, בְּקָרֵב הִיכָלָהּ. בְּשִׁמְךָ אֱלֹהִים, בֵּן תִּהְלָתֶךָ עַל קִצְוֵי
 אָרֶץ; צֶדֶק מְלֵאָה יְמִינֶךָ. יִשְׁמַח הַר צִיּוֹן, תִּגְלָנָה בְּנוֹת יְהוּדָה,
 לְמַעַן מִשְׁפָּטֶיךָ. סִבּוּ צִיּוֹן וְהִקִּיפוּהָ, סִפְרוּ מִגְדָּלֶיהָ. שִׁיתוּ
 לְבָבְכֶם לְחֵילָהּ, פִּסְגוּ אַרְמְנוֹתֶיהָ, לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן.
 Reader כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעַד; הוּא יְנַהַנֵּנוּ עַל מוֹת.

Mourners' Kaddish.

On Tuesdays:

הַיּוֹם יוֹם שְׁלִישִׁי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים
 בְּבֵית הַמִּקְדָּשׁ:

תהלים פב

מִזְמוֹר לְאַסָּף. אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בְּקָרֵב אֱלֹהִים
 יִשְׁפֹּט. עַד מָתִי תִשְׁפֹּטוּ עוֹלָם, וּפְנֵי רְשָׁעִים תִּשְׂאוּ סֵלָה. שְׁפֹטוּ
 דָּל וְיָתוֹם, עָנִי וְרֵשׁ הַצְּדִיקוֹ. פְּלִטוּ רַל וְאַבְיוֹן, מִיַּד רְשָׁעִים
 הַצִּילוּ. לֹא יִדְעוּ וְלֹא יִבְיִנוּ, בַּחֲשֵׁכָה יִתְחַלְכוּ; יְמוּטוּ כָּל
 מוֹסְדֵי אָרֶץ. אֲנִי אֲמַרְתִּי אֱלֹהִים אַתֶּם, וּבְנֵי עֲלִיּוֹן כְּלָבָם.
 אָבֹן כְּאָדָם תִּמְוֹתוֹן, וּכְאֶחָד הַשָּׂרִים תִּפְלוּ. Reader קוּמָה
 אֱלֹהִים, שְׁפֹטָה הָאָרֶץ; כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם.

Mourners' Kaddish.

they saw the impregnable might of Zion and were terrified.

the great seagoing vessels that made the long voyage to Tarshish, a seacoast city in Spain (or Carthage).

that is, history has repeated itself. We have now experienced events similar to those which occurred in the past. This psalm celebrates the escape of Jerusalem from a threatened invasion by the armies of various confederate kings.

themselves, they invaded together. They saw [her defense] and were amazed; they were terrified, they fled in haste. Panic seized them, anguish as of a woman in travail. With the east wind thou breakest the ships of Tarshish. As we have heard, so have we seen now in the city of the Lord of hosts, in the city of our God; may God establish it forever. We meditate on thy kindness, O God, within thy temple. Like thy name, O God, thy fame shall extend to the ends of the earth; thy right hand is full of justice. Let Mount Zion be glad, let the towns of Judah rejoice, because of thy judgments. Walk about Zion, go round her, count her towers, mark well her ramparts, go through her palaces, that you may tell a later generation that such is God, our God, forever and ever. He will guide us eternally.

Mourners' Kaddish.

On Tuesdays:

This is the third day of the week, on which the Levites in the Temple used to recite:

Psalm 82

A psalm of Asaph. God stands in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and show partiality toward the wicked? Do justice to the poor and fatherless; deal righteously with the afflicted and destitute. Rescue the poor and needy; save them from the hand of the wicked." But they neither know nor understand; they walk about in darkness; all the foundations of the earth are shaken. I thought you were angels, that you were all sons of the Most High. Yet you shall die as men do, and fall like any prince. Arise, O God, rule the earth, for thou hast dominion over all the nations.

Mourners' Kaddish.

... **סוכו ציון** that is, after the miraculous deliverance of Zion, its inhabitants can now freely walk around and contemplate the safety of the walls and towers and palaces so lately menaced with destruction.

... **נצב בעדה אל** God takes his stand in the assembly summoned by him, and denounces the wickedness and partiality of judges. He reminds them of their duties, and declares that because they are ignorant and corrupt human society is undermined.

... **אני אמרתי** I appointed you as judges and thus invested you with authority of administering divine justice; however, your high title will not exempt you from punishment. You shall die like common men, and fall like any other prince.

קומה The psalmist pleads that God should act as judge over all peoples, since the human judges have failed so miserably.

On Wednesdays:

היום יום רביעי בשבת, שבו היו הלויים אומרים
בבית המקדש:

תהלים צד: צה, א-ג

אל נקמות, יי, אל נקמות, הופיע. הנשא, שפט הארץ,
השב גמול על גאים. עד מתי רשעים, יי, עד מתי רשעים
יעלו. וביעו ידברו עתק, יתאמרו כל פעלי און. עמד יי
ידבאו, ונחלתה יענו. אלמנה וגר נהרגו, ויתומים ירצחו.
ויאמרו לא יראה יה, ולא יבין אלהי יעקב. בינו בערים
בעם, ובסילים מתי תשכילו. הנטע און הלא ישמע, אם
יצר עין הלא יביט. היסר גוים הלא יוכיח, המלמד אדם
דעת. יי יודע מחשבות אדם, כי המה הבל. אשרי הנבר
אשר תיסרנו יה, ומתורתה תלמדנו. להשקיט לו מימי רע,
עד יכרה לרשע שחת. כי לא ישש יי עמו, ונחלתו לא יעזב.
כי עד צדק ישוב משפט, ואחריו כל ישרי לב. מי יקום לי
עם מרעים, מי יתיצב לי עם פעלי און. לולי יי עזרתה לי,
במעט, שכנה דומה נפשי. אם אמרת מטה רגלי, חסדך יי
יסעדני. ברב שרעפי בקרב, תנחומיך ישעשעו נפשי.
היחברך כסא הוות, יצר עמל עלי חק. יגודו על נפש צדיק,
ודם נקי רשעו. ויהי יי לי למשגב, ואלהי לצור מחסי. וישב
עליהם את אונם, וברעתם יצמיתם; יצמיתם יי אלהינו.
לבו נרננה ליי, נריעה לצור ישענו. נקדמה פניו בתודה,

אל נקמות is repeated for emphasis. The psalmist appeals to God to punish the arrogant who contemptuously declare that God is indifferent to the sufferings of his people. He then turns to argue with those who foolishly agree with their oppressors and think that God will not defend them. He who gave others the power to hear and see can surely himself hear and see. God knows

On Wednesdays:

This is the fourth day of the week, on which the Levites in the Temple used to recite:

Psalms 94; 95:1-3

God of retribution, Lord God of retribution, appear! Arise, thou judge of the earth, render to the arrogant what they deserve. How long shall the wicked, O Lord, how long shall the wicked exult? They bluster, they speak arrogantly; all the evildoers act boastfully. They crush thy people, O Lord, and afflict thy heritage. The widow and the stranger they slay, and the fatherless they murder. And they think the Lord does not see, the God of Jacob does not observe. Consider, you most stupid of the people; you fools, when will you understand? He who sets the ear, does he not hear? He who forms the eye, does he not see? He who punishes nations, shall he not punish you? He who teaches man knowledge? The Lord knows the inner thoughts of men; indeed, they are futile. Happy is the man whom thou dost instruct, O Lord, and teachest him out of thy Torah, granting him relief in days of adversity, till a pit is dug for the wicked. Indeed, the Lord will not abandon his people, nor forsake his heritage. For judgment shall again conform with justice, and all the upright in heart will follow it. Who rises up for me against the ungodly? Who stands up for me against the wrongdoers? If the Lord had not been my help, I would have soon dwelt in the silent grave. When I think my foot is slipping, thy goodness, O Lord, holds me up. When my cares are many within me, thy comforts cheer me. Can one in the seat of wickedness have fellowship with thee—one who frames evil by law? They band themselves against the life of the righteous, and condemn innocent blood. But the Lord is my stronghold; my God is the rock of my safety. He will requite them for their crime, and destroy them for their wickedness; the Lord our God will destroy them.

Come, let us sing to the Lord; let us acclaim our saving Stronghold. Let us approach him with thanksgiving; let us acclaim him

the evil thoughts of the wicked, and eventually the righteous will be vindicated when the day of retribution comes. It is unthinkable that God would abandon his people to the ravages of lawless judges and tyrannical rulers.

בזמרות נָרִיעַ לוֹ. Reader כִּי אֵל גָּדוֹל יְיָ, וּמִלֶּךְ גָּדוֹל עַל כָּל
אֱלֹהִים.

Mourners' Kaddish.

On Thursdays:

הַיּוֹם יוֹם חֲמוּשֵׁי בַשָּׁבֶת, שָׁבוּ הָיוּ הַלְלוּם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ:

הַהֲלִים פֶּא

לְמַנְצַח עַל הַנְּתִית לְאַסְפָּה. הִרְנִינוּ לְאֱלֹהִים עֲוֹנֵנוּ, הִרְעִינוּ
לְאֱלֹהֵי יַעֲקֹב. שְׂאוּ זְמֶרָה וּתְנוּ תָף, כַּנּוֹר נָעִים עִם נֶבֶל. תִּקְעוּ
בַחֲדָשׁ שׁוֹפָר, בַּבֶּסֶס לְיוֹם חֲנֻנוּ. כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב. עֲדוּת בִּיהוֹסֵף שְׁמוֹ, בְּצֵאתוֹ עַל אֶרֶץ מִצְרָיִם;
שֶׁפֶת לֹא יָדַעְתִּי אֲשֶׁמַע. הִסִּירוּתִי מִסֶּבֶל שְׂכֻמוֹ, כִּפְּיוֹ מִדְּוִד
תַּעֲבֹרְנָה. בַּצָּרָה קָרָאתָ וְאַחֲלָצָה, אֲעֲנֶה בְּסִתֵּר רַעַם; אֲבִתְנֶה
עַל מִי מְרִיבָה, סִלָּה. שְׁמַע עִמִּי, וְאֲעִידָה בָּךְ, יִשְׂרָאֵל אִם
תִּשְׁמַע לִי. לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכֵר. אֲנֹכִי
יְיָ אֱלֹהֶיךָ, הַמַּעֲלֶה מֵאֶרֶץ מִצְרָיִם; הִרְחַב־פִּיךָ וְאַמְלֵאֵהוּ.
וְלֹא שְׁמַע עִמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא אָבָה לִי. וְאִשְׁלַחְהוּ
בְּשִׂרְיוֹת לִבָּם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לֹא עִמִּי שְׁמַע לִי, יִשְׂרָאֵל
בְּדַרְכֵי יִהְלְכוּ. בְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּה, וְעַל צָרֵיהֶם אָשִׁיב
יָדִי. מִשְׁנֵאֵי יְיָ יִכְחָשוּ לוֹ, וַיְהִי עִתָּם לְעוֹלָם. Reader וַיֵּאבִּילָהוּ
מִחֶלֶב חֲשָׁה, וּמִצּוֹר דְּבַשׁ אֲשַׁבֵּיעָה.

Mourners' Kaddish.

למנצח occurs in the titles of fifty-five psalms, and refers to the use of the psalm in the Temple services. The word means the conductor of the Temple choir, who trained the choir and led the music.

לַהֲלִים occurs in the titles of three psalms. According to the Targum, *Gittith* was a harp used by the Philistines of Gath. Since the Hebrew word *gath* means "a winepress," *Gittith* may mean a melody sung at vintage festivals.

בחדש is rendered by the Targum and the Talmud: *Rosh Hodesh Tishri*, that is *Rosh Hashanah*. Metal trumpets, and not a *shofar*, were used on all other occasions of *Rosh Hodesh*.

with songs of praise. For the Lord is a great God, a King supreme above all powers.

Mourners' Kaddish.

On Thursdays:

This is the fifth day of the week, on which the Levites in the Temple used to recite:

Psalms 81

For the Choirmaster, upon the *Gittith*; a psalm of Asaph.

Sing aloud to God our strength; shout for joy to the God of Jacob. Raise the chorus, sound the drum, the sweet harp and the lute. Blow the trumpet on the new moon, at the full moon for our feast day. This is a statute for Israel, an ordinance of the God of Jacob. He made it a law in Joseph, when he went forth against the land of Egypt. I heard an unfamiliar speech: "I have removed the burden from your shoulder; your hands are relieved from the heavy basket. In trouble you called, and I saved you; I answered you from the thunder cloud; I tested you at the waters of Meribah. Hear, my people, while I warn you; O Israel, if you would only listen to me! You shall have no strange god; you shall worship no foreign god. I am the Lord your God, who brought you up from the land of Egypt; open your mouth, and I will fill it. But my people did not listen to my voice; Israel would have none of me. So I left them to their own stubbornness, that they might follow their own devices. If only my people would listen to me, if Israel would only walk in my ways! I would soon subdue their foes, and turn my hand against their oppressors. Those who hate the Lord would cringe before them, and their time would be forever. I would feed them with the finest of wheat, and with honey from the rock would I satisfy them.

Mourners' Kaddish.

בכסה ליום חגו that is, the *Sukkoth* festival which begins on the fifteenth of *Tishri* when the moon is full.

יהוסף is a synonym for Israel, so called from the favored son of Israel. In Psalm 77:16, Jacob and Joseph are named as the fathers of the entire people of Israel.

... שפה לא ידעתי The psalmist represents Israel as quoting the following words of God, heard for the first time after the exodus from Egypt.

מריבה refers to Exodus 17:7; Numbers 20:13.

... הרחב פיך God will abundantly supply your needs as long as you are faithful to him.

... משנאי ה' God's enemies are the enemies of his people, and he would compel them to pay homage to Israel. Israel's national existence and prosperity would know no end.

On Fridays:

היום יום ששני בשבת, שבו היו הלויים אומרים בבית המקדש:

תהלים צ

י' מִלֶּדֶה, גֹּאֲוֹת לְבָשׁ; לְבַשׁ יי' עֵז הַתְּאֵזֶר; אֶף תִּבּוֹן תִּבְלֵל,
 בַּל תִּמְזוֹט. נִבּוֹן בְּסֵאֵף מֵאֵז, מֵעוֹלָם אֶתָּה. נִשְׂאוּ נְהָרוֹת, יי',
 נִשְׂאוּ נְהָרוֹת קוֹלָם, יִשְׂאוּ נְהָרוֹת דְּכִיָּם. מִקְלוֹת מִיָּם רַבִּים,
 אֲדִירִים מִזְשָׁבְרֵי יָם, אֲדִיר בְּמָרוֹם יי'. Reader עֲדִתֶיךָ נֶאֱמָנוּ
 מֵאֵד; לְבִיתְךָ נֶאֱוָה קִדְשׁ, יי', לְאֶרֶץ יָמִים.

Mourners' Kaddish.

The following is recited daily from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כו

לְדוֹד. יי' אֲזִירֵי וַיִּשְׁעֵי, מִמִּי אִירָא; יי' מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.
 בְּקִרְבַּי עָלִי מְרַעִים לֶאֱכֹל אֶת בְּשָׂרִי, צָרִי וְאִיבֵי לִי, הִקְמָה
 בְּשָׁלוֹ וְנִפְלוּ. אִם תִּחְנֶה עָלַי מִחְנֶה, לֹא יִירָא לְבִי; אִם תִּקּוֹם
 עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאֵלְתִי מֵאֵת יי', אוֹתָהּ
 אֲבַקֵּשׁ: שְׁבִתִי בְּבֵית יי' כָּל יְמֵי חַיִּי, לַחֲזוֹת בְּנֹעַם יי', וּלְבַקֵּר
 בְּהִיכָלוֹ. כִּי יִצְפְּנֵי בְּסִבָּה בְּיוֹם רָעָה, יִסְתַּרְנִי בְּסִתֵּר אֶהְלוֹ;
 בְּצוּר יְרוּמָמָנִי. וְעַתָּה יְרוֹם רֵאשִׁי עַל אִיבֵי סְבִיבוֹתַי, וְאֲזַבְּחָהּ
 בְּאֶהְלוֹ זִבְחֵי תְרוּעָה; אֲשִׁירָה וְאֲזַמְרָה לִי. שְׁמַע יי' קוֹלִי
 אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לֵךְ אָמַר לְבִי, בְּקִשׁוֹ פָּנֶי; אֶת פָּנֶיךָ יי'

The psalmist speaks of God's attributes as a glorious garment wrapped about him. God's rule reestablishes the moral order of the world. Rashi and others interpret this psalm in connection with the Messianic era.

God's control of the violent forces of nature is used here to represent his power over the mighty enemies of his people.

God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders.

The first part of this psalm expresses fearless confidence in the face of hostile armies, while the second part is a prayer of one in deep distress and beset by false accusers.

On Fridays:

This is the sixth day of the week, on which the Levites in the Temple used to recite: *Psalm 93*

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

Mourners' Kaddish.

The following is recited daily from Rosh Hodesh Elul until Simḥath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence";

בשרי לאכל את בשרי to eat my flesh, like wild beasts of prey.

... שבהי בבית ה' that is, living securely under God's protection and enjoying his hospitality.

... לך אמר לבי The psalmist, in his heart, quotes God's command to the effect that all must seek access to his presence.

אֲבָקֶשׁ. אֵל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי, אֵל תֵּט בְּאָף עֲבָדְךָ, עֲזַרְתִּי
 הָיִיתִי; אֵל תִּשְׁשָׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁעֵי. כִּי אָבִי וְאִמִּי
 עֲזָבוּנִי, וְיִי יֵאֱסָפֵנִי. הוֹרֵנִי יְיָ דַרְכְּךָ, וּנְחֵנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן
 שָׁרְרִי. אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי; כִּי קָמוּ בִי עַדֵּי שֶׁקֶר וַיִּפַּח חֲמָס.
 לֹלֵא הָאֲמֻנָתִי לְרֹאוֹת בְּטוֹב יְיָ בְּאַרְצֵי חַיִּים. Reader קְוֶה אֵל
 יְיָ, חֲזַק וַיֵּאֱמֹץ לְבָבְךָ, וְקוֹה אֵל יְיָ.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

תהלים סט

לְמַנְצָחַת, לְבִנֵי קִרְחַ מְזֻמּוֹר. שִׁמְעוּ זֹאת, כָּל הָעַמִּים; הֲאֲזִינוּ,
 כָּל יוֹשְׁבֵי חֻלְדַּר. גַּם בְּנֵי אֲדָם, גַּם בְּנֵי אִישׁ, יַחַד עָשִׂיר וְאֶבְיוֹן.
 כִּי יִדְבַר חֲכָמוֹת, וְהִגִּיתָ לְבִי תְבוּנוֹת. אֲטָה לְמִשְׁלַל אֲזִנִּי, אֲפַתַּח
 בְּכַנּוֹר חִידָתִי. לְמָה אֵירָא בְיָמַי רָע, עוֹן עַקְבֵי יִסּוּבֵנִי.
 הַבְּטָחִים עַל חֵילָם, וּבִרְבַּ עֲשָׂרָם יִתְהַלְלוּ. אֵחַ לֹא פָדָה יַפְדֶּה
 אִישׁ, לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ. וַיִּקַּר פְּדִיוֹן נַפְשָׁם, וַחֲדַל
 לְעוֹלָם. וַיְחִי עוֹד לְנִצָּחַת, לֹא יִרְאֶה הַשְּׁחַת. כִּי יִרְאֶה חֲכָמִים
 יָמוּתוּ, יַחַד כְּסִיל וְכַעַר יֵאבְדוּ, וְעֲזָבוּ לְאַחֲרִים חֵילָם. הֲרַבָּם
 בְּתִימוֹ לְעוֹלָם, מִשְׁכַּנּוֹתָם לְדָר וָדָר; קָרְאוּ בְשִׁמוֹתָם עָלַי
 אֲדָמוֹת. וְאֲדָם בִּיקַר בַּל יִלִּין; נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ. זֶה דַרְכָּם
 כְּסָל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סָלָה. בְּצִאֵן לְשֹׂאוֹל שְׁתוּ,
 מוֹת יִרְעֶם; וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר, וְצוֹרֶם לְבִלּוֹת שֹׂאוֹל

Though I am orphaned, friendless and deserted, God will be father to me and protect me. ...

The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!"

The psalmist addresses all the inhabitants of the world and summons them to hear his parable which concerns all humanity.

moral philosophy. The rich man cannot deliver his friends or him-

thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my-adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm of the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of a harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world,

self from death, and his prosperity need cause no dismay to those who are less fortunate.

... **קריבם** They delude themselves with the thought that their names will be perpetuated in the names of their estates.

... **מות ירעם** death will take control of them; and in the morning, when the dark night of suffering is over, the victims of lawlessness will be triumphant over their fallen oppressors.

מזבל לו. אך אלהים יפדה נפשי מיד שאול, כי יקחני סלה. אל תירא כי יעשר איש, כי ירבה כבוד ביתו. כי לא במותו יקח הכל, לא ירד אחריו כבודו. כי נפשו בחייו יברך; ויודה כי תיטיב לך. תבא עד דור אבותיו, עד נצח לא יראו אור. אדם ביקר ולא יבין, נמשל בבהמות נדמו.

Reader
Mourners' Kaddish.

עֲשֶׂרַת הַדְּבָרוֹת

שמות כ, א-יז

וידבר אלהים את כל הדברים האלה, לאמר:
א. אנכי יהוה אלהיך, אשר הוצאתיך מארץ מצרים, מבית עבדים.

ב. לא יהיה לך אלהים אחרים על פני. לא תעשה לך פסל וכל תמונה אשר בשמים ממעל, ואשר בארץ מתחת, ואשר במים מתחת לארץ. לא תשתחוה להם ולא תעבדם, כי אנכי יהוה אלהיך אל קנא, פקד עון אבת על בנים, על שלשים ועל רבעים, לשנאי. ועשה חסד לאלפים, לאהבי ולשמרי מצותי.

ג. לא תשא את שם יהוה אלהיך לשוא, כי לא ינקה יהוה את אשר ישא את שמו לשוא.

ד. זכור את יום השבת לקדשו. ששת ימים תעבד ועשית כל מלאכתך. ויום השביעי שבת ליהוה אלהיך; לא תעשה כל מלאכה, אתה ובנך ובתך, עבדך ואמתך ובהמתך, וגרך

The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

עשרת הדברות, the Ten Commandments, were recited in the Temple daily

its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

Mourners' Kaddish.

THE TEN COMMANDMENTS

Exodus 20:1-17

God spoke all these words, saying:

1. I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

2. You shall have no other gods beside me. You shall not make for yourself any idols in the shape of anything that is in heaven above, or that is on the earth below, or that is in the water under the earth. You shall not bow down to them nor worship them; for I, the Lord your God, am a jealous God, punishing children for the sins of their fathers, down to the third or fourth generation of those who hate me, but showing kindness to the thousandth generation of those who love me and keep my commandments.

3. You shall not utter the name of the Lord your God in vain; for the Lord will not hold guiltless anyone who utters his name in vain.

4. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is

before the *Shema*. On account of the heretics, however, who asserted that only the Ten Commandments were divinely given, this custom was abolished outside Palestine (Berakhoth 12a).

... לשונאי The penalty of man's sins will be shared by his immediate descendants only if they too hate the ways of God; but the benefits of a man's good deeds will extend indefinitely.

אֲשֶׁר בְּשַׁעֲרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל
כֵּן בִּרְדָּךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

ה. כִּפְדֵּךְ אֶת אָבִיךָ וְאֶת אִמְךָ, לְמַעַן יֵאָרְכוּ יָמֶיךָ עַל
הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ.

ו. לֹא תִרְצָח.

ז. לֹא תִנְאַף.

ח. לֹא תִגְנוֹב.

ט. לֹא תַעֲנֶה בְּרַעְיֶךָ עַד שֹׁקֶר.

י. לֹא תַחֲמֹד בֵּית רַעְיֶךָ; לֹא תַחֲמֹד אִשְׁתֵּךְ רַעְיֶךָ, וְעַבְדְּךָ
וְאִמְתְּךָ וְשׂוֹרוֹ וְתַמְרוֹ, וְכֹל אֲשֶׁר לְרַעְיֶךָ.

שְׁלֹשָׁה עָשָׂר עֲקָרִים

א. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, הוּא
בוֹרָא וּמְנַהֵיג לְכָל הַבְּרוּאִים, וְהוּא לְבָדוּ עָשָׂה וְעוֹשֶׂה וְנִעְשָׂה
לְכָל הַמַּעֲשִׂים.

ב. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, הוּא
יְחִיד, וְאֵין יְחִידוֹת כְּמוֹהוּ בְּשׁוּם פְּנִים, וְהוּא לְבָדוּ אֱלֹהֵינוּ,
הֵיחָד, הַנּוֹה, וְיִהְיֶה.

ג. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, אֵינוֹ
גּוֹף, וְלֹא יִשְׁגּוּהוּ מִשִּׁיגֵי הַגּוֹף, וְאֵין לוֹ שׁוֹם דְּמִיּוֹן בְּלָל.

ד. אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יְתִבְרַךְ שְׁמוֹ, הוּא
רֵאשׁוֹן וְהוּא אַחֲרוֹן.

The last six commandments are intended to safeguard a man's life, domestic relations, property, and reputation. ... כבוד

within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

5. Honor your father and your mother, that you may live long in the land which the Lord your God is giving you.

6. You shall not murder.

7. You shall not commit adultery.

8. You shall not steal.

9. You shall not testify falsely against your neighbor.

10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his servant, male or female, nor his ox, nor his ass, nor anything that belongs to your neighbor.

THIRTEEN PRINCIPLES OF FAITH

1. I firmly believe that the Creator, blessed be his name, is the Creator and Ruler of all created beings, and that he alone has made, does make, and ever will make all things.

2. I firmly believe that the Creator, blessed be his name, is One; that there is no oneness in any form like his; and that he alone was, is, and ever will be our God.

3. I firmly believe that the Creator, blessed be his name, is not corporeal; that no bodily accidents apply to him; and that there exists nothing whatever that resembles him.

4. I firmly believe that the Creator, blessed be his name, was the first and will be the last.

אני מאמין, like the poem *Yigdal*, is based on the Thirteen Principles in which Moses Maimonides (1135-1204) sums up his Jewish philosophy, namely: 1) There is a Creator. 2) He is One. 3) He is incorporeal. 4) He is eternal. 5) He alone must be worshiped. 6) The prophets are true. 7) Moses was the greatest of all prophets. 8) The entire Torah was divinely given to Moses. 9) The Torah is immutable. 10) God knows all the acts and thoughts of man. 11) He rewards and punishes. 12) Messiah will come. 13) There will be resurrection.

ה. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבַּרְךְ שְׁמוֹ, לֹא לְבִדּוֹ רָאוּי לְהִתְפַּלֵּל, וְאִין רָאוּי לְהִתְפַּלֵּל לְזוּלָתוֹ.

ו. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁכֵּל דְּבָרֵי נְבִיאִים אָמַת.

ז. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁנִּבְּוֵאת מֹשֶׁה רַבְּנּוּ, עָלָיו הַשְּׁלוֹם, הִיָּתָה אֲמִתִּית, וְשֶׁהוּא הָיָה אָב לְנְבִיאִים, לְקוֹדְמִים לְפָנָיו וּלְבָאִים אַחֲרָיו.

ח. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁכֵּל הַתּוֹרָה הַמְצוּיָה עִתָּהּ בְּיַדְּנוּ, הִיא הַנְּתוּנָה לְמֹשֶׁה רַבְּנּוּ, עָלָיו הַשְּׁלוֹם.

ט. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁזֹּאת הַתּוֹרָה לֹא תְהִי מִחֲלָפֵת, וְלֹא תְהִי תוֹרָה אַחֲרֶת מֵאֵת הַבּוֹרָא, יִתְבַּרְךְ שְׁמוֹ.

י. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבַּרְךְ שְׁמוֹ, יוֹדֵעַ כָּל מַעֲשֵׂה בְנֵי אָדָם וְכָל מַחֲשַׁבוֹתָם, שֶׁנֶּאֱמַר: הַיֹּצֵר יָחַד לְבָם, הַמְבִין אֵל כָּל מַעֲשֵׂיהֶם.

יא. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁהַבּוֹרָא, יִתְבַּרְךְ שְׁמוֹ, גּוֹמֵל טוֹב לְשׁוֹמְרֵי מִצְוֹתָיו, וּמַעֲנִישׁ לְעוֹבְרֵי מִצְוֹתָיו.

יב. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ; וְאִף עַל פִּי שִׁיתְמַהֲמַה, עִם כָּל זֶה אַחֲבָה לּוֹ בְּכָל יוֹם שִׁיבָא.

יג. אָנִי מֵאֲמִין בְּאֲמוּנָה שְׁלֵמָה שֶׁתְּהִיָּה תַחֲתֵת הַמַּתִּים בְּעֵת שִׁיעוּלָה רְצוֹן מֵאֵת הַבּוֹרָא, יִתְבַּרְךְ שְׁמוֹ וַיִּתְעַלֶּה זְכָרוֹ לְעֵד וּלְנִצּוּחַ נְצָחִים.

לִישׁוּעָתְךָ קְנִייתִי, יי. קְנִייתִי, יי. לִישׁוּעָתְךָ. יי, לִישׁוּעָתְךָ קְנִייתִי.

לְפָרְקָנְךָ סִבְרִית, יי. סִבְרִית, יי, לְפָרְקָנְךָ. יי, לְפָרְקָנְךָ סִבְרִית.

5. I firmly believe that the Creator, blessed be his name, is the only one to whom it is proper to address our prayers, and that we must not pray to anyone else.

6. I firmly believe that all the words of the Prophets are true.

7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded and of those that followed him.

8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace.

9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be his name.

10. I firmly believe that the Creator, blessed be his name, knows all the actions and thoughts of human beings, as it is said: "It is he who fashions the hearts of them all, he who notes all their deeds."¹

11. I firmly believe that the Creator, blessed be his name, rewards those who keep his commands, and punishes those who transgress his commands.

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming.

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be his name forever and ever.

For thy salvation I hope, O Lord.² I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.

לפרקנך סברית is the Targum paraphrase of the preceding verse.

¹ *Psalm* 33:15. ² *Genesis* 49:18.

תַּפְּלַת מִנְחָה

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ; עוֹד יִהְלֹךְ סֶלְהָ.
אֲשֶׁרֵי הָעַם שִׁבְכָה לוֹ; אֲשֶׁרֵי הָעַם שְׁנֵי אֱלֹהִיו.

תהלים קכ"ה

תְּהִלָּה לַדָּוָד

אֲרוֹמְמֶךָ, אֱלֹהֵי הַמִּלְחָה, וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֹלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לַדָּוָד יִשְׂבַח מִעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹּו.
הַדָּר כְּבוֹד הוֹדֶה וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתֶךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבֶךָ יִבְיָעוּ, וְצַדִּיקוֹתֶיךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפְּיִים וּגְדֹל־חֶסֶד.
טוֹב יְיָ לַבָּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִדְוֶה יְיָ כָּל מַעֲשָׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתֶךָ בְּכֹל דוֹר וָדָר.

מנחה occurs in the Bible frequently in the sense of "gift" and "meal-offering." It is only in talmudic literature that *Minhah* denotes afternoon service. *Minhah* is one of the three daily services mentioned in Daniel 6:11 ("and three times a day he kneeled upon his knees, praying and giving thanks before his God"). According to tradition, the patriarchs Abraham, Isaac and Jacob were the authors of the three daily services. Both *Shaharith* and *Minhah* correspond to the daily sacrifice (*Tamid*) which was offered in the Temple in the morning and in the afternoon. Since the recital of the *Shema* is obligatory only "when you lie down and when you rise up," it is not included in the

AFTERNOON SERVICE

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.

afternoon service. *Minḥah* may be recited at any time from noon (12:30) to sunset. The *Minḥah* service was postponed in the nineteenth century to very near sunset for the sake of convenience, so that *Minḥah* might be followed by *Ma'ariv* after a short interval.

On אָרִי, see pages 57-59.

¹ *Psalms* 84:5; 144:15.

סוּמֵךְ יי לְכֹל הַנְּפֹלִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים.
 עֵינַי בֵּל אֱלֹהֵי יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֹלָם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדְּךָ, וּמְשַׁבֵּיעַ לְכֹל חַי רִצּוֹן.
 צְדִיק יי בְּכֹל דְּרָבָיו, וְחָסִיד בְּכֹל מַעֲשָׂיו.
 קָרוֹב יי לְכֹל קִרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שְׁוַעְתָּם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אַהֲבָיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיר.
 תַּהֲלֵת יי יַדְבַּר-פִּי; וַיְבָרֵךְ כָּל בֶּשֶׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נְבָרֵךְ יְהִי מַעֲתָה וְעֵד עוֹלָם; הַלְלוּיָהּ.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא בְּרַעוּתָהּ;
 וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
 יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדַּר,
 וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרוּן בְּעֵלְמָא,
 וְאִמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east. The Reader repeats the *Shemoneh Esreh* aloud when a *minyan* holds service.

כִּי שֵׁם יי אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.
 אֲדֹנָי, שְׁפַתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהֶם,

On fast days (except *Tish'ah b'Av*) the Torah is taken out before the *Shemoneh Esreh* is recited, and Exodus 32:11-14 and 34:1-10 is read (if ten people fasting are present). The Torah reading is followed by the *Haftarah* taken from Isaiah 55:6-56:8.

The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east. The Reader repeats the Shemoneh Esreh aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!²
 O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God

כי שם precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction ואל ישראל and the *Amidah*.

¹ Psalm 115:18. ² Deuteronomy 32:3. ³ Psalm 51:17.

אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת,
וַיַּבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וְזָכְרָנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)
מְכַלְכֵּל חַיִּים בַּחֲסֵד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶךְ מֵמִית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,
זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)
וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Shemoneh Esreh*, the following *Kedushah* is said.

נִקְדַּשׁ אֵת שְׁמוֹךָ בְּעוֹלָם בְּשֵׁם שְׁמֹנְדִישִׁים אוֹתוֹ בְּשְׁמֵי קְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
Reader לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Reader וּבְדַבְרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר:
יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הַלְלוּנָהּ.

of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou caustest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Shemoneh Esreh, the following Kedushah is said.

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.

Praise the Lord!³

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Psalm 146:10.

Reader לדור נדור נגיד גדלה, ולקצח נצחים קדשתך
 נקדיש, ושבתך אלהינו מפנינו לא ימוש לעולם ועד, כי אל
 מלך גדול וקדוש אתה. * ברוך אתה, יי, האל הקדוש.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך הקדוש.)

אתה קדוש ושמוך קדוש, וקדושים בכל יום יהללוך סלה.
 * ברוך אתה, יי, האל הקדוש.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך הקדוש.)

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך
 דעה, בינה והשכל. ברוך אתה, יי, חונן הדעת.
 השיבנו אבינו לתורתך, וקרבתנו מלבנו לעבודתך;
 והתזיכנו בתשובה שלמה לפניך. ברוך אתה, יי, הרוצה
 בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלבנו כי פשענו,
 כי מוחל וסולח אתה. ברוך אתה, יי, חנון המרבה לסלח.
 ראה נא בענינו וריבה ריבנו, ונאלנו מתרה דמען שמך,
 כי גואל חזק אתה. ברוך אתה, יי, גואל ישראל.

On fast days the Reader adds here:

(ענו, יי, ענו ביום צום מעניתנו, כי בצרה גדולה אנחנו. אל תפן אל רשענו,
 ואל תסתר פניך ממנו, ואל תתעלם מתחונתנו. היה נא קרוב לשועתנו, יהי נא
 חסדך לנחמנו; טרם נקרא אליך ענו, בדבר שנאמר: והיה טרם יקראו, ואני
 אענה; עוד הם מדברים, ואני אשמע. כי אתה, יי, העונה בעת צרה, פודה ומציל
 בכל עת צרה וצוקה. ברוך אתה, יי, העונה בעת צרה.)

רפאנו יי ונרפא, הושיענו ונושעה, כי תהלתנו אתה;
 והעלה רפואה שלמה לכל מבותינו, כי אל מלך רופא

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding. O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

On fast days the Reader adds here:

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. Blessed art thou, O Lord, who answerest in time of distress.)

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and

¹ *Isaiah* 65:24.

נֶאֱמַן וְנִחַמְנָן אֶתְּךָ. בְּרוּךְ אַתָּה, יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.
 בְּרוּךְ עָלֵינוּ, יי אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
 תְּבוּאָתְךָ לְטוֹבָה,

From December 4th till Pesah say:

From Pesah till December 4th say:

וְתַן טַל וּמָטָר לְבִרְכָה

וְתַן בְּרִכָּה

עַל פְּנֵי הָאָרֶץ, וְשִׁבְעֵנוּ מִטּוֹבָךָ, וּבְרוּךְ שִׁנְתָנוּ בְּשָׁנִים הַטּוֹבוֹת.
 בְּרוּךְ אַתָּה, יי, מְבָרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִרוּתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ,
 וּקְבֹצֵנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה, יי, מְקַבֵּץ
 גְּדוּחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבָרָאשׁוֹנָה, וְיִוַעֲצֵנוּ בְּבִתְחִלָּה; וְהִסֵּר
 מִמֶּנּוּ יָגוֹן וְאַנְחָה; וּמְלוּךְ עָלֵינוּ, אַתָּה יי לְבִרְכָה, בְּחֶסֶד
 וּבְרַחֲמִים, וְצַדִּיקֵנוּ בַּמִּשְׁפָּט. * בְּרוּךְ אַתָּה, יי, מְלֹךְ אוֹהֵב
 צַדִּיקָה וּמִשְׁפָּט.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמְּלֹךְ הַמִּשְׁפָּט.)

וְלַמְלָשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה פְּרוּעַ וְאֹבֵד,
 וְכָל אִיבִידָה מִהֲרָה וּבְרָתוֹ; וְהַזָּדִים מִהֲרָה תַעֲקֹר וְתִשְׁבֵּר
 וְתַמְגֵּר וְתַכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, שׁוֹבֵר אִיבִים
 וּמְכַנֵּעַ זָדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצַּדִּיק וְעָלֵינוּ, יִהְיוּ נֹא
 רַחֲמֶיךָ, יי אֱלֹהֵינוּ; וְתַן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ
 בְּאַמֶּת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא יִבּוֹשׁ, כִּי בָךְ בְּטַחְנוּ.
 בְּרוּךְ אַתָּה, יי, מִשְׁעֵן וּמְבַטָּח לַצַּדִּיקִים.

Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till Dec. 4th say:

From Dec. 4th till Pesah say:

Bestow a blessing Bestow dew and rain for a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like the other good years. Blessed art thou, O Lord, who blessest the years.

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us, O Lord, in kindness and mercy, and clear us in judgment.

* Blessed art thou, O Lord, King who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ בְּאֲשֶׁר
דִּבַּרְתָּ; וּבָנָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וּכְסֵא דָוִד
מִהָרָה לְתוֹכָהּ תָּבִין. * בְּרוּךְ אַתָּה, יי, בּוֹנֵה יְרוּשָׁלַיִם.

* On Tish'ah b'Av say:

(נַחֵם, יי אֱלֹהֵינוּ, אֵת אַבְלֵי צִיּוֹן וְאֵת אַבְלֵי יְרוּשָׁלַיִם, וְאֵת
הָעִיר הָאֲבֵלָה וְהַחֲרָבָה, וְהַבְּזוּיָה וְהַשׁוֹמְמָה: הָאֲבֵלָה מִבְּלֵי
בְּנֵיהָ, וְהַחֲרָבָה מִמַּעֲוֹנוֹתֶיהָ, וְהַבְּזוּיָה מִמְּבוֹדָהּ, וְהַשׁוֹמְמָה
מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁה חֲפוּיָה, כְּאִשָּׁה עֲקָרָה שְׁלֹא
יֵלְדָה; וַיְבַלְעוּהָ לַגְּיוֹנוֹת, וַיִּירָשׁוּהָ עוֹבְדֵי פְסִילִים, וַיִּטְּלוּ אֵת
עַמּוּד יִשְׂרָאֵל לַחֲרָב, וַיִּתְּרְגוּ בְּזִדּוֹן חֲסִידֵי עֲלִיוֹן. עַל כֵּן צִיּוֹן
בְּמֵר תִּבְכֶּה, וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל חֲלָלֵיהֶם,
מַעֲי מַעֲי עַל חֲלָלֵיהֶם. כִּי אַתָּה, יי, בְּאֵשׁ הַצִּתָּהּ, וּבְאֵשׁ אַתָּה
עָתִיד לְבַנוֹתָהּ, כְּאָמֹר: וְאֲנִי אֶהְיֶה לָּהּ, נָאִם יי, חוֹמַת אֵשׁ
סָבִיב, וּלְכַבֹּד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה, יי, מְנַחֵם צִיּוֹן
וּבוֹנֵה יְרוּשָׁלַיִם.)

אֵת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַח, וְקִרְנוֹ תָרוּם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יי,
מִצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וּקְבַל בְּרַחֲמִים
וּבְרָצוֹן אֵת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה;
וּמִלְפָּנֶיךָ מִלְּבָבוֹ רִיקָם אֵל תִּשְׁיבֵנוּ, * כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
עַמּוּד יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תְּפִלָּה.

* On fast days, the Congregation recites here:

(עֲנֵנוּ, יי, עֲנֵנוּ בְיוֹם צוּם תַעֲנִיתָנוּ, כִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ.
אֵל תִּפְּן אֵל רִשְׁעָנוּ, וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. * Blessed art thou, O Lord, Builder of Jerusalem.

** On Tish'ah b'Av say:*

(Comfort, Lord our God, the mourners of Zion, the mourners of Jerusalem, and the city that is in mourning, laid waste, despised and desolate. She is in mourning because she is without her children; she is laid waste as to her homes; she is despised in the downfall of her glory; she is desolate through the loss of her inhabitants. She sits with her head covered like a barren, childless woman. Legions devoured her; idolators took possession of her; they put thy people Israel to the sword, and killed wantonly the faithful followers of the Most High. Because of that, Zion weeps bitterly; Jerusalem raises her voice. How my heart grieves for the slain! How my heart yearns for the slain! Thou, O Lord, didst consume her with fire, and with fire thou wilt in future rebuild her, as it is said: "I will be to her, says the Lord, a wall of fire round about; and for glory—I will be in the midst of her."¹ Blessed art thou, O Lord, Comforter of Zion and Builder of Jerusalem.)

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, * for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

** On fast days, the Congregation recites here:*

(Answer us, O Lord, answer us on the day of our fast, for we are in great distress. Regard not our wickedness; conceal not thy

¹ *Zechariah 2:9.*

מתחננתנו. היה נא קרוב לשועתנו, יהי נא חסדך לנחמנו; טרם נקרא אליך עננו, בדבר שנאמר: והיה טרם יקראו, ואני אענה; עוד הם מדברים, ואני אשמע. כי אתה, יי, העונה בעת צרה, פודה ומציל בכל עת צרה וצוקה. כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה, יי, שומע תפלה.)

רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשה, וזכרון כל עמך בית ישראל לפניך, לפליטה ולטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החודש

הזה. זכרנו, יי אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים; ובדבר ישועה ורחמים חוס וחנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.)

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה, יי, המחזיר שכינתו לציון.

presence from us, and hide not thyself from our supplication. Be near to our cry, and let thy kindness comfort us; even before we call to thee answer us, as it is said: "Before they call, I will answer; while they are yet speaking, I will hear."¹ For thou, O Lord, art he who answers in time of trouble, who redeems and delivers in all times of woe and stress. For thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.)

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hól ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

¹ *Isaiah* 65:24.

When the Reader repeats the *She-moneh Esreh*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
 הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בְּשָׂר,
 יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
 בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
 הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחֵיִיתָנוּ
 וְקִבַּמְתָּנוּ. בֵּן תַּחֲנִינוּ וְתַקְּמֵנוּ,
 וְתַאֲסֹף גְּלוּיֹתֵינוּ לְחֻצְרוֹת
 קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת
 רְצוֹנֶךָ, וְלַעֲבֹדְךָ בְּלֵב
 שְׁלֵם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ.
 בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא
 יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִן
 יִשְׁעֵנוּ אֵתָהּ הוּא. לְדוֹר וָדוֹר
 נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
 חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
 נְשִׁמוֹתֵינוּ הַפְּסוּדוֹת לָךְ, וְעַל
 נְסִיךְ שְׂבָבָל יוֹם עַמּוּנוּ, וְעַל
 נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל
 עַתָּה, עָרַב וּבָקֵר וְצַהֲרִים.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חֻסֶּיךָ,
 מֵעוֹלָם קָיָינוּ לָךְ.

On *Hanukkah* add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת, שְׁעֵשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
 בַּיָּמִי מִתְּתִיחוּ בֶן יוֹחָנָן כִּהֵן גְּדוֹל, חֲשֵׁמוֹנִי וּבָנָיו, בְּשִׁעְמֻדָּה
 מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחֵם תּוֹרָתְךָ,
 וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עֲמִידַתְּ לָהֶם
 בַּעֲת צָרָתָם, רַבְּתָּ אֶת רִיבָם, דָּגַתְּ אֶת דֵּינָם, נִקְמַתְּ אֶת נִקְמַתָּם;
 מְסַרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד
 טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָרִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ.
 וְלָךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹךָ יִשְׂרָאֵל עֲשִׂיתָ
 תְּשׁוּעָה גְדוֹלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר
 בִּיתְךָ, וּפָגְנוּ אֶת הַיְכָלְךָ, וְשִׁתְּרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גְרוֹת

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Shemoneh Esreh, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy

בַּחֲצֹרוֹת קְדוֹשָׁה, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל
 (לְשִׁמְךָ הַגָּדוֹל).

On *Purim* add:

(עַר הַנְּסִים וְעַל הַפְּרָקָן, וְעַל חֲבִירוֹת וְעַל הַחֲשׂוֹעוֹת, וְעַל
 הַמְּלַחְמוֹת, שְׁעֲשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
 בַּיָּמֵי מְרֹדְכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבֵּינְיָה, בְּשַׁעֲמַד עֲלֵיהֶם הַמֶּן
 הַרְשָׁע. בְּקִשׁ לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים, מִנְּעַר
 וְעַד זָקֵן, טָף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם
 עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 הִפְרַת אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ, וְנִחַשְׁבוֹתָ גְּמוּלוֹ
 בְּרֵאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בְּנָיו עַל הָעֵץ.)
 וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֹךָ, מִלְּכַנּוֹ, תִּמְיֵד לְעוֹלָם

וְעַד

Between *Rosh Hashanah* and *Yom Kippur* add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכֹל חַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֹךָ בְּאַמֶּת, הָאֵל,
 יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךָ, וּלְךָ נִאֲחָה
 לְהוֹדוֹת.

On fast days, the Reader recites here the priestly blessing (page 93) and
 instead of the following paragraph, שִׁים שְׁלוֹם is said (page 95).

שְׁלוֹם רָב עַל יִשְׂרָאֵל עִמָּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
 מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל
 בְּכָל עֵת וּבְכָל שְׁעָה בְּשִׁלוֹמָךָ. * בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
 עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

* Between *Rosh Hashanah* and *Yom Kippur* say:

(בְּסִפּוֹר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻכָּה טוֹבָה, נִזְכֵּר וְנִכְתָּב
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.)

sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

On fast days, the Reader recites here the priestly blessing (page 94) and instead of the following paragraph, "O grant peace..." is said (page 96).

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the *Shemoneh Esreh* add the following meditation:

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה; ולמקללי
נפשי תדום, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי; וכל החושבים עלי רעה, מהרה
הפר עצתם ומלקל מחשבתם. עשה למען שמך, עשה למען
ימינה, עשה למען קדשך, עשה למען תורתך. למען יחלצון
ידידיך, הושיעה ימינה וענני. יהיו לרצון אמרי פי ורחמיך לבי
לפניה, יהי צורי וגואלי. עשה שלום במרומי, הוא יעשה
שלום עלינו ועל כל ישראל, ואמרו אמן.

יהי רצון מלפניה, יהי אלהינו ואלהי אבותינו, שיבנה בית
המקדש במהרה בימינו, ותן חלקנו בתורתך. ושם נעבדך
ביראה, בימי עולם ובשנים קדמוניות. וערבה ליי מנחת
יהודה וירושלים, בימי עולם ובשנים קדמוניות.

Between *Rosh Hashanah* and *Yom Kippur* and on fast days:

אבינו מלכנו, חטאנו לפניה.
אבינו מלכנו, אין לנו מלך אלא אתה.
אבינו מלכנו, עשה עמנו למען שמך.

On fast days:

אבינו מלכנו,
ברך עלינו שנה טובה.

From *Rosh Hashanah* to *Yom Kippur*:

אבינו מלכנו,
חדש עלינו שנה טובה.

אבינו מלכנו, בטל מעלינו כל גזרות קשות.

אבינו מלכנו, בטל מחשבות שונאינו.

אבינו מלכנו, הפר עצת אויבינו.

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Between Rosh Hashanah and Yom Kippur and on fast days:

Our Father, our King, we have sinned before thee.

Our Father, our King, we have no King except thee.

Our Father, our King, deal with us kindly for the sake of thy name.

From Rosh Hashanah to Yom Kippur:

Our Father, our King,
renew for us a good year.

On fast days:

Our Father, our King,
bestow on us a good year.

Our Father, our King, abolish all evil decrees against us.

Our Father, our King, annul the plans of our enemies.

Our Father, our King, frustrate the counsel of our foes.

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4.

אָבִינוּ מִלְּבָנוּ, בְּלֵה כָּל צָר וּמִשְׁטִינֵינוּ מֵעַלְיָנוּ.
 אָבִינוּ מִלְּבָנוּ, סְתוּם פִּיּוֹת מִשְׁטִינֵינוּ וּמִקְטָרְגֵינוּ.
 אָבִינוּ מִלְּבָנוּ, בְּלֵה דָבָר וְחָרֵב וְרָעָב, וְשָׂבִי וּמִשְׁחִית וְעָוֹן
 וְשִׁמְדָּה, מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מִלְּבָנוּ, מִנַּע מִגָּפָה מִנִּחַלְתְּךָ.
 אָבִינוּ מִלְּבָנוּ, סֶלַח וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ.
 אָבִינוּ מִלְּבָנוּ, מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדֵי עֵינֶיךָ.
 אָבִינוּ מִלְּבָנוּ, מְחוּק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ.
 אָבִינוּ מִלְּבָנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
 אָבִינוּ מִלְּבָנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמְּךָ.
 אָבִינוּ מִלְּבָנוּ, קַרְע רַע גָּזֵר דִּינֵנוּ.
 אָבִינוּ מִלְּבָנוּ, זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

On fast days:

אָבִינוּ מִלְּבָנוּ, זְכָרְנוּ לְחַיִּים
 טוֹבִים.

אָבִינוּ מִלְּבָנוּ, זְכָרְנוּ לְגֹאֲלָה
 וְיִשׁוּעָה.

אָבִינוּ מִלְּבָנוּ, זְכָרְנוּ לְפִרְנֹסָה
 וּכְלִפְלָה.

אָבִינוּ מִלְּבָנוּ, זְכָרְנוּ לְזִבְיוֹת.

אָבִינוּ מִלְּבָנוּ, זְכָרְנוּ לְסְלִיחָה
 וּמְחִילָה.

From Rosh Hashanah to Yom Kippur:

אָבִינוּ מִלְּבָנוּ, בְּתַבְּנוּ בְּסִפָּר
 חַיִּים טוֹבִים.

אָבִינוּ מִלְּבָנוּ, בְּתַבְּנוּ בְּסִפָּר
 גֹּאֲלָה וְיִשׁוּעָה.

אָבִינוּ מִלְּבָנוּ, בְּתַבְּנוּ בְּסִפָּר
 פִּרְנֹסָה וּכְלִפְלָה.

אָבִינוּ מִלְּבָנוּ, בְּתַבְּנוּ בְּסִפָּר
 זִבְיוֹת.

אָבִינוּ מִלְּבָנוּ, בְּתַבְּנוּ בְּסִפָּר
 סְלִיחָה וּמְחִילָה.

אָבִינוּ מִלְּבָנוּ, הַצְּמַח לָנוּ יִשׁוּעָה בְּקָרוֹב.
 אָבִינוּ מִלְּבָנוּ, הָרַם קַרְן־יִשְׂרָאֵל עַמְּךָ.

Our Father, our King, rid us of every oppressor and adversary.
Our Father, our King, close the mouths of our adversaries and accusers.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction, iniquity and persecution from thy people of the covenant.

Our Father, our King, keep the plague back from thy heritage.

Our Father, our King, forgive and pardon all our sins.

Our Father, our King, blot out and remove our transgressions and sins from thy sight.

Our Father, our King, cancel in thy abundant mercy all the records of our sins.

Our Father, our King, bring us back in perfect repentance to thee.

Our Father, our King, send a perfect healing to the sick among thy people.

Our Father, our King, tear up the evil sentence decreed against us.

Our Father, our King, remember us favorably.

Our Father, our King, *inscribe us in the book of happy life.

Our Father, our King, *inscribe us in the book of redemption and salvation.

Our Father, our King, *inscribe us in the book of maintenance and sustenance.

Our Father, our King, *inscribe us in the book of merit.

Our Father, our King, *inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause our salvation soon to flourish.

Our Father, our King, raise the strength of Israel thy people.

**On fast days, instead of "inscribe us" the phrase "remember us" is used.*

אָבִינוּ מִלְּבָנוּ, הָרַם קָרָן מְשִׁיחָה.
 אָבִינוּ מִלְּבָנוּ, מִלֵּא יְדִינוּ מִבְּרִכּוֹתֶיךָ.
 אָבִינוּ מִלְּבָנוּ, מִלֵּא אֲסָמִינוּ שָׁבַע.
 אָבִינוּ מִלְּבָנוּ, שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְּבָנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת הַתְּפִלָּתָנוּ.
 אָבִינוּ מִלְּבָנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתָנוּ.
 אָבִינוּ מִלְּבָנוּ, נָא אַל תִּשְׁיֹבֵנוּ רִיקִם מִלְּפָנֶיךָ.
 אָבִינוּ מִלְּבָנוּ, זְכוֹר כִּי עָפָר אֲנֵחָנוּ.
 אָבִינוּ מִלְּבָנוּ, תְּהֵא הַשְׁעָה הַזֹּאת לְשַׁעַת רַחֲמִים וְעַת רְצוֹן
 מִלְּפָנֶיךָ.

אָבִינוּ מִלְּבָנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁתְךָ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוּדְךָ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבְכַוֵּן עַל קְדוּשַׁת שְׁמֹךָ.
 אָבִינוּ מִלְּבָנוּ, נִקּוּם נִקְמַת דָּם עֲבֻדֶיךָ הַשְּׁפוּדִים.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנְנוּ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּיבִים.
 אָבִינוּ מִלְּבָנוּ, עֲשֵׂה לְמַעַן שְׁמֹךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא
 עָלֵינוּ.

אָבִינוּ מִלְּבָנוּ, חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים; עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Our Father, our King, raise the strength of thy anointed one.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, spare us and have mercy
on us.

Our Father, our King, receive our prayer with mercy and favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, dismiss us not empty-handed from thy
presence.

Our Father, our King, remember that we are but dust.

Our Father, our King, may this hour be an hour of mercy and a
time of grace with thee.

Our Father, our King, have compassion on us, on our children
and our infants.

Our Father, our King, act for the sake of those who were slain for
thy holy name.

Our Father, our King, act for the sake of those who were slaughter-
ed for proclaiming thy Oneness.

Our Father, our King, act for the sake of those who went through
fire and water for the sanctification of thy name.

Our Father, our King, avenge the spilt blood of thy servants.

Our Father, our King, do it for thy sake, if not for ours.

Our Father, our King, do it for thy sake and save us.

Our Father, our King, do it for the sake of thy abundant mercy.

Our Father, our King, do it for the sake of thy great, mighty and
revered name by which we are called.

Our Father, our King, be gracious to us and answer us, though we
have no merits; deal charitably and kindly with us and save us.

תַּחֲנוּן

Tahanun is recited on weekday afternoons, except on Fridays and the following occasions: *Erev Rosh Hodesh* and *Rosh Hodesh*, the entire month of *Nisan*, the day preceding *Lag b'Omer* and *Lag b'Omer*, the first eight days of *Sivan*, the 8th, 9th, 14th and 15th of *Av*, from *Erev Yom Kippur* until the second day after *Sukkoth*, from the 24th of *Kislev* until after *Hanukkah*, the 14th and 15th of *Shevat*, the 13th, 14th and 15th of *Adar* and *Adar Sheni*. *Tahanun* is also omitted in the house of a mourner during the week of mourning, and on the occasion of a *Brith Milah*.

וַיֹּאמֶר ה' הוֹד אֵל נָדָה: צַר לִי מְאֹד; נִפְלְאָה נָא בְּיַד יי, כִּי רַבִּים
רַחֲמָיו, וּבִיד אָדָם אֵל אֶפְלָא.

רַחוּם וְחַנוּן, חֲטָאתִי לְפָנֶיךָ; יי מְלֵא רַחֲמִים, רַחֵם עָלַי
וְקַבֵּל תַּחֲנוּנִי.

תהלים ו

יי, אֵל בְּאִפְסֵךָ תּוֹכִיחֵנִי, וְאֵל בְּחַמְתֶּךָ תִּנְסַרְנִי. חַנּוּנִי, יי, כִּי
אִמְלֵל אֹנִי; רַפְּאֵנִי, יי, כִּי נִבְהַלּוּ עַצְמִי. וְנַפְשִׁי נִבְהַלָּה מְאֹד;
וְאַתָּה יי, עַד מָתַי. שׁוּבָה, יי, חַלְצֵה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חַסְדֶּךָ. כִּי אֵינִן בְּמִנּוֹת זִכְרֶךָ; בִּשְׂאוֹל מִי יוֹדֵה לָךְ. יַגְעֵתִי
בְּאַנְחָתִי, אֲשַׁחֲהָ בְּכָל לַיְלָה מִטְּתִי; בְּדַמְעֹתַי עַרְשִׁי אֲמַסֶּה.
עֲשֵׂשָׁה מִכְּעַס עֵינָי; עֲתַקָּה בְּכָל צוּרְרָי. סוּרוּ מִפָּנָי, כֹּל פְּעֻלֵי
אֹזֶן. כִּי שָׁמַע יי קוֹל בְּכִי. שָׁמַע יי תַּחֲנִיתִי; יי תַּפְלְתִי וְקָח.
יִבְשׁוּ וַיִּבְהַלּוּ מְאֹד כֹּל אִיבֵי; יָשְׁבוּ וַיִּבְשׂוּ רִגְעַ.

שׁוֹמֵר יִשְׂרָאֵל, שְׁמוֹר שְׂאֲרֵית יִשְׂרָאֵל, וְאֵל יֹאבֵד יִשְׂרָאֵל,
הַאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אַחֵד, שְׁמוֹר שְׂאֲרֵית עִם אַחֵד, וְאֵל יֹאבֵד גּוֹי
אַחֵד, הַמְּיַחֲדִים שְׁמֶךָ, יי אֱלֹהֵינוּ, יי אַחֵד.

שׁוֹמֵר גּוֹי קְדוֹשׁ, שְׁמוֹר שְׂאֲרֵית עִם קְדוֹשׁ, וְאֵל יֹאבֵד גּוֹי
קְדוֹשׁ, הַמְּשַׁלְּשִׁים בְּשָׁלֹשׁ קְדָשׁוֹת לְקְדוֹשׁ.

TAHANUN

Tahanun is recited on weekday afternoons, except on Fridays and the following occasions: Erev Rosh Hodesh and Rosh Hodesh, the entire month of Nisan, the day preceding Lag b'Omer and Lag b'Omer, the first eight days of Sivan, the 8th, 9th, 14th and 15th of Av, from Erev Yom Kippur until the second day after Sukkoth, from the 24th of Kislev until after Hanukkah, the 14th and 15th of Shevat, the 13th, 14th and 15th of Adar and Adar Sheni. Tahanun is also omitted in the house of a mourner during the week of mourning, and on the occasion of a Brith Milah.

And David said to Gad: "I am deeply distressed; let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man."¹

Merciful and gracious God, I have sinned before thee; O Lord, who art full of compassion, have mercy on me and accept my supplications.

Psalm 6

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evildoers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.

Guardian of Israel, preserve the remnant of Israel; let not Israel perish, who say: "Hear, O Israel."

Guardian of a unique people, preserve the remnant of a unique people; let not a unique people perish, who proclaim thy Oneness, saying: "The Lord is our God, the Lord is One."

Guardian of a holy people, preserve the remnant of a holy people; let not a holy people perish, who repeat the threefold sanctification to the Holy One.

On נפילת אפים, the posture assumed during the recital of *Tahanun*, see page 103.

¹ II Samuel 24:14

מתרצה ברחמים ומתפייס בתחנונים, התרצה והתפייס לדור עני, כי אין עוזר. אבינו מלכנו, חננו ועננו, כי אין בנו מעשים; עשה עמנו צדקה וחסד והושיענו.

ואנחנו לא גרע מה נעשה, כי עליך עינינו. זכר רחמיה יי, וחסדיה, כי מעולם הקמה. יהי חסדך יי עלינו, באשר יחלנו לך. אל תזכר לנו עונות ראשנים; מהר יקדמונו רחמיה, כי דלנו מאד. חננו יי חננו, כי רב שבענו בוז. ברוך רחם תזכור. כי הוא ידע יצרנו, זכור כי עפר אנחנו. Reader עזרנו, אלהי ישענו, על דבר כבוד שמך, והצילנו וכפר על חטאתינו למען שמך.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה; וימליך מלכותה בתיבון וביומיבון, ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתהדר, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא, ואמרו אמן.

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל, ואמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

O thou who art reconciled by prayers and conciliated by supplications, be thou reconciled and conciliated to an afflicted generation, for there is none to help.

Our Father, our King, be gracious to us and answer us, for we have no merits; deal charitably and kindly with us and save us.

We know not what to do, but our eyes are upon thee. Remember thy mercy and thy kindness, O Lord, for they are eternal. May thy kindness rest on us, O Lord, as our hope rests on thee. O mind not our former iniquities; may thy compassion hasten to our aid, for we are brought very low. Take pity on us, O Lord, take pity on us, for we are exceedingly sated with contempt. When in wrath, remember to be merciful. He knows what we are made of, remembering that we are but dust. Help us, our saving God, for the sake of thy glorious name; rescue us and pardon our sins for thy name's sake.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

¹ *II Chronicles* 20:12; *Psalms* 25:6; 33:22; 79:8; 123:3; *Habakkuk* 3:2; *Psalms* 103:14; 79:9.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא עָשָׂנוּ בְּגוּיי הָאָרְצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה;
שְׁלֹא שָׁם חָלַקְנוּ בָּהֶם, וְנָרְלָנוּ בְּכָל הַמּוֹנֵם. וְאַנְחָנוּ בּוֹרְעִים
וּמְשַׁתְּחִיִּים וּמוֹדִים לִפְנֵי מַלְאָךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עָזוֹ בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אִין עוֹד;
אֱמֶת מִלְּבָנוּ, אֶפְס זוֹלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם
וַהֲשַׁבְתָּ אֵל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאֶרֶץ מִתַּחַת, אִין עוֹד.

עַל כֵּן נִקְוָה לָּךְ, יי אֱלֹהֵינוּ, לְרֵאוֹת מִהֲרָה בְּתַפְאֲרַת עֲנִיָּה,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים כְּרוֹת יִכְרַתוּן; לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלֹהֶיךָ כָּל רִשְׁעֵי אֶרֶץ. וַיְבִירוּ וַיְדַעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָּךְ
תִּכְרַע כָּל בָּרָךְ, תִּשָּׁבַע כָּל לְשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, יִכְרַעוּ
וַיִּפְלוּ, וְלִכְבוֹד שְׁמֶךָ יִקְרֵי יִתְנוּ, וַיִּקְבְּלוּ כֻלָּם אֶת עַל מַלְכוּתְךָ,
וְתַמְלוּךָ עַל־יָהֶם מִהֲרָה לְעוֹלָם וָעֶד; כִּי הַמַּלְכוּת שְׁלֶךָ הוּא,
וְלְעוֹלָמֵי עַד תַּמְלוּךָ בְּכַבוֹד, בְּכַתוּב בְּתוֹרָתְךָ: יי יִמְלֹךְ
לְעוֹלָם וָעֶד. Reader וַנֵּאמֶר: וַחֲזָה יי לְמַלְאָךְ עַל כָּל הָאֶרֶץ;
בַּיּוֹם הַהוּא יִחַיָּה יי אַחַד וְשָׁמוֹ אַחַד.

MOURNERS' KADDISH

יְתַגְדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתְהּ;
וַיִּמְלִיךְ מַלְכוּתְהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעוֹלָם וְלְעַלְמֵי עַלְמֵיָא.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא (לְעֵלָּא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּתָאִים, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא. עֲצוּ
עֲצֵה וְתַפֵּר, דְּבִירוּ דְּבֵר וְלֹא יָקוּם, כִּי עֲמָנוּ אֵל. וְעַד זְקֻנָּה אֲנִי
הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עֲשִׂיתִי וְאֲנִי אֶשָּׂא, וְאֲנִי אֶסְבֵּל
וְאִמְלִט.

THE KADDISH

The essential part of the Kaddish consists of the congregational response: "May his great name be blessed forever and ever." Around this response, which is found almost verbatim in Daniel 2:20, the whole Kaddish developed. Originally, it was recited at the close of sermons delivered in Aramaic, the language spoken by the Jews for about a thousand years after the Babylonian captivity. Hence the Kaddish was composed in Aramaic, the language in which the religious discourses were held. At a later period the Kaddish was introduced into the liturgy to mark the conclusion of sections of the service or of the reading of the biblical and talmudic passages.

The Kaddish contains no reference to the dead. The earliest allusion to the Kaddish as a mourners' prayer is found in Mahzor Vitry, dated 1208, where it is said plainly: "The lad rises and recites Kaddish." One may safely assume that since the Kaddish has as its underlying thought the hope for the redemption and ultimate healing of suffering mankind, the power of redeeming the dead from the sufferings of *Gehinnom* came to be ascribed in the course of time to the recitation of this sublime doxology. Formerly the Kaddish was recited the whole year of mourning, so as to rescue the soul of one's parents from the torture of *Gehinnom* where the wicked are said to spend no less than twelve months. In order not to count one's own parents among the wicked, the period for reciting the Kaddish was later reduced to eleven months.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The observance of the anniversary of parents' death, the *Jahrzeit*, originated in Germany, as the term itself well indicates. Rabbi Isaac Luria, the celebrated Kabbalist of the sixteenth century, explains that "while the orphan's Kaddish within the eleven months helps the soul to pass from *Gehinnom* to *Gan-Eden*, the *Jahrzeit* Kaddish elevates the soul every year to a higher sphere in Paradise." The Kaddish has thus become a great pillar of Judaism. No matter how far a Jew may have drifted away from Jewish life, the Kaddish restores him to his people and to the Jewish way of living.

על כל דברי שירות וחשבחות הוד ושירתא תשבחתא... לעלא מן כל... refers to the hymns of praise contained in the Psalms of David; compare the expression

על כל דברי שירות וחשבחות הוד ושירתא תשבחתא... לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only לעלא is said. In the Italian ritual לעלא is repeated throughout the year. לעלא לעלא is the Targum's rendering of מעלה מעלה (Deuteronomy 28:43).

נחמתא ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

עשה שלום, which repeats in Hebrew the thought expressed in the preceding Aramaic paragraph, seems to have been added from the meditation recited at the end of the *Shemoneh Esreh*. The same sentence is also added at the end of the grace recited after meals. The three steps backwards, which formed the respectful manner of retiring from a superior, were likewise transferred from the concluding sentence of the *Shemoneh Esreh*. On the other hand, the phrase "and say Amen", added at the end of the silent meditation after the *Shemoneh Esreh*, must have been borrowed from the Kaddish which is always recited in the hearing of no fewer than ten men.

¹ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

תַּפִּילַת עֶרְבִית

On Saturday night, *Ma'ariv* is preceded by Psalms 144 and 67 (page 535).

On weekdays, if *Ma'ariv* is not recited immediately after *Minhah*, the evening service begins on this page.

תהלים קלר

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ, הָעַמִּידִים
בְּבֵית יְיָ בַּלַּיְלוֹת. שְׂאוּ יְדָכֶם קֹדֶשׁ, וּבָרְכוּ אֶת יְיָ. וְבָרְכֵהּ יְיָ
מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

יְיָ צְבָאוֹת עֲמֹנִי, מִשְׁנֹב־לִנְוֹ אֱלֹהֵי יַעֲקֹב, סִלָּה.
יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.
יְיָ, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנִי בַיּוֹם קִרְאֵנִי.

Reader:

יְתַנַּדְּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יְתְּבַרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דְקֹדֶשׁא, בְּרִידָהּ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

Tafilat Erevit, the evening service, does not correspond to any sacrifice in the Temple since the offering of sacrifices occurred only twice a day, morning and afternoon. Hence in talmudic times and in a greater part of the geonic period the *Shemoneh Esreh* was omitted from the *Ma'ariv* service. To replace the Eighteen Benedictions, eighteen scattered biblical verses, each mentioning the name of God, were introduced at the end of the *Ma'ariv* service. This passage, beginning with *ברוך ה' לעולם* 'the heads of the

EVENING SERVICE

On Saturday night, Ma'ariv is preceded by Psalms 144 and 67 (page 536).

On weekdays, if Ma'ariv is not recited immediately after Minḥah, the evening service begins on this page.

Psalm 134

A Pilgrim Song. Come, bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

The Lord of hosts is with us; the God of Jacob is our fortress.
Lord of hosts, happy is the man who trusts in thee.
Save us, O Lord; may the King answer us when we call.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Babylonian academies" (Maḥzor Vitry, page 78). It is followed by half-Kaddish probably because at one time it marked the end of the evening service, as may be seen from the *Siddur* of Amram Gaon (ninth century). Maimonides asserts that since the Jews everywhere consented to say the evening prayer regularly, it is equivalent to an obligation (Tefillah 1:6). The controversy in the Talmud as to whether the evening prayer is optional or obligatory refers to the *Shemoneh Esreh* and not to the *Shema*, which it is obligatory to recite morning and evening. Since the *Ma'ariv* prayer was considered by some talmudic rabbis to be optional, the *Shemoneh Esreh* is not repeated by the Reader and the *Kedushah* is not recited.

¹ *Psalms* 46:8; 84:13; 20:10.

The *Ma'ariv* service properly begins here.

וְהוּא רַחוּם, יְכַפֵּר עוֹן וְלֹא יִשְׁחִית; וְהִרְבֵּה לְהַשִּׁיב אָפוּ,
וְלֹא יַעִיר כָּל חַמְתּוֹ. יי, הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ.

Silent meditation:

Reader:

יְתַבְרֵךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלָעָדָיו אֵין אֱלֹהִים. סלו

בְּרַכּוּ אֶת יי הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד.

לְרַכֵּב בְּעֲרֵבוֹת, בְּיַהּ שְׁמוֹ, וְעָלוּ לְפָנָיו. וְשָׁמוּ מְרוֹמָם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יי מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ מִעֲרִיב
עֲרָבִים. בְּחֻקְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַזְּמָנִים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה, יי צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיָּם, תְּמִיד יִמְלֹךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֲרָבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹךְ אֶהְבֵּת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל בְּנוֹ, יי אֱלֹהֵינוּ, בְּשִׁכְבְּנוּ
וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְּרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. בִּי הֵם חַיֵּינוּ וְאַרְךְ יַמֵּינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה.
Reader וְאַהְבַּתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יי,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

The verse והוא רחום, consisting of thirteen words, was held by some to recall the thirteen attributes of divine mercy (Exodus 34:6-7). "As the evening approaches, man is conscious of having sinned during the day, and thus begins his prayer with this appeal to the divine mercy" (Mahzor Vitry, page 77).

The Ma'ariv service properly begins here.

He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arranges the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel thy people with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

¹ *Psalms* 78:38; 20:10.

(אל מִלֵּךְ נִאֲמָן
(When praying in private, add:

דברים ו, ד-ט

שִׁמְעֵה יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוֶּךָ הַיּוֹם, עַל
לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָה, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטוֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דב"יב יא, יז-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֵל מְצוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לִבְבְּכֶם וּבְכָל
נַפְשְׁכֶם. וּנְתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקוֹשׁ, וְאִסְפַּתְּ
דְּגָנְךָ, וְתִירֹשֶׁךָ וַיִּצְהַרְךָ. וּנְתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאִכְלָתָ
וְשָׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסַרְתֶּם וּעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וְאֲבַדְתֶּם מִחֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וּשְׁמַתֶּם
אֶת דְּבָרֵי אֱלֹהַ עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וּלְמַדְתֶּם אֹתָם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ. וּכְתַבְתֶּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיְמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-סא

וַיֹּאמֶר יְיָ אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of

אלהם, ועשו להם ציצת על בנפי בנדיהם לדורתם; ונתנו על ציצת הכנף פתיל תקלת. והיה לכם לציצת, ויראיכם אתו וזכרתם את כל מצות יי, ועשייתם אתם; ולא תתורו אחרי לבבכם ואחרי עיניכם, אשר אתם זנים אחריהם. למען תזכרו ועשייתם את כל מצותי, והייתם קדשים לאלהיכם. אני יי אלהיכם, אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים; אני Reader יי אלהיכם—

אמת ואמונה כל זאת, וקיים עלינו כי הוא יי אלהינו ואין זולתו, ונאנחנו ישראל עמו. הפודנו מיד מלכים, מלכנו הגואלנו מברך כל העריצים; האל הנפדע לנו מצרינו, והמשלם גמול לכל איבי נפשנו; העשה גדלות עד אין חקר, ונפלאות עד אין מספר; השם נפשנו בחיים, ולא נתן למוט רגלנו; המדריכנו על במות איבנו, ויירם קרננו על כל שנאינו; העשה לנו נסים ונקמה בפרעה, אותות ומופתים באדמת בני חם; המכה בעברתו כל בכורי מצרים, ויוצא את עמו ישראל מתוכם לחרות עולם. המעביר בנו בין גזרי ים סוף; את רודפיהם ואת שנאייהם בתהומות טבע. וראו בנו ונבורתו; שבחו והודו לשמו, ומלכותו ברצון קבלו עליהם.

משה ובני ישראל לה ענו שירה בשמחה רבה, ואמרו כלם: מי כמכה באלם, יי; מי כמכה נאדר בקדש, נורא תהלת, עשה פלא.

מלכותך ראו בניה, בוקע ים לפני משה; זה אלי ענו ואמרו: יי ימלך לעלם ועד.

ונאמר: כי פדה יי את יעקב, ונאלו מיד חזק ממנו. ברוד אשה, יי, נאל ישראל.

Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

¹ Job 9:10; *Psalm* 66:9. ² *Exodus* 15:11. ³ *Exodus* 15:18. ⁴ *Jeremiah* 31:10.

השכיבנו, יי אלהינו, לשלום; והעמידנו, מלפניו, לחיים; ופרוש עלינו סבת שלומך, ותקננו בעצה טובה מלפניך, והושיענו למען שמך; והגן בעדנו, והסר מעלינו אויב, דבר וחרב ורעב ויגז; והסר שטן מלפנינו ומאתרינו, ובצל כנפיך תסתירנו; כי אל שומרנו ומצילנו אתה, כי אל מלך חנון ורחום אתה. Reader ושומר צאתנו ובואנו לחיים ולשלום, מעתה ועד עולם. ברוך אתה, יי, שומר עמו ישראל לעד. ברוך יי לעולם, אמן ואמן. ברוך יי מציון, שכן ירושלים; הללויה. ברוך יי אלהים, אלהי ישראל, עשה נפלאות לבדו. וברוך שם כבודו לעולם, וימלא כבודו את כל הארץ, אמן ואמן. יהי כבוד יי לעולם; ישמח יי במעשיו. יהי שם יי מברך, מעתה ועד עולם. כי לא ישש יי את עמו בעבור שמו הגדול; כי הואיל יי לעשות אתכם לו לעם. וירא כל העם ויפלו על פניהם, ויאמרו: יי הוא האלהים, יי הוא האלהים. והיה יי למלך על כל הארץ; ביום שהוא יהיה יי אחד ושמו אחד. יהי חסדך יי עלינו, באשר יחלנו לך. הושיענו, יי אלהינו, וקבצנו מן הגוים, להודות לשם קדשך, להשתבח בתהלתך. כל גוים אשר עשית יבואו וישתחוו לפניך, אדני, ויכבדו לשמך. כי גדול אתה ועשה נפלאות; אתה אלהים לבדך. ואנחנו, עמך וצאן מרעיתך, נודה לך לעולם, לדור ודור נספר תהלתך.

ברוך יי ביום, ברוך יי בקלילה; ברוך יי בשכבנו, ברוך יי בקומנו; כי בידך נפשות החיים והמתים. אשר בידו נפש כל חי, ורוח כל בשר איש. בידך אפקיד רוחי; פדיתה אותי,

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Blessed art thou, O Lord, who guardest thy people Israel forever.

Blessed be the Lord forever—Amen, Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wonders. Blessed be his glorious name forever, and may the whole earth be filled with his glory—Amen, Amen. May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. Surely, the Lord will not forsake his people by virtue of his great name, for the Lord has determined to make you into a people of his own. When all the people saw it, they fell on their faces and exclaimed: "The Lord is God! The Lord is God!" The Lord shall reign over all the earth; on that day the Lord shall be One, and his name One. May thy kindness, O Lord, rest on us, as our hope rests in thee. Lord our God, save us; gather us from the nations, that we may give thanks to thy holy name, and triumph in thy praise. All the nations whom thou hast made shall come and bow down before thee, O Lord, and shall honor thy name; for thou art great and doest wonders; thou alone art God. We thy people, the flock of thy pasture, will ever praise thee; throughout all generations we will recount thy praise.¹

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."² Into thy hand I commit my

¹ *Psalms* 89:53; 135:21; 72:18-19; 104:31; 113:2; *I Samuel* 12:22; *I Kings* 18:39; *Zechariah* 14:9; *Psalms* 33:22; 106:47; 86:9-10; 79:13. ² *Job* 12:10.

יְיָ, אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שְׁמָה וְקִים מְלֻכוֹתָהּ
תְּמִיד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לְבַנּוּ, וְתַגֵּל נַפְשָׁנוּ בִישׁוּעָתְךָ בְּאֵמֶת,
בְּאִמֹר לְצִיּוֹן מְלֹךְ אֱלֹהֵינוּ. יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ יִמְלֹךְ לְעוֹלָם
וָעֶד. Reader בִּי הַמְּלֻכוֹת שְׁלֹךְ הִיא, וּלְעוֹלָמֵי עַד תִּמְלֹךְ
בְּכַבוֹד, בִּי אֵין לָנוּ מְלֹךְ אֲלֵא אַתָּה. בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ
בְּכַבוֹדוֹ תְּמִיד וּמְלֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כִרְעוּתְהָ;
וְיִמְלִיךְ מְלֻכוּתְהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִנְיָא וּבְזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרוּךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְּאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

The *Shemoneh Esreh* is recited in silent devotion while standing, facing east.

אֲדֹנָי, שְׁפַתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנָי בְּגִיחָם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וְזַכְּרָנוּ לְחַיִּים, מְלֹךְ חַפְזֵי חַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.)

spirit; O Lord, faithful God, thou savest me.¹ Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no King except thee. Blessed art thou, O Lord, glorious King, who wilt reign over us and over thy entire creation forever and ever.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

SHEMONEH ESREH

The Shemoneh Esreh is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

On שְׁמוֹנֵה עֶשְׂרֵה, see pages 81-92.

¹ Psalm 31:6. ² Psalm 51:17.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יי, מְגֹן אֲבָרְהָם.
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between Sukkoth and Pesah add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְחַיֶּה אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנִי
עֶפְרָה. מִי כְמוֹדָה, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶךְ מִמִּית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

(מִי כְמוֹדָה, אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)

וּנְאֻמֵּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַמֵּתִים.
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה.
* בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur substitute:

(בְּרוּךְ אַתָּה, יי, הַמְּלֶךְ הַקָּדוֹשׁ)

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנוּשׁ בִּינָה.

On the night following the Sabbath or any other holy day, add:

(אַתָּה חוֹנֵנֵנוּ מִדַּע תּוֹרָתְךָ, וְהַלְמַדְנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ;
וּתְבַדֵּל, יי, אֱלֹהֵינוּ, בֵּין קָדֵשׁ לְחַל, בֵּין אֹרֶךְ לְחֻשָּׁה, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. אֲבִינוּ
מְלַבְּנוּ, הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם, חֲשׂוּבִים
מִכָּל חַטָּא, וּמְנַקִּים מִכָּל עוֹן, וּמְדַבְּקִים בְּיְרֵאָתְךָ.)

(ו) חֲנֵנוּ מֵאַתָּה דַּעַת, בִּינָה וְהַשְׁבֵּל. בְּרוּךְ אַתָּה, יי, חוֹנֵן

הַדַּעַת.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou favorest man with knowledge, and teachest mortals understanding.

On the night following the Sabbath or any other holy day, add:

(Thou hast favored us with a knowledge of thy Torah, and taught us to perform the laws of thy will. Thou hast made a distinction, Lord our God, between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Our Father, our King, grant that the approaching days may begin for us in peace; may we be withheld from all sin, cleansed from all iniquity, and devoted to the veneration of thee.)

O grant us knowledge, understanding and insight. Blessed art thou, O Lord, gracious Giver of knowledge.

השיבנו אבינו לתורתך, וקרבנו מלבנו לעבודתך; והתזכרנו בתשובה שלמה לפניך. ברוך אתה, יי, הרוצה בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלבנו כי פשענו, כי מוחל וסולח אתה. ברוך אתה, יי, חנון המרבה לסלח.

ראה נא בענינו וריבה ריבנו, ונאלנו מהרה למען שמוך, כי גואל חזק אתה. ברוך אתה, יי, גואל ישראל.

רפאנו יי ונרפא, הושיענו ונשעה, כי תהלתנו אתה; והעלה רפואה שלמה לכל מכותינו, כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה, יי, רופא חולי עמו ישראל.

ברך עלינו, יי אלהינו, את השנה הזאת ואת כל מיני תבואתה לטובה,

From December 4th till Pesah say:

From Pesah till December 4th say:

ותן טל ומטר לברכה

ותן ברכה

על פני האדמה, ושבענו מטובך, וברך שנתנו בשנים הטובות. ברוך אתה, יי, מברך השנים.

תקע בשופר גדול לחרותנו, ושא נס לקבץ גליותינו, וקבצנו יחד מארבע כנפות הארץ. ברוך אתה, יי, מברך נדחי עמו ישראל.

השיבה שופטינו בכראשונה, ויועצינו כבתחלה; והסר ממנו יגון ונאנחה; ומלוך עלינו, אתה יי לבדה, בתסוד וברחמים, וצדקנו במשפט. * ברוך אתה, יי, מלך אוהב צדקה ומשפט.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך המשפט.)

Restore us, our Father, to thy Torah; draw us near, our King, to thy service; cause us to return to thee in perfect repentance. Blessed art thou, O Lord, who art pleased with repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and ever forgiving.

Look upon our affliction and champion our cause; redeem us speedily for thy name's sake, for thou art a mighty Redeemer. Blessed art thou, O Lord, Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

Bless for us, Lord our God, this year and all kinds of its produce for the best.

From Pesah till December 4th say:

From December 4th till Pesah say:

Bestow a blessing upon the face of the earth. Satisfy us with thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

Bestow dew and rain for a blessing

Sound the great Shofar for our freedom; lift up the banner to bring our exiles together, and assemble us from the four corners of the earth. Blessed art thou, O Lord, who gatherest the dispersed of thy people Israel.

Restore our judges as at first, and our counselors as at the beginning; remove from us sorrow and sighing; reign thou alone over us O Lord, in kindness and mercy, and clear us in judgment. * Blessed art thou, O Lord, King who lovest righteousness and justice.

** Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, King of Justice.)

וּלְמַלְשֵׁינִים אֵל תְּהִי תַקְוָה, וְכָל הַרְשָׁעָה כְּרֹנֵעַ תֵּאבֹד,
 וְכָל אֵיבֻדָּה מִהֲרָה יִכְרַתוּ; וְהַזְדִּים מִהֲרָה תַעֲקֹר וְתִשְׁבֹּר
 וְתִמְנָר וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְיָ, שׁוֹבֵר אֵיבִים
 וּמְכַנֵּיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמּוּךְ בֵּית יִשְׂרָאֵל
 וְעַל פְּלִיטַת סוּפְרֵיהֶם, וְעַל גְּרֵי הַצָּרָק וְעַלֵינוּ, יְיָהֲמוּ נָא
 רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ; וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ
 בְּאַמְתּוֹ, וְשִׁים חֲלָקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא גְבוּשׁ, כִּי בָךְ בְּטַחְנוּ.
 בְּרוּךְ אַתָּה, יְיָ, מִשְׁעֵן וּמְבַטֵּחַ לַצְדִּיקִים.

וְלִירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ כְּאֲשֶׁר
 דִּבַּרְתָּ; וּבְנֵה אוֹתָהּ בְּקִרּוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם; וְכֹסֵא דָוִד
 מִהֲרָה לְתוֹכָהּ תִּכְוֵן. בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֵת צִמְחַת דָּוִד עֲבִדְךָ מִהֲרָה תִצְמַיֵחַ, וְקִרְנוֹ תִרּוֹם
 בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה, יְיָ,
 מִצְמִיחַ קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ; חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים
 וּבְרָצוֹן אֵת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה;
 וּמְלַפְנֶיךָ מִלְּפָנֵי רִיקָם אֵל תִּשְׁיַבֵּנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
 עַמּוּךְ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

רַצָּה, יְיָ אֱלֹהֵינוּ, בְּעַמּוּךְ יִשְׂרָאֵל וּבְתְּפִלָּתָם; וְהִשֵּׁב אֵת
 הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתְּפִלָּתָם בְּאַהֲבָה
 תִּקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַנְיֵעַ וְיַרְאֶה, וְיַרְצֶה
 וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וּפְקוּדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ,

May the slanderers have no hope; may all wickedness perish instantly; may all thy enemies be soon cut down. Do thou speedily uproot and crush the arrogant; cast them down and humble them speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy compassion, Lord our God, be aroused over the righteous and over the godly; over the leaders of thy people, the house of Israel, and over the remnant of their sages; over the true proselytes and over us. Grant a good reward to all who truly trust in thy name, and place our lot among them; may we never come to shame, for in thee we trust. Blessed art thou, O Lord, who art the stay and trust of the righteous.

Return in mercy to thy city Jerusalem and dwell in it, as thou hast promised; rebuild it soon, in our days, as an everlasting structure, and speedily establish in it the throne of David. Blessed art thou, O Lord, Builder of Jerusalem.

Speedily cause the offspring of thy servant David to flourish, and let his glory be exalted by thy help, for we hope for thy deliverance all day. Blessed art thou, O Lord, who causest salvation to flourish.

Hear our voice, Lord our God; spare us and have pity on us; accept our prayer in mercy and favor, for thou art God who hearest prayers and supplications; from thy presence, our King, dismiss us not empty-handed, for thou hearest in mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of

וְזָכְרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוּן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ,
וְזָכְרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה וּלְטוֹבָה, לְחַן
וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החדש

הַזֶּה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדָנוּ בּוֹ לְבָרָכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוֹס וְחַנּוּן, וּרְחַם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, בִּי אֱלֹהֶיךָ עֵינֵינוּ, בִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם
אֲתָהּ.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ,
הַמְחַזֵּיר שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מָגֵן יִשְׁעֵנוּ אֲתָהּ הוּא. לְדוֹר וָדוֹר
גֹּדֵדָה לָךְ, וְנִסְפָּר תְּהַלְתָּךְ, עַל חַיִּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל
נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרֵב וּבָקָר וְצִהָרִים. הַטּוֹב
בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם בִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם
קוֹיֵנוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בִּימֵי מַתְתִּיָּהוּ בֶּן יוֹחָנָן בֶּהֵן גְּדוֹל, חֲשָׁמוּנֵי וּבְנָיו, בְּשִׁעְמָדָה
מְלָכוֹת יוֹן הָרִשְׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁבִּיחֵם תּוֹרַתְךָ,
וּלְהַעֲבִירֵם מִחֲקֵי רִצּוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבֵּת אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם, נִקְמַתְּ אֶת נִקְמָתָם;
מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וּרְבִים בְּיַד מְעֻטִּים, וְשִׂמְאַסְתָּ בְּיַד

Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Rosh Hodesh
the New Moon.

Pesah
the Feast of Un-
leavened Bread.

Sukkoth
the Feast of
Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked

טְהוֹרִים, וְרָשָׁעִים בְּיַד צְדִיקִים, וְזָדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ. וְלֹא עָשִׂיתָ שָׁם גְּדוּל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוּלָה וּפְרָקָן בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ, וּפְנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלְלֵל לְשִׁמְךָ הַגְּדוֹל.)

On Purim add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
בַּיָּמֵי מֶרְדֵּכַי וְאַסְתֵּר בְּשׁוֹשׁן הַבִּירָה, בְּשַׁעֲמֹד עֲלֵיהֶם הָמָן הַרְשָׁע. בְּקֹשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֶת כָּל הַיְהוּדִים, מִנְּעֵר וְעַד זָקֵן, טַף וְנָשִׁים, בַּיּוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם עָשָׂר, הוּא חֹדֶשׁ אָדָר, וְשִׁלְלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת אֶת עֲצָתוֹ, וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ, וְהִשְׁבֹּתָ נְמוּלוֹ בְּרֵאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֵת בְּנָיו עַל הָעֵץ.)
וְעַל כָּלֵם יִתְבַּרְךָ וַיְתַרְוִמֵם שְׁמֶךָ, מִלְּכַנּוּ, תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל, יְשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלֹא נֶאֱחָה לְהוֹדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמֶּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמְךָ. * בְּרוּךְ אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֹפֵר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּח)

into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of *Ḥanukkah* for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Ḥashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. *Blessed art thou, O Lord, who blessest thy people Israel with peace.

** Between Rosh Ḥashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity,

לְפָנֶיךָ, אֲנַחֲנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.)

After the *Shemoneh Esreh* add the following meditation:

אֱלֹהֵינוּ, נִצְרָה לְשׁוֹנֵי מָרַע, וּשְׁפָתֵינוּ מִדְּבַר מַרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בַעֲפָר לְכָל תַּהֲוָה. פִּתַּח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשָׁבִים עָלַי רָעָה, מִהֲרֵה
הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי
לְפָנֶיךָ, יְיָ, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נֶעֱבְרֶךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרַבְהָ לֵנוּ מִנַּחַת
יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

On Saturday night, after the recital of half-Kaddish, *Ma'ariv* is continued
on page 537.

Reader:

וַתִּגְדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתְהָ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאֲמָרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.
וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחְמְתָּא, דְאֲמִירָן בְּעֵלְמָא,
וְאֲמָרוּ אָמֵן.

for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Shemoneh Esreh add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

On Saturday night, after the recital of half-Kaddish, Ma'ariv is continued on page 538.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4.

תתקבל צלותהון ובעותהון דְּכָל בַּיִת יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

The counting of the *ומר* between *Pesah* and *Shavuoth* is on page 637.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֵא עָשָׂנוּ בְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כַּמְשַׁפְּחוֹת הָאֲדָמָה;
שְׁלֵא שָׁם חָלְקֵנוּ בְּהֵם, וְגִרְלָנוּ בְּכָל הַמּוֹנָם. וְאֶנְחֵנוּ בּוֹרְעִים
וּמְשַׁתְּחִיִּים וּמוֹדִים לְפָנֵי מַלְךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֲרֶז, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אָמֵת מַלְכָּנוּ, אָפֶס זוּלָתוֹ, בְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאֲרֶז מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יי אֱלֹהֵינוּ, לְרֵאוֹת מִהֲרָה בְּתַפְאֲרַת עֲזֻךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאֲרֶז, וְהָאֱלִילִים כְּרוֹת וּכְרִתוּן; לְתַקּוּן
עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת
אֱלִידָךְ כָּל רְשָׁעֵי אֲרֶז. וּכְבִירוֹ וַיִּדְעוּ כָּל יוֹשְׁבֵי תְבֵל, כִּי לָךְ
תִּכְרַע כָּל בְּרֵךְ, תִּשְׁבַּע כָּל לְשׁוֹן. לְפָנֶיךָ, יי אֱלֹהֵינוּ, יִכְרְעוּ
וַיִּפְלוּ, וְלִכְבוֹד שְׁמֶךָ יִקְרֵי יִתְנוּ, וַיִּקְבְּלוּ כָּלֶם אֵת עַל מַלְכוּתְךָ,
וְתַמְלוּךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָךְ הוּא,
וְלְעוֹלָמֵי עַד תַּמְלוּךְ בְּכַבוֹד, בְּכַתוּב בְּתוֹרָתְךָ: יי וַיִּמְלֶךְ

May the prayers and supplications of the whole house of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The counting of the omer between Pesah and Shavuoth is on page 638.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah:

¹ *Deuteronomy 4:39*

לְעֵלָם וְעַד. Reader וְנֹאמְרִי: וְהָיָה יי לְמִלְדָּה עַל כָּל הָאָרֶץ;
בַּיּוֹם הַהוּא יִהְיֶה יי אַחַד וְשְׁמוֹ אַחַד.

MOURNERS' KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחַד פְּחָאם, וּמִשְׂאֵת רְשָׁעִים כִּי תָבֵא. עֲצוּ
עֲצֵה וְתַפֵּר, דְּבִרְו דְּבָר וְלֹא יָקוּם, כִּי עֲפֹנּוּ אֵל. וְעַד זְקִנְהָ
אָנִי הוּא, וְעַד שִׁיבָה אָנִי אֶסְבֵּל; אָנִי עֲשִׂיתִי וְאָנִי אֲשֵׂא, וְאָנִי
אֶסְבֵּל וְאֶמְלֹט.

The following is recited daily from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כו

לְדוֹד. יי אֹרֵי וְיִשְׁעֵי, מִמִּי אִירָא; יי מַעֲזוֹ חַיִּי, מִמִּי אֶפְחָד.
בְּקָרֵב עָלֵי מְרַעִים לְאֶכֶל אֵת בְּשָׂרִי, צָרִי וְאִיבִי לִי, הַמָּה
כְּשָׁלוּ וּנְפָלוּ. אִם תַּחֲנֶה עָלֵי מַחֲנֶה, לֹא יִירָא לְבִי; אִם תִּקוּם

“The Lord shall be King forever and ever.”¹ And it is said: “The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.”²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

The following is recited daily from Rosh Hodesh Elul until Simhath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though

¹ Exodus 15:18. ² Zechariah 14:9. ³ Proverbs 3:25; Isaiah 8:10; 46:4.

עלי מלחמה, בזאת אני בוטח. אחת שאלתי מאת יי, אותה
 אבקש: שבתי בבית יי כל ימי חיי, לחזות בנעם יי, ולבקר
 בהיכלו. כי יצפנני בסכה ביום רעה, יסתרני בסתר אהלו;
 בצור ירוממני. ועתה ירום ראשי על איבי סביבותי, ואזבחה
 באהלו זבחי תרועה; אשירה ואזמרה ליי. שמע יי קולי
 אקרא, ורחמי יענני. לה אמר לבי, בקשו פני; את פני יי
 אבקש. אל תסתר פני מני, אל תט באף עבדך, עזרתי
 הית; אל תטשני ואל תעזבני, אלהי ישעי. כי אבי ואמי
 עזבוני, ויי יאספני. הורני יי דרךך, ונחני בארץ מישור, למען
 שרני. אל תתנני בנפש צרי, כי קמו בי עדי שקר ויפח חמס.
 לולא האמנתי לראות בטוב יי בארץ חיים. Reader קנה אל יי,
 חוק ונאמץ לכה, וקנה אל יי.

Mourners' Kaddish.

The following is recited in the house of a mourner
 during the week of mourning.

ההלים מט

למנצח, לבני קרח מזמור. שמעו זאת, כל העמים; האזינו,
 כל יושבי חדר. גם בני אדם, גם בני איש, יחד עשיר ואביון.
 פי ידבר חכמות, והגות לבי תבונות. אטה למשל אזני, אפתח
 בכנור חידתי. למה אירא בימי רע, עון עקבי יסופני.
 הפטחים על חילם, וגרב עשרם יתהללו. אח לא פדה יפדה
 איש, לא יתן לאלהים כפרו. ונקר פדיון נפשם, וחדל
 לעולם. ויחי עוד לנצח, לא יראה השחת. כי יראה חכמים
 ימותו, יחד כסיל ובער יאבדו, ועזבו לאחרים חילם. קרפם
 בתימו לעולם, משכנותם לדר נדר; קראו בשמותם עלי

war should arise against me, still would I be confident. One thing I ask from the Lord, one thing do I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the days of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

The following is recited in the house of a mourner during the week of mourning.

Psalm 49

For the Choirmaster; a psalm for the Korahites. Hear this, all you peoples; listen, all you inhabitants of the world, both low and high, rich and poor alike. My mouth speaks wisdom, and my heart's meditation is deep insight. I incline my ear to a parable; I unfold my profound problem to the accompaniment of the harp.

Why should I be afraid in days of evil, when the iniquity of my foes surrounds me, those who trust in their wealth, and boast of their great riches? No man can redeem his brother [from death], nor give to God a ransom for him—for too costly is the ransom of one's soul and can never be—that he should go on living forever, that he should not see the grave. Surely, one must see that wise men die, that the stupid and senseless perish alike, and leave their wealth to others. Their inward consolation is that their houses shall continue forever, and their homes throughout all

אֲדָמוֹת. וְאָדָם בִּיקָר בַּל יִלִּין; וְנִמְשַׁל בְּבִהְמוֹת נְדָמוֹ. זֶה דְרָכָם
 כֶּסֶל לָמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סֵלָה. כִּצְאוֹ לְשֵׁאוֹל שְׁחֹו,
 מִזֶּה יִרְעֶם; וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר, וְצוֹרֵם לְבִלּוֹת שְׁאוֹל
 מִזֶּבֶל לוֹ. אֵךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׁאוֹל, כִּי יִקְחֵנִי סֵלָה.
 אֵל תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי יִרְבֶּה כְבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ
 יִקַּח הַכֹּל, לֹא יִרַד אַחֲרָיו כְבוֹדוֹ. כִּי נַפְשׁוֹ בְּחַיָּיו יִבְרָךְ; וַיִּוֹדֶךְ
 כִּי תִיטִיב לָךְ. תָּבֹא עַד דוֹר אָבוֹתָיו, עַד נִצְחָ לֹא יִרְאוּ אוֹר.
 Reader אָדָם בִּיקָר וְלֹא יָבִין, נִמְשַׁל בְּבִהְמוֹת נְדָמוֹ.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְם וּלְעֵלְמֵי עֵלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא מִן כָּל
 בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמְתָא, דְאִמִּירָן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
 וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

... death will take control of them; and in the morning, when
 the dark night of suffering is over, the victims of lawlessness will be triumphant
 over their fallen oppressors.

generations; they name estates after themselves. But man abides not in his splendor; he is like the beasts that perish. Such is the fate of those who trust in themselves, and the end of those who are pleased with their own mouthing. Like sheep they are destined to die; death shall shepherd them; the upright shall triumph over them in the morning; their form is to decay in the nether-world, its habitation. However, God will release me from the grasp of death, for he will receive me. So fear not when a man grows rich, when the splendor of his house increases; for he will take nothing with him when he dies; his wealth will not follow him below. Though while he lives he flatters himself [saying]: "Men acclaim you when you do well for yourself," he will join the generation of his fathers, who will never see the light. The man who lives in splendor and understands not is like the beasts that perish.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

אך . . . יפדה נפשי The psalmist is confident that God will deliver him from the premature death of the wicked and will receive him under his divine protection.

הַדְּלָקַת נֵר שֶׁל שַׁבָּת

Upon lighting the Sabbath lights:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶּה הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

בְּרַכַּת הַיְּתוּבִים

For daughters:

יְשׁוּבָה אֱלֹהִים בְּשָׂרָה,
רַבָּה, רַחֵל וְלֵאָה.

For sons:

יְשׁוּבָה אֱלֹהִים בְּאַפְרַיִם
וּבְמִנְשֵׁה.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. יֵשֵׂא יי פָּנָיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

שִׁיר הַשִּׁירִים

Chanted shortly before the *Kabbalath Shabbath* service.

[א]

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמוֹהַ. יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ, בִּי
טוֹבִים הִדִּיךָ מִיָּו. לְרִיחַ שְׁמֵנֶיךָ טוֹבִים, שְׁמֵן תּוֹרֵךְ שְׁמֵךָ; עַל
בֶּן עֲלָמוֹת אֲהַבֶּיךָ. מִזְשִׁבְנֵי אַחֲרֶיךָ נְרוֹצָה; הִבִּיאֵנִי הַמְּלֶכֶךְ

ברכת הנר, the blessing pronounced at the lighting of the Sabbath light, is not cited in the Talmud but is found in the ninth century *Siddur* of Amram Gaon. The custom of lighting two lights is in keeping with the two terms "Remember" and "Observe" which introduce the Sabbath Commandment in Exodus 20:8 and Deuteronomy 5:12, respectively. The lights are symbolical of the cheerfulness and serenity which distinguish the holy days.

ברכת הורים, the blessing of children by their parents on all important occasions, notably on the eve of Sabbaths and festivals, is one of the most beautiful customs. The *Brantspiegel*, a treatise on morals published in 1602, mentions this in the following terms: "Before the children can walk they

LIGHTING OF THE SABBATH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the Sabbath lights.

PARENTAL BLESSING

For sons:

May God make you like Ephraim
and like Manasseh.

For daughters:

May God make you like Sarah
and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

THE SONG OF SONGS

Chanted shortly before the Kabbalath Shabbath service.

I

The Song of Songs by Solomon.

O that he would kiss me with his lips! Indeed, your caresses are better than wine. Sweet is the fragrance of your perfumes; your very self is a precious perfume; therefore do the maidens love you. Take me with you; let us hasten! The king brings me

should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

שיר השירים is recited every Friday evening because of the religious idealism attached to it by tradition. The poem has been accepted throughout the ages as an allegory of the relations between God and his people. Some nineteen centuries ago, Rabbi Akiba declared: "All the *Kethubim* are holy, but the Song of Songs is the holiest of all." According to the paraphrase of the Targum, the poem portrays the history of Israel till the times of the Messiah. It has been regarded also as a representation of the affection of Israel for the Sabbath. The author of the poem לכה דודי, "one of the finest pieces of

¹ Numbers 6:24-26.

תִּדְרִי, נְגִילָה וְנִשְׁמָחָה בְךָ; נִזְכֶּינָה דְרִיךְ מִיָּגוּ, מִיִּשְׁרָיִם
 אֲהַבּוּךָ. שְׁחֹרָה אֲנִי וְנֹאדָה, בְּנוֹת יְרוּשָׁלַם; בְּאֶהְלִי קֶדֶר,
 בִּירֵיעוֹת שְׁלֹמֹה. אֵל תִּרְאֵנִי שְׁאֵנִי שְׁחַרְחַרְתָּ, שְׁשׂוּפְתַי הַשְּׁמֶשׁ;
 בְּנֵי אֲמֵי נִחְרוּ בִי, שְׁמָנִי נִטְרָה אֶת הַכְּרָמִים; בְּרָמִי שְׁלִי לֹא
 נִטְרָתִי. הִגִּידָה לִי, שְׂאֵהֲבָה נִפְשִׁי, אֵיכָה תִרְעָה, אֵיכָה תִרְבִּיץ
 בַּצְּהָרִים; שְׁלָמָה אֶהְיֶה כְּעֵטָה עַל עֲדְרֵי חֲבָרִיךָ. אִם לֹא
 תִדְעֵי לְךָ, הִנֵּפֶה בְנָשִׁים, צְאִי לְךָ בְּעֵקְבֵי הַצֹּאן, וּרְעֵי אֶת
 גְּדִיתְךָ עַל מִזְבְּנוֹת הָרָעִים. לְסִסְתִּי בְּרֹכְבֵי פְרָעָה דְמִיתִיךָ,
 רַעְיָתִי. נָאוּוּ לְחִינּוּךָ בַתּוֹרִים, צְנֹאֲרֶךָ בַתְּרוֹזִים. תּוֹרֵי זָהָב
 נַעֲשֶׂה לְךָ, עִם נִקְדוֹת הַכֶּסֶף. עַד שֶׁהִמְלִיךָ בְּמִסְבּוֹ, נִרְדֵּי נִתַּן
 רִיחוֹ. צְרוּר הַמֶּר הַדוּדֵי לִי, בֵּין שְׂדֵי יָלִין. אֲשַׁבֵּל הַכֶּפֶר הַדוּדֵי
 לִי, בְּכֶרְמֵי עֵין גְּדֵי. הִנֵּךְ יָפָה, רַעְיָתִי, הִנֵּךְ יָפָה, עֵינֶיךָ יוֹנִים.
 הִנֵּךְ יָפָה, דוּדֵי, אַף נָעִים; אַף עֲרֻשָׁנו רַעֲנָנָה. קָרוֹת כְּתִינוּ
 אֲרוּזִים, רְהִיטְנו בְּרוּחִים.

[ב]

אֲנִי חֲבַצְלֹת הַשָּׂרוֹן, שׁוֹשְׁנַת הָעֵמְקִים. כְּשׁוֹשְׁנָה בֵּין
 הַחוּחִים, כֵּן רַעְיָתִי בֵּין הַבְּנוֹת. כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר, כֵּן הַדוּדֵי
 בֵּין הַבָּנִים; בְּצִלּוֹ חֲמֻדָּתִי וְיִשְׁבָּתִי, וּפְרִיּוֹ מִתּוֹק לְחֵבִי. הִבִּיאֲנִי
 אֶל בֵּית הַיָּיִן, וְדִגְלוּ עָלַי אֲהַבָּה. סִמְכוּנֵי בְּאִשִּׁישׁוֹת, רַפְּדוּנֵי
 בַתְּפּוּחִים, כִּי חוֹלַת אֲהַבָּה אֲנִי. שְׁמֹאלוֹ תַחַת לְרֹאשִׁי, וַיְמִינוּ

religious poetry in existence," used the theme of the Sabbath bride and borrowed the title of his famous hymn from the Song of Songs (7:12). Although its meaning has been extended by various methods of interpretation, one cannot miss the beauty of the poem in its literal interpretation. Its author takes us along with him into the open air, to the vineyards, the villages, the mountains. He awakens us at daybreak to catch the scent of the forest trees, to gather the apples and the pomegranates. His verse is fragrant with the breath of spring.

קדר a tribe of nomads who wandered in the Arabian desert.

into his chambers. We will thrill with delight over you; we will celebrate your caresses more than wine! Rightly do they love you.

I am dark yet comely, maidens of Jerusalem: dark as the tents of Kedar, comely as the curtains of Solomon. Do not stare at me because I am dark, for the sun has tanned me; my mother's sons were angry with me, they made me keeper of the vineyards; I did not look after my own vineyard.

Tell me, you whom my soul loves, where you feed the flocks, where you make them rest at noon; why should I wander among the flocks of your companions?

If you do not know, fairest of women, follow the sheep-tracks, and pasture your kids beside the tents of the shepherds. I compare you, my love, to a mare in Pharaoh's chariots. Beautiful are your cheeks with circlets, your neck with strings of beads! Circlets of gold will we make for you, with studs of silver.

While the king sits at his table, my nard gives forth its fragrance. My beloved is my bunch of myrrh that lies between my breasts. My beloved is my cluster of henna-blossom from the gardens of Engedi.

You are beautiful, my love, you are beautiful; your eyes are dove-like.

You are handsome, my beloved, and pleasant; and our couch is leafy. The beams of our houses are cedars, and our rafters are firs.

II

I am a rose of Sharon, a lily of the valleys.

Like a lily among thorns, so is my loved one among the maidens.

Like an apple tree among the trees of the forest, so is my beloved among the youths; in his shadow I long to sit, and his fruit is sweet to my taste. He brings me to the house of wine, and looks at me with love. Sustain me with raisins, refresh me with apples, for I am love-sick. O that his left hand were under my

כרמי שלי that is, my personal beauty. The phrase is often used in the sense of neglecting one's family while being engrossed in public duties.

לוסוסי The point of comparison is the rich ornamentation of the bride.

רהיטנו our rafters, panelled ceilings. The cedar trees and fir trees form the roof over their heads as they sit in the green grass.

חבצלת השרת She modestly compares herself to the wild flowers of Sharon.

תחבקני. השבעתי אתכם, בנות ירושלים, בצבאות או
באילות השדה, אם תעירו ואם תעוררו את האהבה עד
שתחפץ. קול דודי הנהדה בא, מדלג על ההרים, מקפיץ
על הנבעות. דומה דודי לצבי, או לעפר האילים; הנהדה
עומד אחר בתלנו, משנית מן החלונות, מציץ מן התרבים.
ענה דודי ואמר לי: קומי לה, רעיתי, יפתי, ולכי לה. בי
הנה הסתו עבר; הנשם חלה הלה לו. הנצנים נראו בארץ,
עת הזמיר הגיע; וקול התור נשמע בארצנו. התאנה חנטה
פניה, והנפנים סמדר נתנו ריח; קומי לה, רעיתי, יפתי, ולכי
לה. יונתי, בחגוי הסלע, בסתר המדרגה, הראיני את מראיה,
השמיעני את קולך; כי קולך ערב, ומראיך נאות. אחזו לנו
שעלים, שעלים קטנים, מחבלים ברמים; וכרמינו סמדר.
דודי לי, ואני לו, הרעה בשושנים. עד שפוח היום, ונסו
הצללים, סב דמה לה, דודי, לצבי או לעפר האילים, על
הרי בתר.

[ג]

על משבבי בלילות בקשתי את שאהבה נפשי; בקשתיו
ולא מצאתיו. אקומה נא ואסובבה בעיר, בשוקים וברחבות,
אבקשה את שאהבה נפשי; בקשתיו ולא מצאתיו. מצאוני
השמרים הסבבים בעיר; את שאהבה נפשי ראיתם. כמעט
שעברתי מהם, עד שמצאתי את שאהבה נפשי; אחזתיו ולא
ארפנו, עד שהביאתיו אל בית אמו, ואל תדר הורתיו.

צבאות are symbolic of shyness and timidity as well as of beauty.

עד שחפץ that is, it should be allowed to awake of itself. A true love is spontaneous.

אחזו לנו שעלים is a couplet of a vineyard song which she sings in response to his request to let him hear her voice.

head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.

My beloved called and said to me: "Rise, my love, my beauty, come away. For, lo, the winter is over, the rain is past and gone; the flowers appear on the earth, the time of song has come; and the call of the turtle-dove is heard in our land; the fig-tree is ripening its early figs, and the vines in blossom give forth their fragrance. Rise, my love, my beauty, come away. O my dove, in the clefts of the rock, in the covert of the cliff, let me see your form, let me hear your voice; for sweet is your voice, and your form is comely."

Seize us the foxes, the little foxes, that spoil the vineyards; for our vineyards are in blossom.

My beloved is mine, and I am his; he feeds his flock among the lilies. When the day grows cool, and the shadows flee, return, my beloved, and be like a gazelle, or like a young deer, on the mountains of Bether.

III

On my bed at night I sought him whom my soul loves; I sought him, but I did not find him. "I will rise [I said] and go about the city, in the streets and in the squares—I will seek him whom my soul loves." I sought him, but I did not find him. The watchmen who go about the city found me: "Have you seen him whom my soul loves?" Scarcely had I left them, when I found him whom my soul loves. I held him and would not let him go, until I brought him into my mother's house, into the chamber of her who conceived me.

ונסו הצללים the shadows of rocks and trees disappear when the sun sets.
 ... על משכבי is a dream she narrates to her friends.

השִׁבְעֵתִי אֶתְכֶם, בְּנוֹת יְרוּשָׁלַם, בַּצְּבָאוֹת אוּ בְּאֵילוֹת הַשָּׂדֶה,
 אִם תִּעֲרֹרוּ וְאִם תִּעֲזָרְרוּ אֶת הָאֵהָבָה עַד שֶׁתִּחַפֵּץ. מִי זֹאת
 עָלָה מִן הַמִּדְבָּר, כְּתִימָרוֹת עֶשֶׂן, מִקְטָרֶת מֵר וּלְבוֹנָה, מִכַּל
 אֲבָקֵת רוּבֵל. הִנֵּה מִשְׁתּוֹ שֶׁלִּשְׁלֹמֹה, שְׁשִׁים גְּבָרִים סָבִיב לָהּ,
 מִגְּבָרֵי יִשְׂרָאֵל. כָּלֵם אֲחָזִי חֲרָב, מִלְמַדֵי מִלְחָמָה, אִישׁ חֲרָבוֹ
 עַל יָרְכוֹ, מִפְּחָד בְּלִילוֹת. אֶפְרַיִן עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמֹה
 מֵעֵצֵי הַלְבָנוֹן. עֲמוּדָיו עָשָׂה כֶסֶף, רִפִּידָתוֹ זָהָב, מִרְכָּבוֹ
 אֲרָגָמָן; תּוֹכוֹ רְצוּף אֵהָבָה מִבְּנוֹת יְרוּשָׁלַם. צְאִינָה וּרְאִינָה,
 בְּנוֹת צִיּוֹן, בַּמֶּלֶךְ שְׁלֹמֹה, בַּעֲטָרָה שְׁעֵטָרָה לוֹ אִמּוֹ בְּיוֹם
 חֲתָנָתוֹ, וּבְיוֹם שְׂמִיחַת לְבוֹ.

[ד]

הַנֶּדָּה יָפָה, רַעֲיָתִי, הַנֶּדָּה יָפָה, עֵינַיִךְ יוֹנִים, מִבַּעַד לְצַמְתָּךְ;
 שְׁעָרֶךָ כַּעֲדָר הָעֵזִים, שְׁנָלְשׁוּ מִהַר גִּלְעָד. שִׁנְיָךְ כַּעֲדָר
 הַקְּצוּבוֹת שְׁעָלוּ מִן הַרְחָצָה; שְׁכָלֵם מִתְּאִימוֹת, וְשִׁבְלָה אֵין
 בָּהֶם. כְּחוּט הַשְּׁנִי שִׁפְתוֹתֶיךָ, וּמִדְּבָרֶךָ נְאוּהָ; כַּפְּלַח הַרְמוֹן
 רִמְתָּךְ, מִבַּעַד לְצַמְתָּךְ. כַּמְגִדֵל דָּוִד צְנֹאֲרָךְ, בְּנוֹי לְתִלְפִיּוֹת;
 אֶלֶף הַמַּגֵּן תְּלוּי עֲלָיו, כֹּל שְׁלֹטֵי הַגְּבוּרִים. שְׁנֵי שְׁדֵיךְ כַּשְּׁנֵי
 עֶפְרַיִם, תְּאוּמֵי צְבִיָּה, הָרַעִים בְּשׁוֹשְׁנִים. עַד שִׁפּוֹחַ הַיּוֹם,
 וְנִסּוֹ הַצְּלָלִים, אֶלֶךְ לִי אֵל הַר הַמּוֹר, וְאֵל גְּבַעַת הַלְבֹנָה.
 כֶּלֶךְ יָפָה, רַעֲיָתִי, וּמוֹם אֵין בְּךָ. אֲתִי מִלְבָּנוֹן, כֶּלָּה, אֲתִי
 מִלְבָּנוֹן תְּבוּאִי; תְּשׁוּרֵי מֵרֵאשׁ אֲמָנָה, מֵרֵאשׁ שְׁנִיר וְחֲרָמוֹן,
 מִמַּעֲנוֹת אֲרִיזוֹת, מִהַרְרֵי גְּמָרִים. לִבְבַתְּנִי, אֲחוֹתִי כֶלָּה;

the pillars of smoke are caused by the burning of incense.

The bride's dark hair, hanging down in tresses over her shoulders, is compared to a herd of black goats couching on the slopes of the hill.

symmetrical, running accurately in pairs, the upper teeth corresponding to the lower.

I adjure you, maidens of Jerusalem, by the gazelles, or by the deer of the field, do not stir up, do not rouse love, until it please.

What is this coming up from the wilderness, like columns of smoke, perfumed with myrrh and frankincense, with all aromatic powders of the merchant? It is Solomon's palanquin; sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night. King Solomon made himself a palanquin of the wood of Lebanon. He made its columns of silver, its top of gold, its seat of purple, its interior inlaid with love, from the maidens of Jerusalem. Go forth, maidens of Zion, and gaze upon King Solomon, wearing a crown with which his mother crowned him on the day of his marriage, on the day of his profound joy.

IV

You are beautiful, my love, you are beautiful! Your eyes are dove-like behind your veil; your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep all shaped alike, which have come up from the washing; all of them are paired, and not one of them is missing. Your lips are like a thread of scarlet, and your mouth is comely; your temples, behind your veil, are like a slice of pomegranate. Your neck is like the tower of David built for trophies; a thousand shields hang on it, all armor of heroes. Your two breasts are like two fawns, twins of a gazelle, pasturing among the lilies. When the day grows cool, and the shadows flee, I will betake myself to the mountain of myrrh, and to the hill of frankincense. You are altogether beautiful, my love; there is no blemish in you.

Come with me from Lebanon, bride of mine, with me from Lebanon come; depart from the top of Amana, from the peaks of Senir and Hermon, from the dens of lions, from the mountains of leopards. You have ravished my heart, my sister, my bride; you

כפלה הרמון like the rounded form and ruddy color of a pomegranate.
בנוי לתפוחים is an allusion to the bride's necklace. On shields used as adornments on the outside of towers, see Ezekiel 27:10-11.

... **אתי מלבנון** is a warning to flee from Lebanon being full of dangers.

... **תשורי מ** depart; compare **ותשורי** (Isaiah 57:9) "you journeyed."

אחורי is used here in the sense of "my own."

לִבְבַתְּנִי בְּאַחַת מֵעֵינֶיךָ, בְּאַחַד עֵנָק מִצְוֹרְלֶיךָ. מַה יָּפוּ דְרִיךְ,
 אַחַתִּי בְּלָה; מַה טָּבוּ דְרִיךְ מִיָּוֶן, וְרִיחַ שְׁמֹנֶךָ מִכָּל בְּשָׂמִים.
 נִפְתַּת תִּטְפְּנָה שְׁפֹתֶיךָ, בְּלָה; דְּבַשׁ וְחֶלֶב תַּחַת לְשׁוֹנֶךָ, וְרִיחַ
 שְׁלֹמֹתֶיךָ בְּרִיחַ לְבָנוֹן. גֵּן נְעוּל אַחַתִּי בְּלָה, גֵּל נְעוּל, מִעֵץ
 חֲתוּם. שְׁלֹחֶךָ פְּרָדִים רְמוּנִים, עִם פְּרִי מְגָדִים, כְּפָרִים עִם
 נְרָדִים. גִּרְדָּ וּבְכָרֶם, קָנָה וְקַנְמוֹן, עִם כָּל עֵצֵי לְבוֹנָה; מֵר
 וְאַהֲלוֹת, עִם כָּל רְאֲשֵׁי בְּשָׂמִים. מִעֵץ גַּנִּים, בְּאֵר מַיִם חַיִּים,
 וְנִזְלִים מִן לְבָנוֹן. עוֹרֵי צָפוֹן, וּבּוֹאֵי תִימָן, הִפְיִחֵי גַנִּי, יִזְלוּ
 בְּשָׂמֶיךָ; יָבֵא דוֹדִי לְגַנִּי, וְיֹאכַל פְּרֵי מְגָדָיו.

[ה]

בָּאתִי לְגַנִּי, אַחַתִּי בְּלָה, אֶרְיִתִּי מוֹרֵי עִם בְּשָׂמִי, אֶכְלֶתִּי
 יְעָרֵי עִם דְּבַשׁ, שְׁתִּיתִי יַיִן עִם חֶלְבִּי; אֶכְלוּ רַעִים, שְׁתוּ
 וְשָׁכְרוּ דוֹדִים. אֲנִי יִשְׁנָה וְלִבִּי עֵר; קוֹל דוֹדִי דוֹפֵק: פִּתְחֵי
 לִי, אַחַתִּי, רַעֲיִתִי, יוֹנְתִי, תַּמְתִּי, שְׂדֵאֲשִׁי נִמְלֵא טָל, קִנְצוֹתִי
 רְסִיסֵי לֵילָה. פִּשְׁטֵתִי אֶת בְּתֻנְתִּי, אֵיכָבֶה אֶלְבָּשְׁנָה; רַחֲצֵתִי
 אֶת רַגְלִי, אֵיכָבֶה אֶטְנַפֶּם. דוֹדִי שָׁלַח יָדוֹ מִן הַחֹזֶר, וּמַעֵי הָמוּ
 עָלָיו. קָמְתִי אֲנִי לִפְתּוֹחַ לְדוֹדִי, וַיְדִי נִטְפוּ מוֹר, וְאַצְבָּעֵתִי
 מוֹר עִבֵּר, עַל כַּפּוֹת הַמְּנַעוּל. פִּתְחֵתִי אֲנִי לְדוֹדִי, וְדוֹדִי חָמַק
 עָבֵר; נִפְשִׁי יִצָּאָה בְּדַבְּרוֹ; בִּקְשִׁיתִּהוּ וְלֹא מִצָּאתִיהוּ, קִרְאתִיו
 וְלֹא עָנְנִי. מִצָּאֵנִי הַשְּׂמֵרִים הַסֹּבְבִים בָּעִיר, הַכּוֹנֵי פְּצָעוֹנֵי;
 נִשְׂאוּ אֶת רִדְדֵי מַעְלֵי שְׂמֵרֵי הַחַמּוֹת. הַשִּׁבְעֵתִי אֶתְכֶם, בְּנוֹת
 יְרוּשָׁלָּם, אִם תִּמְצְאוּ אֶת דוֹדִי, מַה תַּגִּידוּ לוֹ שְׁחֹלַת אֶהְבֶּה

honey that drips from the honeycomb. The reference is to loving words.
 צפון The north wind clears the air in Palestine; the south wind warms
 and ripens. The east and west winds are stormy.

מה is here used in the sense of "not." Compare below תעירו ומה תעוררו
 (I Kings 12:16). מה לנו חלק בדרך ולא נחלה בכישי (8:4) את האהבה

have ravished my heart with one glance of your eyes, with one bead of your necklace. How lovely are your caresses, my sister, my bride! How much better than wine are your caresses, and the fragrance of your ointments than all kinds of perfume! Your lips, my bride, drip honey; honey and milk are under your tongue; the fragrance of your garments is like the fragrance of Lebanon. A garden inclosed is my sister, my bride, a spring inclosed, a fountain sealed. Your plants are an orchard of pomegranates, with precious fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, together with all the finest perfumes. You are a fountain of gardens, a well of fresh water, and flowing streams from Lebanon.

Awake, northwind, and come, southwind! Blow upon my garden, that its perfume may waft out. Let my beloved come into his garden, and eat its precious fruits.

V

I have come into my garden, my sister, my bride; I have gathered my myrrh and my spice; I have eaten my honeycomb with my honey; I have drunk my wine and my milk. Eat, friends; drink, drink abundantly, beloved friends!

I was asleep, but my heart was awake; hark, my beloved is knocking: "Open to me, my sister, my love, my dove, my innocent one; for my head is drenched with dew, my locks with the drops of the night." But I have taken off my robe; how shall I put it on again? I have washed my feet; how shall I soil them? My beloved put his hand through the doorway, and my heart yearned for him. I rose to open to my beloved, and my hands dripped with myrrh, and my fingers with the finest myrrh, upon the handles of the bar. I opened to my beloved; but my beloved had turned away, had gone; my soul failed when he spoke. I sought him, but I could not find him; I called him, but he did not answer me. The watchmen who go about the city found me; they struck me, they wounded me; the guardians of the walls stripped me of my mantle. I adjure you, maidens of Jerusalem, if you find my beloved, do not tell him that I am love-sick.

אָנִי. מַה דְּוֶדֶךָ מְדוּד, הִנֵּפֶה בְּנָשִׁים; מַה דְּוֶדֶךָ מְדוּד, שְׁפָכָה
הַשְּׁבַעֲתָנוּ. דְּוֶדִי צַח וְאָדוּם, דָּגוּל מִרְבָּבָה. רֵאשׁוּ כְּתָם פִּז;
קְנֻצוֹתָיו תִּלְתְּלִים, שְׁחָרוֹת כְּעוֹרֵב. עֵינָיו כִּיּוֹנִים עַל אֶפְיָקִי
מָוִם; רַחְצוֹת בְּחֶלֶב, יִשְׁבוֹת עַל מְלֵאֵת. לִחְתּוּ בְּעֵרוּגַת הַבָּשָׂם,
מְנַדְלוֹת מִרְקָחִים; שְׁפָתוֹתָיו שׁוֹשְׁנִים, נִטְפּוֹת מוֹר עִיבֵר. יָדָיו
גְּלִילֵי זָהָב, מִמְּלֵאִים בַּתְּרִשִׁישׁ; מַעְיָו עֲשֵׂת שֵׁן, מְעַלְפֵת
סִפְרִים. שׁוֹקִיו עֲמוּדֵי שֶׁשׁ, מִיִּסְדִּים עַל אֲדָנִי פִז; מְרָאֵהוּ
כַּלְבָּנוֹן, בְּחוֹר כְּאֲרִזִים. חִבּוֹ מִמִּתְקִים, וְכֵלּוֹ מִחֲמָדִים; זֶה
דְּוֶדִי זֶה רַעִי, בְּנוֹת יְרוּשָׁלָּם.

[1]

אָנִי הַלֵּךְ דְּוֶדֶךָ, הִנֵּפֶה בְּנָשִׁים; אָנִי פָנָה דְּוֶדֶךָ, וְנִבְקָשְׁנוּ
עִמָּךְ. דְּוֶדִי יָרַד לְגִנוֹ, לְעֵרוּגוֹת הַבָּשָׂם, לְרַעוֹת בְּנָיִם וְלִלְקֵט
שׁוֹשְׁנִים. אָנִי לְדוּדִי, וְדוּדִי לִי, הָרוּעָה בְּשׁוֹשְׁנִים. יָפָה אַתָּה
רַעֲיָתִי כְּתִרְצָה, נֶאֱמָה בִירוּשָׁלָּם, אֵימָה בְּנִדְגָלוֹת. הִסְבִּי עֵינֶיךָ
מִמְּנַדֵּי, שֶׁהֵם הִרְהִיבֵנִי; שַׁעֲרֶךָ כְּעֵדֵר הָעִזִּים, שֶׁנָּלְשׁוּ מִן
הַגְּלָעַד. שִׁנְךָ כְּעֵדֵר הָרְחִלִים, שֶׁעָלוּ מִן הָרְחֻצָּה; שְׁכָלָם
מִתְאַיְמוֹת, וְשְׁכָלָה אֵין בָּהֶם. כְּפֹלַח הָרִמּוֹן רִקְתָּךְ, מִבְּעַד
לְצִמְתָּךְ. שְׁשִׁים הִקְמָה מְלָכוֹת, וְשִׁמְנִים פִּילִגְשִׁים, וְעֵלְמוֹת אֵין
מִסְפָּר. אַחַת הִיא יוֹנָתִי תִמְתִּי, אַחַת הִיא לְאֵמוֹה, בָּרָה הִיא
לְיוֹלְדָתָהּ; רְאוּהָ בְנוֹת יִיאֲשְׁרוּהָ, מְלָכוֹת וּפִילִגְשִׁים, וַיְהִלְלוּהָ.
מִי זֹאת הַנְּשָׁקֶפֶת כְּמוֹ שֹׁחַר; יָפָה כַּלְבָּנָה, בָּרָה כַחֲמָה, אֵימָה
כְּנִדְגָלוֹת. אֵל גִּנַּת אֲגוֹז יָרַדְתִּי לְרֵאוֹת בְּאֵבֵי הַנַּחֲלִ; לְרֵאוֹת

... his fingers are delicately rounded, and his nails are as transparent as topaz. סִפְרִים the bright blue veins showing through the lighter skin.

תְּרַצָּה ("delight") was an ancient city famed for its attractiveness. It is mentioned in Joshua 12:24; I Kings 14:17.

What is your beloved more than another lover, O fairest of women? What is your beloved more than another lover, that you adjure us thus?

Dazzling and ruddy is my beloved, distinguished among ten thousand. His head is fine gold, his locks are curled, and as black as a raven. His eyes are like doves beside the water-brooks, bathing in milk, and fitly set. His cheeks are beds of balsam-flower, producing sweet perfumes; his lips are [red] lilies, breathing the finest myrrh. His hands are rods of gold, studded with topaz pink; his body is polished ivory, inlaid with sapphires. His legs are pillars of marble, set on bases of fine gold; his form is like Lebanon, excellent as the cedars. His mouth is most sweet, and he is altogether lovely. Such is my beloved, and such is my lover, O maidens of Jerusalem.

VI

Where has your beloved gone, O fairest of women? Where has your beloved turned, that we may seek him with you?

My beloved has gone down to his garden, to the flower-beds of balsam, to pasture in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine, who pastures among the lilies.

You are as beautiful as Tirzah, my love, as comely as Jerusalem, as overawing as the most distinguished. Turn your eyes away from me, for they dazzle me. Your hair is like a flock of goats, trailing down from Mount Gilead. Your teeth are like a flock of sheep, which have come up from the washing; all of them are paired, and not one of them is missing. Your temples are like a slice of pomegranate, behind your veil. There are sixty queens, eighty concubines, and maidens without number; but one alone is my dove, my innocent one; she is the only one of her mother; she is her mother's own darling. The maidens look upon her, and bless her; the queens and the concubines praise her. Who is she that appears like the dawn, as beautiful as the moon, as bright as the sun, as overawing as the most distinguished?

I went down to the nut garden, to look at the green plants of

הַפְּרָחָה הַגִּפְּזִי, הַנִּצְצוּ הָרְמוֹנִים. לֹא יִדְעֵתִי, נַפְשִׁי שְׂמַחְתִּי
מִרְכָּבוֹת עַמִּי נְדִיב.

[ז]

שׁוּבֵי שׁוּבֵי, הַשׁוּלָמִית, שׁוּבֵי שׁוּבֵי וַנִּחְזוּהָ בָּךְ; מַה תִּחְזוּ
בַשׁוּלָמִית, בְּמַחֲלַת הַמַּחְתָּנִים. מַה יָּפוּ פְּעֻמּוֹתָ בְּנִעְלָיִם, בַּת
נְדִיב; תַּמּוּקֵי יָרְכִיבָהּ כְּמוֹ חֲלָאִים, מַעֲשֵׂה יְדֵי אֱמֹן. שְׁרָרָךְ
אֲנִי הַסֵּהר, אֵל יַחֲסֵר הַמְּזֹנֵג; בְּטֶגֶף עֲרַמַת חֲטִיִּם, סוּגָה
בַשׁוֹשָׁנִים. שְׁנֵי שְׁרָיִךְ בְּשֵׁנֵי עֶפְרַיִם, תָּאֲמִי זָבִיבָה. צִוְּאָרְךְ
כְּמַגְדֵּל הַשֵּׁן; עֵינֶיךָ כְּרִכּוֹת בְּחֶשְׁבוֹן, עַל שְׁעַר בַּת רַבִּים;
אִפְּךָ כְּמַגְדֵּל הַלְּבָנוֹן, צוֹפֶה פְּנֵי דַמְשֶׁק. רֹאשְׁךָ עֲלִיף כְּפַרְמֶל,
וְדַלְתֶיךָ רֹאשְׁךָ כְּאַרְגָּמָן; מְלֶךְךָ אֲסוּר בְּרֶהֱטִים. מַה יָּפִית וּמַה
נִעְמָת, אֶהְבֶּה בַת־עֲנוּנִים. זֹאת קוֹמְתָךְ דְּמִתָּה לְתַמָּר, וְשְׁרָיִךְ
לְאַשְׁכְּלוֹת. אֲמַרְתִּי, אֶעֱלֶה בְתַמָּר, אֲחִזּוּהָ בְּסִנְסֵנוּי; וַיְהִי נָא
שְׁרָיִךְ כְּאַשְׁכְּלוֹת הַגִּפְּזוֹ, וְרִיחַ אִפְּךָ כַּתְּפוּחִים. וַחֲבֶךָ כִּינּוּ
הַטּוֹב, הוֹלֵךְ לְדוֹדַי לְמִישְׁרִים, דּוֹכֵב שִׁפְתֵי יְשָׁנִים. אֲנִי לְדוֹדִי,
וְעָלִי תִשׁוּקְתּוֹ. לָכֵה דוֹדִי, גִּצָּא הַשָּׂדֶה, נְלִינָה בַּכְּפָרִים.
נִשְׁקִימָה לְכַרְמִים, נִרְאֶה אִם פְּרָחָה הַגִּפְּזוֹ, פִּתַח הַסְּמָרָה,
הַנִּצְצוּ הָרְמוֹנִים; שֵׁם אֶתֵּן אֶת דוֹדִי לָךְ. הַדּוֹדָאִים נָתַנּוּ רִיחַ,
וְעַל פְּתַחֲנֵנוּ כָּל מְגִדִים, חֲדָשִׁים גַּם יְשָׁנִים, דוֹדִי, זָפְנֵתִי לָךְ.

[ח]

מִי יִתְנֶה כְּאֵח לִי, יוֹנֵק שְׂדֵי אֲמִי; אֲמַצְאֶךָ בַּחוּץ אֲשָׁקֶךָ,
גַּם לֹא יִבְזוּ לִי. אֲנַהֲנֶךָ, אֲבִיאֶךָ אֶל בֵּית אֲמִי, תִּלְמַדְנִי; אֲשָׁקֶךָ

are the words of the Shulammit, who asks why they would stare at her as at a public spectacle.

נַפְשִׁי וּבִטְנִי ("my soul and my body") in Psalm 31:10. בְּטֶגֶף
white, straight and slender.

refers to the soft shimmer of her eyes.

the dale, to see if the grapevine was a-budding, whether the pomegranates were in flower. Before I was aware, my fancy set me among the chariots of my noble people.

VII

Return, return, O Shulammitte; return, return, that we may gaze at you.

Why should you gaze at the Shulammitte as upon the dance of Mahanaim?

How beautiful are your steps in sandals, O princess; the curves of your thighs are like ornaments made by an artist. Your chest is like a round goblet ever filled with wine; your body is like a heap of wheat set about with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like a tower of ivory; your eyes are like the pools of Heshbon, at the gate of Bathrabim; your nose is like a tower of Lebanon, overlooking Damascus. Your head is on you like Carmel, and the hair of your head is like purple; the king is held captive in its tresses. How beautiful, how sweet you are, O love's delight! This stature of yours is like a palm tree, and your breasts like clusters. I say: I will climb the palm tree, I will take hold of its branches; let your breasts be like clusters of the vine, and the fragrance of your breath like that of apples, and your soft speech like the best wine—flowing smoothly for my beloved, gliding over the lips of those about to sleep.

I am my beloved's, and his longing is for me. Come, my beloved, let us go into the field, let us stay in the villages; let us go early to the vineyards, to see whether the grapevine has budded, whether the vine blossoms have opened, if the pomegranates are in flower. There I will give my love to you. The love-plants yield their fragrance, and at our doors are all kinds of precious fruits, both new and old, which I have kept for you, my beloved.

VIII

O that you were my brother, who had been nursed by my mother! I would meet you in the street and kiss you, and none would despise me. I would lead you and bring you into my mother's

אֶפֶס כַּמְגֹרֶל הַלְבָנוֹן straight and symmetrical. The tower of Lebanon was probably some watch-tower in the direction of Damascus.

כַּרְמֶל an emblem of stateliness and beauty. The point of comparison is a head proudly held.

מִיָּוֶן הֶרְקַח, מִעֵסִים רַמְנִי. שְׁמַאלוֹ תַּחַת רֵאשִׁי, וַיְמִינִי תַּחֲבֹקְנִי.
הוֹשְׁבֵעֵתִי אֶתְכֶם, בְּנוֹת יְרוּשָׁלַם, מִה תַּעֲרִירֵנִי וּמִה תַּעֲזֹרְרֵנִי אֶת
הָאֲהָבָה עַד שֶׁתִּחַפְּצִי. מִי זֹאת עָלָה מִן הַמִּדְבָּר, מִתְרַפֶּקֶת עַל
דוֹדָהּ; תַּחַת הַתְּפוּחִים עֲזָרְתִּיהָ, שָׁמָּה תִּבְלָתָהּ אִמְנָה, שָׁמָּה
תִּבְלָה יְלָדְתָהּ. שִׁמְנֵי כַחוֹתֶם עַל לִבָּהּ, בַּחוֹתֶם עַל זְרוּעֶיהָ;
כִּי עָזָה כַּמּוֹת אֲהָבָה, קָשָׁה כְּשֹׂאֵל קִנְיָהּ; רִשְׁפִּיהָ רִשְׁפֵי אִשׁ,
שְׁלֹהֶבֶתֶיהָ. מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֲהָבָה, וּנְהָרוֹת
לֹא יִשְׁטְפוּהָ; אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֲהָבָה, בּוֹז יִבְזוּנוּ
לוֹ. אַחוֹת לְנוֹ קִטְנָה, וְשָׂדִים אֵין לָהּ; מִה נַעֲשֶׂה לְאַחוֹתֵנוּ בְּיוֹם
שִׁדְדֵי בָרָה. אִם חוֹמָה הִיא, נִבְנֶה עָלֶיהָ טִירַת בָּסֶף; וְאִם דָּלַת
הִיא, נִצְוֹר עָלֶיהָ לִוַח אֲרָז. אֲנִי חוֹמָה, וְשָׂדֵי כַּמְנַדְלוֹת; אֲזוֹ
הָיִיתִי בְּעֵינָיו כְּמוֹצֵאת שְׁלוֹם. כָּרֶם הָיָה לְשִׁלְמָה בְּבַעַל הָמוֹן;
נָתַן אֶת הַכָּרֶם לְנֹטְרִים; אִישׁ יָבֹא בְּכַרְוֹ אֶלָּף בָּסֶף. בְּרַמִּי
שְׁלִי לְפָנָי; הָאֶלְפִי לָהּ שְׁלֹמָה, וּמֵאֲתָיִם לְנֹטְרִים אֶת כַּרְוִי.
הַיּוֹשֶׁבֶת בַּגִּנִּים, חֲבֵרִים מִקְשִׁיבִים לְקוֹלָהּ, הַשְׁמִיעֵנִי. בְּרַח
דוֹדִי, וּדְמָה לָהּ לְצַבִּי, אוֹ לְעֶפְרַיִם הָאֲזִלִּים, עַל הַרֵי בְּשָׂמִים.

... She points out incidents and places that are memorable to both of them.

חֹתֶם signet ring, engraved with the owner's name or some design. The seal, affixed as signature to letters and documents, was worn on the finger or was strung on a cord and hung around the neck. She wishes to be united in the closest way with her beloved.

שְׁלֹהֶבֶתֶיהָ a flame of supernatural, stupendous power.

אָחוֹת לְנוֹ קִטְנָה was the speech of her brothers in the past, when she was still too young to marry. She recalls having heard them say that they would reward her modesty with adornments and provide strong protection in the case of any sign of moral weakness.

... that is, if she preserves her innocence, we will reward her.

house, that you might instruct me; I would give you some spiced wine to drink, some of my pomegranate juice.

O that his left hand were under my head, and his right hand were embracing me! I adjure you, maidens of Jerusalem, do not stir up, do not rouse love, until it please.

Who is this coming up from the wilderness, leaning upon her beloved?

I woke you under the apple tree, where your mother had been in travail with you, where she had brought you forth. Place me like a seal upon your heart, like a seal upon your arm. Indeed, love is strong as death itself, ardent love is severe as the grave; its flashes are flashes of fire, a flame of the Lord. Floods cannot quench love, rivers cannot drown it; if a man offered all the wealth of his house for love, he would be laughed aside.

We have a young sister, and she has no breasts yet; but what shall we do with our sister when she will be asked in marriage? If she is a wall, we will build a silver turret on her; but if she is a door, we will inclose her with cedar boards.

Now I am a wall, and my breasts like towers, then I should win his favor.

Solomon had a vineyard at Baalhamon; he gave over the vineyard to caretakers; each would bring in a thousand silver pieces for its fruits. I keep my vineyard to myself; you, Solomon, are welcome to the thousand shekels, and the caretakers of the fruit to the two hundred shekels.

O you who sit in the gardens, the companions are listening to your voice; let me hear it too!

Make haste, my beloved, be like a gazelle, or like a young deer, on the mountains of spices.

כרם היה that is, his possession is prized more than Solomon's highly-cultivated vineyard with all its rich revenues.

ברח דודי is a repetition of her song in 2:17. Allegorically, it is a prayer addressed to God: Mayest thou hasten to reappear on Mount Moriah.

קַבְּלַת שַׁבָּת

The following *Kabbalath Shabbath* service is omitted on festivals which coincide with the Sabbath. The *Ma'ariv* service for festivals begins on page 257.

חזלים צה

לְכוּ נִרְנְנָה לַיְי, נִרְיַעָה לְצוּר יִשְׁעָנוּ. נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה,
בְּזִמְרוֹת נִרְיַע לֹו. כִּי אֵל גְּדוֹל יְי, וּמְקַלֵּךְ גְּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ, וְתוֹעֲפּוֹת הָרִים לֹו. אֲשֶׁר לֹו הַיָּם,
וְהוּא עֲשָׂהוּ; וַיִּבְשֶׁת יַדָיו יִצְרוּ. בָּאוּ נִשְׁתַּחֲוֶה וּנְבַרְעָה, נִבְרַכָּה
לְפָנֵי יְי עֲשָׂנוּ. כִּי הוּא אֱלֹהֵינוּ, וְאַנְחָנוּ עִם מַרְעִיתוֹ וְצֵאן יָדוֹ;
הַיּוֹם אִם בְּקוֹלוֹ תִשְׁמָעוּ. אֵל תִּקְשׁוּ לְבַבְכֶם בְּמַרְיָבָה, כְּיוֹם
מִסָּה בְּמַדְבָּר. אֲשֶׁר נִסּוּנֵי אֲבוֹתֵיכֶם; בְּחַנּוּנֵי, גַם רָאוּ פַעְעָלֵי.
Reader אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר, וְאָמַר עִם תְּעִי לְקַב הַם,
וְהֵם לֹא יָדְעוּ דְרָכָיו. אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי, אִם יִבְאוּ אֵל
מִנּוֹחֲתִי.

חזלים צו

שִׁירוֹ לַיְי שִׁיר חֲדָשׁ, שִׁירוֹ לַיְי כָּל הָאָרֶץ. שִׁירוֹ לַיְי, בְּרָבוּ
שִׁמּוֹ, בְּשָׁרוּ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ. סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ, בְּכָל
הָעַמִּים נִפְלְאוֹתָיו. כִּי גְדוֹל יְי וּמְהַלֵּל מְאֹד, נוֹרָא הוּא עַל כָּל
אֱלֹהִים. כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְי שָׁמַיִם עָשָׂה. הוֹד

קבלת שבת, the opening service on Friday evening, was introduced by the Kabbalists of the sixteenth century in Safed, Palestine. The six psalms, symbolizing the six working days of the week, were selected by Rabbi Moses Cordovero, whose brother-in-law Rabbi Solomon Alkabetz composed the hymn welcoming the Sabbath bride (לכה דודי). The initial letters of the six psalms (מ, י, מ, י, מ, י) have the numerical value of 430 which equals that of נפש ("soul"). Psalm 29 (מזמור לדוד) contains the name of God eighteen times, a number corresponding to the eighteen blessings of the *Shemoneh Esreh*.

Psalm 95 is a call to worship the Creator of the world and Guardian of

WELCOMING THE SABBATH

The following Kabbalah Shabbath Service is omitted on festivals which coincide with the Sabbath. The Ma'ariv service for festivals begins on page 258.

Psalm 95

Come, let us sing to the Lord; let us acclaim our saving Stronghold.

Let us approach him with thanksgiving; let us acclaim him with songs of praise.

For the Lord is a great God, a King supreme above all gods. In his hand are the depths of the earth; the mountain-peaks are his. His is the sea, for he made it; his hands formed the dry land.

Come, let us worship and bow down; let us bend the knee before the Lord who made us.

For he is our God, and we are the people he sustains, the flock under his charge; if this day you would only obey his voice!

Harden not your heart as at Meribah, as in the day of Massah in the wilderness, when your fathers tried me.

They tested me, although they had seen my work.

For forty years I loathed that generation, and said: "They are a senseless people, who know not my ways."

So I vowed in my anger that they should never enter my land.

Psalm 96

Sing a new song to the Lord; sing to the Lord, all the earth.

Sing to the Lord, bless his name; announce his salvation from day to day.

Recount his glory among the nations, his wonders—among the peoples.

For great is the Lord and highly to be praised; he is to be revered above all gods.

For all the gods of the peoples are idols, but the Lord made the heavens.

his people. It contains a warning against disobedience, and alludes to the fate of the rebellious Israelites in the wilderness (Exodus 17:7; Numbers 20:13).

Psalm 96 contrasts God's power and glory with the worthlessness of the heathen idols, and appeals to the nations to acknowledge God and to rejoice in the prospect of his righteous rule on earth.

וְהָדָר לְפָנָיו, עֲזוּ וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ. הָבוּ לַיהוָה, מִזְשַׁפְחוֹת עַמִּים,
הָבוּ לַיהוָה כְּבוֹד וְעֹז. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ
לְחִצְרוֹתָיו. הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת קִדְשׁ; חִילוּ מִפָּנָיו, כָּל
הָאָרֶץ. אָמְרוּ בְּגוֹיִם יְיָ מִלְּהָ, אַף תִּבּוֹן תִּבְּל בַּל תִּמְוֹט; יָדִין
עַמִּים בְּמִישְׁרִים. יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ; יִרְעַם הַיָּם
וּמְלֵאוֹ. יַעֲלֶז שָׂרֵי וְכָל אֲשֶׁר בּוֹ; אֲזַי יִרְנְנוּ כָּל עַצֵּי יַעַר.
Reader לְפָנָי יְיָ כִּי בָא, כִּי בָא לְשַׁפֵּט הָאָרֶץ; יִשְׁפֹט תִּבְּל
בְּצַדִּיק, וְעַמִּים בְּאִמּוֹנָתוֹ.

ההלים צו

יְיָ מִלְּהָ, תִּגַּל הָאָרֶץ; יִשְׁמְחוּ אֵיִים רַבִּים. עֲנֹן וְעַרְפֵּל
סָבִיבֵיו, צַדִּיק וּמִשְׁפָּט מִכּוֹן כְּסֹאֵו. אֵשׁ לְפָנָיו תִּלְהָ, וְתִלְהֹט
סָבִיב צָרֵיו. הַאִירוּ בְּרִקְוֵי תִּבְּל, רָאֲתָהּ וְתַחַל הָאָרֶץ. הָרִים
כְּדוֹנֵג נִמְסוּ מִלְּפָנָי יְיָ, מִלְּפָנָי אֲדוֹן כָּל הָאָרֶץ. הַגִּידוּ הַשָּׁמַיִם
צַדִּיקוֹ, וְרֵאוּ כָּל הָעַמִּים כְּבוֹדוֹ. יִבְשׂוּ כָּל עֲגְרֵי פְּסָל,
הַמְתַּהַלְלִים בְּאֱלִילִים; הִשְׁתַּחֲוּוּ לוֹ כָּל אֱלֹהִים. שְׁמַעַה
וְתִשְׁמַח צִיּוֹן, וְתִגְלַגֵּה בְּנוֹת יְהוּדָה, לְמַעַן מִשְׁפָּטֶיהָ יְיָ. כִּי
אַתָּה, יְיָ, עָלִיוֹן עַל כָּל הָאָרֶץ; מְאֹד נְעֻלִיתָ עַל כָּל אֱלֹהִים.
אַהֲבֵי יְיָ, שְׂנְאוּ רָע; שִׁמְרֵ נַפְשׁוֹת חֲסִידָיו, מִיַּד רָשָׁעִים יַצִּילֵם.
Reader אֲדָר זָרַע לְצַדִּיק, וּלְיִשְׁרֵי לֵב שְׁמַחָה. שְׁמְחוּ צַדִּיקִים
בְּיָ, וְהוֹדוּ לְזִכְרֵ קִדְשׁוֹ.

Psalm 97 is a mosaic of phrases borrowed from various Scriptural passages. It celebrates God's manifestation of his sovereignty and calls his people to hate evil. All, even the gods existing in the minds of their worshipers, must do homage to the only true God. The Septuagint renders אור ורוע לצדיק in the sense of אור לישרים . . . ורע (Psalm 112:4): "Light dawns on the upright."

Grandeur and majesty are before him; glory and beauty are in his sanctuary.

Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and majesty.

Ascribe to the Lord the glory due to his name; bring an offering and come into his courts.

Worship the Lord in holy array; tremble before him, all the earth. Say among the nations: "The Lord is King!"

The world is so established that it cannot be shaken; he rules the peoples justly.

Let the heavens rejoice, let the earth be glad, let the sea and all its fulness roar praise.

Let the field exult and all that is therein; let all the trees of the forest sing before the Lord who comes, who comes to rule the earth.

He will rule the world with righteousness, and the peoples—with his truth.

Psalm 97

The Lord is King; let the earth rejoice; let many islands be glad. Clouds and darkness are around him; righteousness and justice are the foundation of his throne.

Fire goes before him, and burns his foes round about.

His lightnings illuminate the world; the earth beholds and trembles.

The mountains melt like wax before the Lord, before the Lord of all the earth.

The heavens proclaim his righteousness, and all the peoples witness his glory.

Ashamed be those who serve images, those who take pride in idols; bow down to him, all you gods!

Zion hears and is glad, and the towns of Judah rejoice, because of thy judgments, O Lord.

Thou, O Lord, art indeed supreme over all the earth; thou art exalted high above all gods.

You who love the Lord, hate evil! He preserves the lives of his faithful followers; he rescues them from the hand of the wicked.

Light is sown for the righteous, and joy for the upright in heart.

Rejoice in the Lord, you righteous, and give thanks to his holy name.

ההלים צח

מִזְמוֹר. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, כִּי נִפְלְאוֹת עָשָׂה. הוֹשִׁיעָה לִּי
 יְמִינִי וְזָרְעֵ קִדְשׁוֹ. הוֹדִיעַ יְיָ יְשׁוּעָתוֹ, לְעַיְנֵי הַנּוֹזֵם וְגֹלָה צְדָקָתוֹ.
 זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ לְבַיִת יִשְׂרָאֵל; רָאוּ כָּל אֲפָסֵי אֶרֶץ אֶת
 יְשׁוּעַת אֱלֹהֵינוּ. הִרְיֵעוּ לַיהוָה, כָּל הָאָרֶץ, פִּצְחוּ וּרְנְנוּ וּזְמְרוּ.
 זְמְרוּ לַיהוָה בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זְמֵרָה. בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר,
 הִרְיֵעוּ לְפָנֵי הַמַּלְאָךְ יְיָ. יִרְעַם הַיָּם וּמְלֵאוֹ, תִּבְלֵ וְיֹשְׁבֵי בָהּ.
 נְהַרְוֹת יִמְחֹאוּ כַף, יַחַד הַרִים יִרְנְנוּ. Reader לְפָנֵי יְיָ כִּי בָּא
 לְשֹׁפֵט הָאָרֶץ; יִשְׁפֹּט תִּבְלֵ בְצַדִּיק, וְעַמּוּם בְּמִישָׁרִים.

ההלים צט

יְיָ מַלְאָךְ, יִרְנְנוּ עַמּוּם; יֹשֵׁב בְּרוֹבִים, תְּנוּט הָאָרֶץ. יְיָ בְּצִיּוֹן
 גְּדוֹלָה, וְרָם הוּא עַל כָּל הָעַמּוּם. יוֹדוּ שִׁמְחָה, גְּדוֹל וְנוֹרָא; קְדוֹשׁ
 הוּא. וְעַז מַלְאָךְ מִשְׁפָּט אֱהָב, אֶתְּהָ בּוֹנֵנֵת מִישָׁרִים; מִשְׁפָּט
 וּצְדָקָה בִּיעַקֵּב אֶתְּהָ עֲשִׂיתָ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַרֵם
 רִגְלָיו, קְדוֹשׁ הוּא. מִשָּׁה וְאֶהְרֹן בְּכִתְנָיו, וְשִׁמְאוֹ אֵל בְּקִרְאֵי שְׁמוֹ,
 קִרְאוּ אֵל יְיָ, וְהוּא יַעֲנֵם. בְּעַמּוּד עָנָן יִדְבַר אֱלֹהִים; שְׁמְרוּ
 עֲדֹתָיו וְחַק גִּתּוֹן לָמוֹ. Reader יְיָ אֱלֹהֵינוּ, אֶתְּהָ עֲנִיתָם; אֵל נִשְׂא
 חַיִּיתָ לָהֶם, וְנָקַם עַל עֲלִילוֹתָם. רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ
 לְהַר קְדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

ההלים כט

מִזְמוֹר לְדָוִד. הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז;

Psalm 98 is largely made up of quotations, yet it is a stirring song of joyous praise. הוֹשִׁיעָה לִּי וְזָרְעֵ קִדְשׁוֹ, and the whole description of nature rejoicing at God's coming to rule the world, is identical with Psalm 96:11-13. נְהַרְוֹת יִמְחֹאוּ כַף is descriptive of the crashing of the waves.

Psalm 99 celebrates God's universal sovereignty. His righteousness and faithfulness are manifested in the history of Israel. הָבוּ לַיהוָה רִגְלוֹ refers to the ark (I Chronicles 28:2).

Psalm 98

Sing a new song to the Lord, for he has done wonders; his right hand, his holy arm, has brought him triumph.

The Lord has made known his saving power; he has let the nations see his justice.

He has remembered his kindness and faithfulness to the house of Israel; all the ends of the earth have seen the saving power of our God.

Shout praise to the Lord, all the earth; break into music, be jubilant and sing.

Praise the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of the horn, shout praise before the King, the Lord.

Let the sea and all its fulness thunder praise, the world and those living in it.

Let the rivers applaud, let the mountains sing in chorus, before the Lord who comes to rule the earth!

He will rule the world with righteousness, and the peoples with justice.

Psalm 99

The Lord is King; let the peoples tremble. He is enthroned upon the cherubim; let the earth quake.

The Lord is great in Zion; high is he above all the peoples.

Let them praise thy great and revered name; holy it is!

Thou, glorious King who lovest justice, hast established equity; thou hast wrought justice and righteousness in Jacob.

Exalt the Lord our God, and worship at his footstool; holy is he. Moses and Aaron among his priests, and Samuel among those invoking his name, called upon the Lord, and he answered them.

Out of a pillar of cloud he spoke to them; they observed his precepts and the law which he gave them.

Lord our God, thou didst answer them; thou wast a forgiving God to them, though punishing them for their misdeeds.

Exalt the Lord our God, and worship at his holy mountain, for the Lord our God is holy.

Psalm 29

A Psalm of David. Give to the Lord, O heavenly beings, give to the Lord honor and glory.

Psalm 29 describes the manifestation of God's power in the thunderstorm and the flood, and ends with an assurance of his favor to his people.

הָבוּ לִי כְבוֹד שְׁמוֹ, הוֹשְׁתַּחֲוּוּ לִי בְּהַדְרַת קֹדֶשׁ. קוֹל יי עַל
 הַמּוֹם, אֵל הַכְּבוֹד הַרְעִים, יי עַל מַיִם רַבִּים. קוֹל יי בַּפֶּתַח,
 קוֹל יי בְּהַדָּר. קוֹל יי שִׁבְרֵי אֲרָזִים, וַיִּשְׁבֵּר יי אֶת אֲרָזֵי הַלְּבָנוֹן.
 וַיִּדְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרִיזוֹן כְּמוֹ בֶן־רֵאמִים. קוֹל יי הַצֵּב
 לְהַבּוֹת אֵשׁ. קוֹל יי יַחִיל מְדַבֵּר, יַחִיל יי מְדַבֵּר קֹדֶשׁ. קוֹל יי
 יַחֲלִיל אֵילוֹת, וַיַּחֲשֶׁף יַעֲרוֹת, וּבִהִיכְלוֹ בָּלוּ אֵמֶר כְּבוֹד.
 Reader יי לַמְּבוּל יָשָׁב, וַיָּשָׁב יי מִלְּאֵי לְעוֹלָם. יי עַז לְעַמּוֹ יַתּוֹ;
 יי יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אָנָּה, בְּכַח גְּדֻלַּת יְמוּנָה תַּתִּיר צְרוּרָה.
 קַבֵּל רֵנַת עַמְּךָ, שִׁנְבֵנוּ, טַהֲרֵנוּ, נוֹרָא.
 נָא, גְבוּר, דּוֹרְשֵׁי יַחֲוֶדָה כְּבַבְתָּ שְׁמֵרָם.
 בְּרַכֵּם, טַהֲרֵם, רַחֲמֵם, צַדִּיקְתָּהּ תָּמִיד נְמָלֵם.
 חֲסִין קְדוֹשׁ, בְּרַב טוֹבָה נְהַל עֲדִיקְךָ.
 יַחִיד נְאֻה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קִדְשְׁתָּהּ.
 שְׁוַעֲתָנוּ קַבֵּל, וּשְׁמַע צַעֲקוֹתֵנוּ, יוֹדֵעַ תַּעֲלֵמוֹת.
 בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

Reader and Congregation:

לְכֵה דוֹדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 לְכֵה דוֹדֵי לְקִרְאֵת בְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.

a mystical meditation attributed to Rabbi Nehunyah ben ha-Kanah, *tanna* of the second century.

was written by Rabbi Solomon Alkabets about the middle of the sixteenth century. The name of the author, שלמה הלוי, is signed in the form of an acrostic at the beginning of the stanzas. This poem, "perhaps one of the finest pieces of religious poetry in existence," became a favorite text of synagogal composers; a great number of melodies were set to it. Each stanza consists of four parts, three of which have the same rhyme, while the fourth part ends in the common rhyme לה throughout the poem. There is scarcely a

Give to the Lord the glory due to his name; worship the Lord in holy array.

The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters.

The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon.

He makes Lebanon and Sirion leap like a calf, like a wild ox.

The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble.

The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory."

The Lord sat enthroned at the flood; the Lord remains King forever.

The Lord will give strength to his people; the Lord will bless his people with peace.

By the great power of thy right hand, O set the captive free.

Revered God, accept thy people's prayer; strengthen us, cleanse us.

Almighty God, guard as the apple of the eye those who seek thee.

Bless them, cleanse them, pity them; ever grant them thy truth.

Mighty, holy God, in thy abundant grace, guide thy people.

Exalted God, turn to thy people who proclaim thy holiness.

Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Reader and Congregation:

Come, my friend, to meet the bride; let us welcome the Sabbath.

phrase in the poem which is not borrowed from the Bible. Combining the language of the Bible into a rare mosaic, the poet utilized phrases from Isaiah 52:2; 51:17; 60:1; Judges 5:12; Isaiah 60:1; 54:4; Psalm 42:12; Isaiah 14:32; Jeremiah 30:18, 16; Isaiah 49:19; 62:5; 54:3; 25:9. The Sabbath is personified here and compared to a bride, in the same sense as Israel is likened to a bride (Jeremiah 2:2). The poem gives expression to the hope of Israel in vivid figures of speech.

Each of the following stanzas is recited first by the Congregation and then by the Reader.

שָׁמֹר זָכוֹר בְּדְבוּר אֶחָד הַשְּׁמִיעֵנוּ אֵל הַמַּיְחָד;
 יי אֶחָד וְשִׁמוּ אֶחָד לְשֵׁם וּלְתַפְאֵרֶת וּלְתַהֲלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

לְקִרְאֵת שַׁבַּת לְכוּ וְנִלְכֵה כִּי הִיא מְקוֹר הַבְּרָכָה;
 מֵרֹאשׁ מִקְדָּם נְסוּכָה סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

מִקְדָּשׁ מְלֻדָּה עִיר מְלוּכָה קוֹמֵי צְאֵי מִחוּץ הַהַפְּכָה;
 רַב לָךְ שַׁבַּת בְּעַמְּקֵי הַבְּכָא וְהוּא יַחְמַל עָלֶיךָ חֲמָלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּנַעֲרֵי מַעֲפָר קוֹמֵי לְבָשֵׁי בְגָדֵי תַפְאֵרֶתְךָ עִמִּי;
 עַל יַד בֶּן יִשִׁי בֵּית הַלְחָמֵי קַרְבָּה אֵל נַפְשִׁי גְאֻלָּה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

הַתְּעוֹרְרֵי הַתְּעוֹרְרֵי כִּי בָּא אֲזוּרָךְ קוֹמֵי אֲזוּרֵי;
 עוֹרֵי עוֹרֵי שִׁיר דְּבָרֵי כְּבוֹד יי עָלֶיךָ נִגְלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

לֹא תִבְשִׂי וְלֹא תִכְלָמִי מֵהַ תְּשׁוּחָתְחִי וּמֵהַ תְּהַמִּי;
 בָּךְ יַחֲסוּ עֵגְוֵי עִמִּי וְנִבְנְתָה עִיר עַל תְּלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

וְהָיוּ לְמוֹשְׁסָה שְׂאֵסוּדָה וְרַחֲקוּ כָּל מְבַלְעֵיךָ;
 יִשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ בְּמוֹשׁוֹשׁ חָתָן עַל כְּלָה.

לְכֵה דוֹדֵי לְקִרְאֵת כְּלָה, פָּנֵי שַׁבַּת נִקְבְּלָה.

Each of the following stanzas is recited first by the Congregation and then by the Reader:

“Observe” and “Remember,” in a single command, the One God announced to us. The Lord is One, and his name is One, for fame, for glory and for praise.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Come, let us go to meet the Sabbath, for it is a source of blessing. From the very beginning it was ordained; last in creation, first in God’s plan.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shrine of the King, royal city, arise! Come forth from thy ruins. Long enough have you dwelt in the vale of tears! He will show you abundant mercy.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Shake off your dust, arise! Put on your glorious garments, my people, and pray: “Be near to my soul, and redeem it through the son of Jesse, the Bethlehemite.”

Come, my friend, to meet the bride; let us welcome the Sabbath.

Bestir yourself, bestir yourself, for your light has come; arise and shine! Awake, awake, utter a song; the Lord’s glory is revealed upon you.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Be not ashamed nor confounded. Why are you downcast? Why do you moan? The afflicted of my people will be sheltered within you; the city shall be rebuilt on its ancient site.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Those who despoiled you shall become a spoil, and all who would devour you shall be far away. Your God will rejoice over you as a bridegroom rejoices over his bride.

Come, my friend, to meet the bride; let us welcome the Sabbath.

שמור וזכור refers to the talmudic explanation of the discrepancy between the two versions of the fourth commandment. In Exodus 20:8 the text reads: “Remember the Sabbath day,” and in Deuteronomy 5:12: “Observe the Sabbath day.” According to the Talmud (Shebuoth 20b), both words, *זכור* and *שמור*, were miraculously pronounced by God simultaneously.

יָמִין וּשְׂמאל תִּפְרוּצִי וְאֵת יְיָ תַעֲרִיצִי;
עַל יַד אִישׁ בֶּן פְּרָצִי וּנְשִׁמְחָה וּנְגִילָה.
לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִמְבָּלָה.

Congregation rises and turns toward the door, as if to welcome a guest.

בּוֹאֵי בְּשָׁלוֹם עֲטַרְתַּת בְּעֵלָה גַּם בְּשִׂמְחָה וּבְצִהָלָה;
תּוֹךְ אֲמוּנֵי עַם סִגְלָה בּוֹאֵי כְלָה, בּוֹאֵי כְלָה.
לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִמְבָּלָה.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

הַמָּקוֹם יִנַּחַם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂעָר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

If a festival occurs on Friday, the evening service begins here.

תהלים צב

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת. טוֹב לְהִדּוֹת לַיְיָ, וּלְזַמֵּר לְשִׁמְחָה
עֲלִיוֹן. לְהַגִּיד בַּבִּקְרָה חֲסִדָּה, וְאַמוּנָתָךְ בְּלִילוֹת. עָלַי עָשׂוֹר
וְעָלַי נָבֵל, עָלַי הַגִּיוֹן בְּכִנּוּר. כִּי שִׁמְחַתְּנִי יְיָ בְּכַפְּעֵלָה; בְּמַעֲשֵׂי
יְדֶיךָ אֲרַגֵּן. מַה נִּגְדְּלוּ מַעֲשֵׂיךָ, יְיָ; מְאֹד עָמְקוּ מַחְשַׁבְתֶּיךָ.
אִישׁ בָּעַר לֹא יָדַע, וּכְסִיל לֹא יָבִין אֵת זֹאת. בַּפֶּרֶחַ רִשְׁעִים
כָּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל פְּעֵלֵי אֲנֹן, לְהַשְׁמָדֵם עַדִּי עַד. וְאַתָּה
מָרוֹם לְעֵלָם, יְיָ. כִּי הִנֵּה אֵיבֹיךָ, יְיָ, כִּי הִנֵּה אֵיבֹיךָ יֹאבְדוּ,
יִתְפָּרְדּוּ כָּל פְּעֵלֵי אֲנֹן. וְתָרַם בְּרָאִים קִרְנֵי; בִּלְתֵּי בְשִׁמֹן רַעְנָן.
וּתְבַט עֵינַי בְּשׁוּרֵי, בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אָזְנִי. צַדִּיק
בְּתָמָר יִפְרָח, בְּאֲרָז בְּלִבְנוֹן יִשְׁנֶה. שְׂתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת
אֱלֹהֵינוּ יִפְרִיחוּ. Reader עוֹד יִנּוּבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים
יִהְיוּ. לְהַגִּיד כִּי יִשְׂרָאֵל; צוּרֵי, וְלֹא עוֹלָתָה בּוֹ.

Psalm 92 was sung by the Levites in the Temple during the Sabbath offering. The psalmist reflects on the meaning of God's works, a meaning which

You shall extend to the right and to the left, and you shall revere the Lord. Through the advent of a descendant of Perez we shall rejoice and exult.

Come, my friend, to meet the bride; let us welcome the Sabbath.

Congregation rises and turns toward the door, as if to welcome a guest.

Come in peace, crown of God, come with joy and cheerfulness; amidst the faithful of the chosen people come O bride; come, O bride. Come, my friend, to meet the bride; let us welcome the Sabbath.

There is a custom that mourners, in the first week of their mourning, remain at the entrance of the synagogue until one of the congregation says to them:

May God console you among the other mourners for Zion and Jerusalem.

If a festival occurs on Friday, the evening service begins here.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

the foolish fail to perceive. The wicked seem to flourish only that they may be destroyed. The palm and cedar are long-lived and flourish during all seasons. They represent the enduring happiness of the faithful in contrast with the short-lived prosperity of the wicked.

חזילים צצ

יִי מְלִיךְ, גְּאוֹת לְבִשׁ; לְבִשׁ יִי, עַז הַתְּאֹזֵר; אַף תִּכּוֹן תִּבְל, בַּל תִּמּוֹט. נִכּוֹן כְּסֹאֵךְ מֵאֵז, מַעֲוֹלִם אֶתָּה. נִשְׂאוּ נְהָרוֹת, יִי, נִשְׂאוּ נְהָרוֹת קוֹלֶם, יִשְׂאוּ נְהָרוֹת דְּכָיִים. מִקְלוֹת מִיָּם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם, אֲדִיר בְּמָרוֹם יִי. Reader עֲדִיתִךְ נֶאֱמָנוּ מְאֹד, לְבֵיתֶךָ נֶאֱמָה קִדְשׁ, יִי, לְאֶרֶץ יָמִים.

MOURNERS' KADDISH

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דְאִמְרוּן בְּעָלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Psalm 93 speaks of God's majesty and power. His control of the violent forces of nature represents his power over the mightiest enemies of Israel. God's rule is the security of all moral order in the world.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old; thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel, and say, Amen.

עֲדוּתֵיךְ נֶאֱמַנִי God's moral laws are firmly established and unchangeable. Zion, his house, shall no longer be desecrated by heathen invaders. Rashi and others interpret this psalm in connection with the Messianic era.

The following chapter is omitted on festivals.

משנה שבת, פרק ב

א. במה מדליקין ובמה אין מדליקין. אין מדליקין לא בלֶבֶשׁ ולא בחֶסֶן ולא בכֶלֶד, ולא בפְתִילַת הָאֵידָן ולא בפְתִילַת הַמֶּדְבֵּר ולא בִירוּקָה שְׁעַל פְּנֵי הַמָּוֶם; ולא בְּזַפֵּת ולא בְּשַׁעוּדָה ולא בְּשֶׁמֶן קִיק, ולא בְּשֶׁמֶן שְׂרָפָה ולא בְּאֵלֶיהָ ולא בְּחֶלֶב. נְחוּם הַמְדִי אָמַר: מִדְּלִיקִין בְּחֶלֶב מִבְּשָׁל. וְחַכְמִים אָמְרִים: אֶחָד מִבְּשָׁל וְאֶחָד שְׂאִינוּ מִבְּשָׁל אִין מִדְּלִיקִין בּוּ.

ב. אין מדליקין בְּשֶׁמֶן שְׂרָפָה בְּיוֹם טוֹב. רַבִּי יִשְׁמַעֵאל אָמַר: אִין מִדְּלִיקִין בְּעֶטְרוֹן מִפְּנֵי כְבוֹד הַשַּׁבָּת. וְחַכְמִים מַתִּירִין בְּכָל הַשְּׁמָנִים: בְּשֶׁמֶן שְׂמֻשְׁמִין, בְּשֶׁמֶן אֲגוּזִים, בְּשֶׁמֶן צְנוּנוֹת, בְּשֶׁמֶן דְּגַיִם, בְּשֶׁמֶן פִּקְעוֹת, בְּעֶטְרוֹן, וּבְנֶבֶט. רַבִּי טַרְפוֹן אָמַר: אִין מִדְּלִיקִין אֵלָא בְּשֶׁמֶן זַיִת בְּלֶבֶד.

ג. כָּל הַיּוֹצֵא מִן הָעֵץ אִין מִדְּלִיקִין בּוּ אֵלָא פְּשֵׁתוֹ. וְכָל הַיּוֹצֵא מִן הָעֵץ אִינוּ מִטְּמֵא טְמֵאת אֱהָלִים אֵלָא פְּשֵׁתוֹ. פְּתִילַת הַבְּגָד שֶׁקִּפְּלָהּ וְלֹא הִבְתְּהָה, רַבִּי אֱלִיעֶזֶר אָמַר: טְמֵאָה הִיא, וְאִין מִדְּלִיקִין בָּהּ. רַבִּי עֲקִיבָא אָמַר: טְהוֹרָה הִיא, וּמִדְּלִיקִין בָּהּ.

ד. לֹא יִקּוּב אָדָם שְׂפוּפָרַת שָׁל בִּיצָה וַיִּמְלֵאנָה שֶׁמֶן וַיִּתְּנָהּ

במה מדליקין was inserted during the geonic period. Various reasons are given for the recital of this chapter from the Mishnah, which deals with the oils and wicks appropriate for the Sabbath lights. Rashi in his *Siddur* (page 243) says that this chapter is recited *after* the Sabbath eve service so as to enable the late-comers to complete their prayers and leave the synagogue together with the rest of the congregation. Accordingly, this chapter is omitted on festival occasions when late-coming is not likely to happen. Rabbi Isaiah Horowitz and Rabbi Jacob Emden, in their respective editions of the *Siddur*, are of the opinion that *Bammeh Madlikin* is to be recited before *Kabbalath Shabbath*.

The following chapter is omitted on festivals.

Mishnah Shabbath, Chapter 2

1. With what may we light the Sabbath lamp, and with what may we not light it? We may not light it with a wick made of cedar-bast, uncombed flax, floss-silk, or with a wick of willow-fiber, desert weed, or duck-weed [since such wicks burn unevenly]. It may not be lighted with pitch, liquid wax, castor oil, nor with oil that must be burned and destroyed, nor with tail fat, nor with tallow. Naḥum of Media says: We may use melted tallow. The sages, however, say: It is immaterial whether or not it is melted, it must not be used for the Sabbath lamp.

2. Oil that must be burned and destroyed may not be used for lighting on a festival. Rabbi Ishmael says: One must not, out of respect for the Sabbath, use [ill-smelling] resin. The sages allow all kinds of oil: sesame-oil, nut-oil, radish-oil, fish-oil, gourd-oil, resin, and naphtha. Rabbi Tarfon says: We may use only olive-oil for lighting the Sabbath lamp.

3. Nothing that comes from a tree may be used as a wick for the Sabbath lamp except flax; nor can any part of a tree contract uncleanness by overshadowing a dead body except flax. A wick made of a piece of cloth which one has twisted but not yet singed, Rabbi Eliezer says that [it is still considered a part of a garment and] it is subject to the law of uncleanness; it must not be used for lighting the Sabbath lamp. Rabbi Akiba declares that it remains clean and may be used for lighting [for as soon as it was twisted it no longer was part of a garment subject to the law of pollution].

4. One may not pierce an eggshell, fill it with oil, and place

לכש, חסן, כלך and the other unfamiliar terms are discussed and explained in the *Gemara* (Shabbath 20b).

oil of consecrated *terumah* that has been defiled. It is called "oil for burning" because of one's duty to burn and destroy defiled *terumah*. שמן שרפה must not be used for the Sabbath lights, for fear that one may tilt the lamp to accelerate the burning of the oil.

is classed among trees in Joshua 2:6 (פשתי העץ). It contracts ritual uncleanness, though the other materials originating from trees do not.

... לא יקרב for fear that one may draw oil from the eggshell and thus cause the light to go out sooner. The same rule applies even to a shell made of clay, though the oil it contains becomes loathsome and useless as food.

על פי הנר, בשביל שתהא מְנַטְפֶת, וְאִפִּילוּ הִיא שֶׁל חָרָס; וְרַבֵּי יְהוּדָה מֵתִיר. אָבָל אִם חִבְרָה הִיוּצֵר מִתְחַלְּהָ, מִתֵּר, מִפְּנֵי שֶׁהוּא בְּלִי אַחָד. לֹא יִמְלֵא אָדָם קַעְרָה שְׁמֹן, וְיִתְנַהֵה בְּצַד הַנֵּר, וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ בְּשֶׁבִיל שֶׁתֵּהָא שׁוֹאֲבֶת; וְרַבֵּי יְהוּדָה מֵתִיר.

ה. הַמְּכַבֶּה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא מִתְנַרָא מִפְּנֵי גוֹיִם, מִפְּנֵי לְסֻטִים, מִפְּנֵי רוּחַ רָעָה, אוֹ בְּשֶׁבִיל הַחוֹלָה שְׂיִישָׁן, פְּטוּר; בְּחָס עַל הַנֵּר, בְּחָס עַל הַשְּׁמֹן, בְּחָס עַל הַפְּתִילָה, חֵיב. רַבֵּי יוֹסֵי פוֹטֵר בְּבִלְוֹן, חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשֶׂה פְּחָם. ו. עַל שֶׁלֶשׁ עֶבְרוֹת נָשִׁים מֵתוֹת בְּשַׁעַת לְדָתָן; עַל שְׂאִינָן זְהִירוֹת בְּנֵדָה, בְּתַלְמֵה, וּבְהַדְלָקַת הַנֵּר.

ז. שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שֶׁבֶת עִם חֲשֻׁקָה: עֲשֵׂרְתָם, עֲרַבְתָם, הִדְלִיקוּ אֶת הַנֵּר. סָפַק חֲשֻׁקָה, סָפַק אֵינָה חֲשֻׁקָה, אֵין מְעַשְׂרִיו אֶת הַנֵּר, וְאֵין מְטַבִּילִין אֶת הַבָּלִים, וְאֵין מְדִלִיקִין אֶת הַנֵּרוֹת; אָבָל מְעַשְׂרִין אֶת הַדָּמָי, וּמְעַרְבִין, וְטוֹמְנִין אֶת הַחַמּוּץ.

מסכת ברכות סד, א

אָמַר רַבֵּי אֶלְעָזָר אָמַר רַבֵּי תַנְיִנָא: תְּלִמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵיאָמַר: וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ, וְרַב שְׁלוֹם בְּנֵיךְ.

יום refers to idolators, like the Persians, who permitted no lights to burn on certain nights except in their temples (Rashi).

פטור ("he is not culpable") implies that it is actually forbidden.

ערוב, which renders permissible the carrying of objects on the Sabbath from one household to another, consists of food placed in a room accessible to all inhabitants of a court or a town. Since each of the householders contributes his share to it, the *eruv* ("mixture") symbolically turns all of them into one household.

טבילת כלים, the act of purifying utensils from their defilement, renders them fit for use; hence it is forbidden work on Friday at twilight.

דמאי, produce concerning which there is a doubt as to whether the rules

it so that the oil will drip from it into the opening of the Sabbath lamp; it is forbidden even if it was made of earthenware; but Rabbi Judah permits it. If, however, the potter had originally joined it with the lamp, it is allowed, because it is one utensil. A person may not fill a dish with oil, place it beside a Sabbath lamp, and put the end of the wick into it so that it may draw the oil to the flame; but Rabbi Judah permits it.

5. If one puts out a light on the Sabbath because he is afraid of heathen, robbers, or an evil spirit, or for the sake of enabling a sick person to sleep, he is not guilty of violating the Sabbath law; but if he did it with the intention of sparing the lamp or the oil or the wick, he is guilty. Rabbi Yosé exempts him in every case, except in that of sparing the wick, since he thereby forms charcoal [and prepares a wick with a singed end for easier lighting].

6. For three transgressions do women die in childbirth: for being careless in the observance of the laws of menstruation, for not separating *ḥallah*, and for not lighting the Sabbath lamp.

7. One is required to say three things in his house on the eve of Sabbath just before it gets dark: "Have you separated the tithe [of the food we are to eat on the Sabbath]? Have you prepared the *eruv*? Light the lamp!" If it is doubtful whether or not it is already dark, we may not tithe grain which is untithed, or immerse utensils for cleansing, or light the Sabbath lamps; but we may still tithe that concerning which there is doubt whether or not it has been tithed, and prepare an *eruv*, and store away hot food [for the Sabbath].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Ḥanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace of your children."¹ Read not here *banayikh* [your children], but

relating to the priestly and Levitical dues were strictly observed, may be tithed at twilight, because the probability is that the tithes have already been set apart, so that this tithing does not really make it fit for use.

אל תקרא is not intended to indicate a variant in the text. **בניך=בניך** is a mere play on words, designed to attract the attention to the great significance of peace.

¹ *Isaiah* 54:13.

אל תקרא בְּנֵיךָ, אֶלָּא בְּנֵיךָ. שְׁלוֹם רַב לְאַחֵי תוֹרְתֶךָ,
וְאִין לָמוּ מִכְשׁוֹל. יְהִי שְׁלוֹם בְּחֵילֶךָ, שְׁלֹמָה בְּאַרְמְנוֹתֶיךָ.
Reader לְמַעַן אַחֵי וְרַעֲי, אַדְבָּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יי
אַלְהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ. יי עֲזוּ לְעַמּוֹ יִתָּן, יי יִבְרַךְ אֶת עַמּוֹ
בְּשָׁלוֹם.

קדיש דרַבָּנָן

Mourners:

יְתַנַּדְּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהָ;
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזַמַּן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנִתְמַתָּא, דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמֵידֵיהוֹן וְעַל כָּל תַּלְמֵידֵי
תַּלְמֵידֵיהוֹן, וְעַל כָּל מִן דְּעֶסְקִין בְּאוּרֵיקָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אַתְר וְאַתְר, יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא, חַנּוּא
וְחַסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנֵי רַוִּיחֵי, וּפְרַקְנָא מִן קַדָּם
אֲבוּהוֹן דְּבִשְׁמֵיָא וְאַרְעָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

bonayikh [your builders—scholars are the true builders of the ideal of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.¹

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

¹ *Psalms* 119:165; 122:7-9; 29:11

עֲרֵבִית לַשַּׁבָּת וַיּוֹם טוֹב

Silent meditation:

יִתְבַּרֵךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם
וַיִּתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רֵאשׁוֹן וְהוּא
אַחֲרוֹן, וּמִבְּלַעֲדָיו אֵין אֱלֹהִים. סְלוּ
לְרֹכֵב בְּעֲרֵבוֹת, בְּיַהּ שְׁמוֹ, וְעֲלוּ לְפָנָיו; וְשִׁמוּ מְרוֹמֵם עַל כָּל בְּרָכָה וְתַהֲלָה. בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

Reader:

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב
עֲרָבִים; בְּחֻקְמָה פּוֹתַח שְׁעָרִים, וּבַתְּבוּנָה מַשְׁנֶה עֵתִים;
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וַלַּיְלָה, גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ
מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמִבֵּיא לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. Reader אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ עָלֵינוּ,
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמַּעְרִיב עֲרָבִים.

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמּוֹת אֶהְבֵּת; תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת; עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׂבְכֵנוּ
וּבְקוּמָנוּ נִשְׁיַח בְּחַקִּיךָ, וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאֶרֶץ יִמִּינוּ, וּבָהֶם נִהְיֶה יוֹמָם וַלַּיְלָה;
Reader וְאֶהְבֵּתְךָ אֵל תָּסִיר מִמָּנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

(When praying in private, add: אֵל מֶלֶךְ נֶאֱמָן)

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֵּת אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם, עַל

EVENING SERVICE FOR SABBATHS AND FESTIVALS

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

Silent meditation:

Blessed, praised, glorified, ex-
tollèd and exalted be the name
of the supreme King of kings,
the Holy One, blessed be he,
who is the first and the last, and

Blessed art thou, Lord our God, King of the universe, who at thy word bringest on the evenings. With wisdom thou openest the gates of heaven, and with understanding thou changest the times and causest the seasons to alternate. Thou arranges the stars in their courses in the sky according to thy will. Thou createst day and night; thou rollest away light before darkness, and darkness before light; thou causest the day to pass and the night to come, and makest the distinction between day and night—Lord of hosts is thy name. Eternal God, mayest thou reign over us forever and ever. Blessed art thou, O Lord, who bringest on the evenings.

Thou hast loved the house of Israel with everlasting love; thou hast taught us Torah and precepts, laws and judgments. Therefore, Lord our God, when we lie down and when we rise up we will speak of thy laws, and rejoice in the words of thy Torah and in thy precepts for evermore. Indeed, they are our life and the length of our days; we will meditate on them day and night. Mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel.

SHEMA

(When praying in private, add: God is a faithful King).

Deuteronomy 6:4-9'

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall

לְבָבָהּ. וְשִׁנְתֶם לְבַנְיָהּ, וְדַבַּרְתֶּם בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ, וּבְלִכְתֹּךָ
בְּדַרְךָ, וּבְשִׁבְבָהּ וּבְקוֹמָהּ. וּקְשַׁרְתֶם לְאוֹת עַל יָדָהּ, וְהָיוּ
לְטֹטְפַת בֵּין עֵינֶיהָ. וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתָהּ וּבְשַׁעְרֶיהָ.

דברים יא, יג-כא

וְהָיָה אִם שָׁמַעַתְּ שָׁמְעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעַבְדוֹ בְּכָל לְבַבְכֶם וּבְכָל
נַפְשְׁכֶם. וְנָחֲתִי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקֹּשׁ, וְאֶסְפַּתְּ
דְּהַנָּה, וְחִירְשָׁהּ וְיִצְהָרָהּ. וְנָחֲתִי עֲשָׂב בְּשָׂדֶךָ לְבַהֲמֹתָהּ, וְאֶבְלַתְּ
וְשִׁבַּעְתָּ. הַשְּׁמָרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וְעַבַּדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וְאֶבְרַתֶם מִהַרְהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶם
אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶם אֶתֶם לְאוֹת
עַל יְדֵיכֶם, וְהָיוּ לְטוֹטְפַת בֵּין עֵינֵיכֶם. וְלִמְדַתֶּם אֶתֶם אֶת
בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְךָ, וּבְלִכְתֹּךָ בְּדַרְךָ, וּבְשִׁבְבָהּ
וּבְקוֹמָהּ. וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיהָ.

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְתִּיכֶם לָתֵת לָהֶם, בְּיְמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-מא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל בִּגְדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל
צִיצִית הַכִּנָּף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וְרֵאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם; וְלֹא תִחַרְוּ אַחֲרַי
לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אֶתֶם זִנִּים אַחֲרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם.

teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy for your God. 1

אָנִי יי אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהוֹיֹת
לְכֶם לְאֱלֹהִים; אָנִי Reader יי אֱלֹהֵיכֶם—

אָמַת וְאִמוּנָה כָּל זֹאת, וְקָמָם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ וְאִין
זוּלָתוֹ, וְנִאֲנַחֲנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים, מִלְּכֵנוּ
הַגּוֹזְאֵנוּ מִכַּף כָּל הָעֲרִיצִים; הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצְרַיִנוּ,
וְהַמְשַׁלֵּם גְּמוּלָ לְכָל אִיבֵי נַפְשֵׁנוּ; הָעֹשֶׂה גְדֻלוֹת עַד אִין חֶקֶר,
וְנִפְלְאוֹת עַד אִין מִסְפָּר; הַשֵּׁם נַפְשֵׁנוּ בַחַיִּים, וְלֹא נִחַן לְמוֹט
רַגְלָנוּ; הַמְדַרְיֵכְנוּ עַל כְּמוֹת אִיבֵינוּ, וְיָרֵם קַרְנֵנוּ עַל כָּל שְׂנְאֵינוּ;
הָעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בַּפְרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת
בְּנֵי חָם; הַמַּכֶּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וְיוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין גְּזֵרֵי יַם סוּף;
אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע. וְרָאוּ בְּנֵיו
גְבוּרָתוֹ; שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ, וּמְלִכוּתוֹ בְּרַצּוֹן קִבְּלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ
כָּלָם:

מִי כְמוֹכָה בָּאֵלִים, יי; מִי כְמוֹכָה נֶאֱדָר בְּקִרְשׁ, נוֹרָא תְהִלָּתוֹ,
עֹשֶׂה פִלְאֵי.

מְלִכוּתְהוֹךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ: יי וְיִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יי אֶת יַעֲקֹב, וְנִאֲלוּ מִיַּד חֲזָק מִמֶּנּוּ. בְּרוּךְ
אַתָּה, יי, נָא לְיִשְׂרָאֵל.

הַשְּׂכִיבֵנוּ, יי אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמִידֵנוּ, מִלְּכֵנוּ, לְחַיִּים;
וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ; וְהִגּוּ בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר
וְחָרָב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצַל בְּנִפְיֶךָ

am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

True and trustworthy is all this. We are certain that he is the Lord our God, and no one else, and that we Israel are his people. It is he, our King, who redeemed us from the power of despots, delivered us from the grasp of all the tyrants, avenged us upon our oppressors, and requited all our mortal enemies. He did great, incomprehensible acts and countless wonders; he kept us alive, and did not let us slip.¹ He made us tread upon the high places of our enemies, and raised our strength over all our foes. He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites; he smote in his wrath all the first-born of Egypt, and brought his people Israel from their midst to enduring freedom. He made his children pass between the divided parts of the Red Sea, and engulfed their pursuers and their enemies in the depths. His children beheld his might; they gave praise and thanks to his name, and willingly accepted his sovereignty.

Moses and the children of Israel sang a song to thee with great rejoicing; all of them said:

“Who is like thee, O Lord, among the mighty? Who is like thee, glorious in holiness, awe-inspiring in renown, doing wonders?”²

Thy children saw thy majesty as thou didst part the sea before Moses. “This is my God!” they shouted, and they said:

“The Lord shall reign forever and ever.”³

And it is said: “Indeed, the Lord has delivered Jacob, and rescued him from a stronger power.”⁴ Blessed art thou, O Lord, who hast redeemed Israel.

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us every enemy and pestilence, sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings;

¹ Job 9:10; Psalm 66:9. ² Exodus 15:11. ³ Exodus 15:18. ⁴ Jeremiah 31:11.

תסתירנו; כי אל שומרנו ומצילנו אַתָּה, כי אל מְלֹךְ חַנוּן ורחום אַתָּה. וְשֹׁמֵר צִדְקוֹתֵינוּ ובוֹאֵנוּ לְחַיִּים וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם, Reader וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמָךְ. בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָּיִם.

Congregation and Reader:

וְשֹׁמְרוֹ בְּנֵי יִשְׂרָאֵל אֶת הַשֶּׁבֶת, לְעֲשׂוֹת אֶת הַשֶּׁבֶת לְדוֹרָתָם בְּרִית עוֹלָם. בֵּינֵינוּ וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעָלָם, כִּי שֶׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שֶׁבֶת וַיִּנְפֹּשׁ.

On Pesah, Shavuoth and Sukkoth:

וַיְדַבֵּר מֹשֶׁה אֶת מַעֲדֵי יי אֵל בְּנֵי יִשְׂרָאֵל.

On Rosh Hashanah:

(תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּבֶּסֶה לְיוֹם חַגְנוּ. כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.)

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ; וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלָם וְלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֹה דְקַדְשָׁא, בְּרִיךְ הוּא, לְעָלָא (לְעָלָא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן.

The Amidah for festivals begins on page 585.

שומר עמו ישראל, instead of the weekday ending הפורט סכת שלום, is used to express the idea of peace which fills the Jewish home on Friday evening.

for thou art our protecting and saving God; thou art indeed a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace, henceforth and forever. Do thou spread over us thy shelter of peace. Blessed art thou, O Lord, who spreadest the shelter of peace over us and over all thy people Israel and over Jerusalem.

Congregation and Reader:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

On Pesah, Shavuoth and Sukkoth:

(Moses announced the festivals of the Lord to the children of Israel.²)

On Rosh Hashanah:

(Sound the Shofar at the new moon, at full moon for our feast-day. This is a statute for Israel, an ordinance of the God of Jacob.³)

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Amidah for festivals begins on page 586.

¹ *Exodus* 31:16-17. ² *Leviticus* 23:44. ³ *Psalms* 81:4-5.

The *Amidah* is recited in silent devotion while standing, facing east.

אֲדֹנָי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
 עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
 וּמְבִיא גּוֹאֵל לְבָנָי בְּנִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וְזָכְרֵנוּ לְחַיִּים, מְלֶךְ חַפְצֵן בְּחַיִּים,
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.
 מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם.
 אַתָּה גִבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)
 מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי
 עֶפְרַיִם. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מְלֶךְ מְמִית
 וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,
 זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.)
 וַיֵּאמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַמֵּתִים.

שבע תפלת שבת is the name of the Sabbath *Amidah*, because it contains only seven blessings. The first three and the last three are the same in all forms of the *Amidah*, whereas the intermediary blessing varies in all four services of the Sabbath. The thirteen petitions of the weekday *Shemoneh Esreh* are eliminated on the ground that no personal requests may be made during Sabbaths and festivals. When one recites these petitions, he is reminded of his failings and troubles, and on the days of rest one ought not to be sad but cheerful.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

O Lord, open thou my lips, that my mouth may declare thy praise.¹

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

¹ *Psalm 51:17.*

אתה קדוש ושמה קדוש, וקדושים בכל יום יהללוך סלה.
* ברוך אתה יי, האל הקדוש.

* Between Rosh Hashanah and Yom Kippur substitute:

(ברוך אתה, יי, המלך הקדוש.)

אתה קדשת את יום השביעי לשמך, תכלית מעשה שמנים
וארץ, וברכתו מכל הימים וקדשתו מכל הזמנים, וכן כתוב
בתורתך:

ויכלו השמים והארץ וכד צבאם. ויכל אלהים ביום
השביעי מלאכתו אשר עשה, וישבת ביום השביעי מכל
מלאכתו אשר עשה. ויברך אלהים את יום השביעי ויקדש
אתו, כי בו שבת מכל מלאכתו אשר ברא אלהים לעשות.
אלהינו ואלהי אבותינו, רצה במנוחתנו, קדשנו במצותיך,
ותן חלקנו בתורתך; שבענו מטובך, ושמחנו בישועתך; וטחר
לבנו לעבדך באמת; והנחילנו, יי אלהינו, באהבה וברצון
שבת קדשך, וניחו בה ישראל מקדשי שמך. ברוך אתה, יי,
מקדש השבת.

רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את
העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל
ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה
וישמע, ויפקד ויזכר, וזכרוננו ופקדוננו, וזכרון אבותינו,
וזכרון משים בן דוד עבדך, וזכרון ירושלים עיר קדשך,

אתה קדש appears in the ninth century *Siddur* of Amram Gaon and in Maimonides' text with slight variations.

Thou art holy and thy name is holy, and holy beings praise thee daily. * Blessed art thou, O Lord, holy God.

**Between Rosh Hashanah and Yom Kippur substitute:*

(Blessed art thou, O Lord, holy King.)

Thou hast sanctified to thyself the seventh day, marking the end of the creation of heaven and earth; thou hast blessed it above all days, and hallowed it above all festivals, as it is written in thy Torah:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.¹

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel,

רצה במנוחתו, like the *Kiddush*, ends with מקדש השבת; on festivals, however, Israel is included in the formula מקדש ישראל והומנים. According to the Talmud (Pesaḥim 117b), Israel is mentioned in the phrase used on festivals because through Israel the festivals are sanctified, since the length of each month is fixed by Jewish authorities who thereby fix the dates of the festivals. The Sabbath, on the other hand, is permanently fixed and depends entirely on God.

¹ *Genesis* 2:1-3.

וְזָכְרוֹן כָּל עַמּוּדַי בֵּית יִשְׂרָאֵל לְפָנַי, לְפָלִיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסִּבּוֹת

חַג הַמִּצּוֹת

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבְרָכָה,
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרַחֲמִים חוֹס וְחַנּוּן, וּרְחַם
עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם
(אֲתָה).

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמִּתְחַזֵּר שְׂבִינְתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעַד. צוּר חַיִּינוּ, מְגֹן יְשָׁעֵנו אֲתָה הוּא. לְדוֹר וָדוֹר
נִזְדָּה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשׂוֹמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסוּיֶךָ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבָקַר וְצִהָרִים. הַטּוֹב
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסָדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָךְ.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְן הַזֶּה—
בְּיָמֵי מַתְתַּיְהוּ בֶן יוֹחָנָן בְּהֵן גְּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשַׁעֲמֻדָּה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמּוּדַי יִשְׂרָאֵל לְהַשְׁבִּיחֵם תּוֹרַתְךָ,
וּלְהַעבִירֵם מִחֲקֵי רְצוֹנָה. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם
בְּעֵת צָרָתָם, רַבֵּת אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם, נִקְמַתְתָּ אֶת נִקְמַתָם;
מְסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד
טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ.

ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands

וְלֵךְ עֲשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹהַּ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן בְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר
בִּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גֵרוֹת
בְּחִצְרוֹת קִדְשְׁךָ, וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלְלֵל
לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוֹמַם שְׁמֹךָ, מִלְּבַנּוּ, תָּמִיד לְעוֹלָם
וָעֶד.

Between *Rosh Hashanah* and *Yom Kippur* add:

(וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלְלוּ אֶת שְׁמֹךָ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֹךָ, וְלֵךְ נֶאֱדָה
לְהוֹדוֹת.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מִלֵּךְ אֲדוֹן לְכֹל הַשָּׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ. * בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Between *Rosh Hashanah* and *Yom Kippur* say:

(בְּסִפְרַי חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִפְתָּח
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.)

After the *Amidah* add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדַּבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפְרָ לְכֹל תַּהֲוָה. פֶּתַח לְבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּדְוֶה נַפְשִׁי; וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, לְמַעַן יִתְלַצְּוּ

of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O God, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

יְדִידָהּ, הוֹשִׁיעָה יְמוּנָה וְעַנְנֵי. יְהִי לְרָצוֹן אִמְרֵי פִי וְהַגִּיזוֹן לְפִי
לְפָנֶיךָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁבְנָה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. וְשֵׁם נַעֲבֹרְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעָרְבָה לִי מִנַּחַת
יְהוָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

Reader and Congregation:

וַיִּבְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאִם. וַיִּבֶל אֱלֹהִים בְּיוֹם
הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְבָרֶךְ
אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Reader:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Congregation:

מִגֵּן אֲבוֹת בְּדָבָרְךָ, מִתְחִיָּה מֵתִים בְּמִאֲמָרוֹ, הָאֵל (*הַמְּלֹךְ)
הַקְּדוֹשׁ שְׂאִין בְּמִוְהוֹ, הַמְּנִיחַ לְעַמּוֹ בְּיוֹם שְׁבֹת קְדָשׁוֹ, כִּי בָם
רָצָה לְהַנִּיחַ לָהֶם; לְפָנֶיךָ נַעֲבֹד בִּירְאָה וְנִפְחָד, וְנוֹדָה לְשִׁמּוֹ

* Between *Rosh Hashanah* and *Yom Kippur* substitute הַפֶּלֶךְ for הָאֵל.

ויכולו, considered an essential part of the service (*Shabbath* 119b), is repeated after the *Amidah* because the *Amidah* of festivals occurring on the Sabbath does not include this passage. Since ויכולו has to be recited after the *Amidah* when a festival occurs on the Sabbath, it has become the rule for all Sabbaths (*Tosafoth*, *Pesahim* 106a).

מִן אֲבוֹת is termed מעין שבע because it contains the substance of the seven blessings of the *Amidah*. This abridged form of the *Amidah* was originally

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Reader and Congregation:

Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.³

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, supreme God, Master of heaven and earth.

Congregation:

He with his word was a shield to our fathers, and by his bidding he will revive the dead. He is the holy God,* like whom there is none. He gives rest to his people on his holy Sabbath day, for he is pleased to grant them rest. Him we will serve with reverence and

**Between Rosh Hashanah and Yom Kippur substitute: "holy King."*

added in order to prolong the service for the convenience of late-comers. The synagogues were often located outside the precincts of the city (since the rulers did not tolerate Jewish worship within the confines of their municipalities), and it was dangerous to walk home alone at night. By prolonging the Sabbath-eve service, which was far better attended than weekday services, the late-comers were given an opportunity to finish their prayers with the rest of the congregation (Rashi, Shabbath 24b; compare note on *במה מדליקין*, page 251).

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4. ³ *Genesis* 2:1-3.

בְּכֹל יוֹם תָּמִיד מֵעִין הַבְּרָכוֹת. Reader אֵל הַהוֹדָאוֹת, אֲדוֹן
הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמְבַרְךְ שְׁבִיעֵי, וּמְנִיחַ בְּקִדְשָׁה לְעַם
מִדְּשֵׁנוּ עָנִי, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רַצְוָה בְּמִנוּחָתְנוּ; קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתוֹן חֶלְקֵנוּ בְּתוֹרָתֶךָ; שִׁבְעֵנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִישׁוּעָתֶךָ; וְטַהַר
לִבֵּנוּ לְעֵבֶרְךָ בְּאַמֶּת; וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן
שַׁבַּת קִדְשֶׁךָ, וְיִנְיחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֹךָ. בָּרוּךְ אַתָּה, יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

יְתַגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְרָא בְרַעוּתָהּ;
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְזוֹן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבַרְךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתְבַרְךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדַּר,
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֹה דְקִדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא* (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

* לעלא לעלא is said between Rosh Hashanah and Yom Kippur.

awe, and to his name we will give thanks every day, constantly, in the fitting form of blessings. He is the God to whom thanks are due, the Lord of peace, who hallows the Sabbath and blesses the seventh day, who gives sanctified rest to a joyful people—in remembrance of the creation.

Reader:

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; purify our heart to serve thee in truth; and, in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel, who hallow thy name, may rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

The Reader recites the following *Kiddush* over wine.

סְבָרֵי מִרְנָן וּרְבוּתֵי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְרָצָה בָנוּ, וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ, וְזָכְרוֹן
 לְמַעֲשֵׂה בְרֵאשִׁית; כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוֹר
 לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וְשַׁבַּת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ. בְּרוּךְ אַתָּה, יי,
 מְקַדְּשׁ הַשַּׁבָּת.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שְׁלֹא עָשָׂנוּ בְּגוּיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ בְּמִשְׁפַּחוֹת הָאֲדָרְמָה;
 שְׁלֹא שָׁם חָלַקְנוּ כְּהֵם, וְגִרְלָנוּ כְּכָל הַמוֹנֵם. וְאַנְחָנוּ בּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מְלֶכֶד מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ
 הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
 מִמַּעַל, וְשָׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
 אֱמֵת מְלִכְנוּ, אֶפְסֵ זוֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ; וְיִדְעָתָ הַיּוֹם
 וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
 הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ, יי אֱלֹהֵינוּ, לְרֵאוֹת מִהֲרָה בְּתַפְאֲרַת עֲקֵדָה,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן; לְתַקַּן
 עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת

Kiddush recited by the Reader in the synagogue has its origin in the period when strangers were given their Sabbath meal in a room adjoining the Synagogue. Abudarham, writing in Spain early in the fourteenth century, says: "As our predecessors have set up the rule, though for a reason which no longer exists, the rule remains unshaken."

The Reader recites the following Kiddush over wine.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and hast been pleased with us; thou hast graciously given us thy holy Sabbath as a heritage, in remembrance of the creation. The Sabbath is the first among the holy festivals which recall the exodus from Egypt. Indeed, thou hast chosen us and hallowed us above all nations, and hast graciously given us thy holy Sabbath as a heritage. Blessed art thou, O Lord, who hallowest the Sabbath.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon

סברי מרין is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. According to a midrashic source (Tanhuma, *Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **לחיים!**

¹ *Deuteronomy* 4:39.

אליה כל רשעי ארץ. נכירו וידעו כל יושבי תבל, כי לה
 תכרע כל ברך, תשבע כל לשון. לפניה, יי אלהינו, יכרעו
 ויפלגו, ולכבוד שמו יקר יתנו, ויקבלו כלם את על מלכותה,
 ותמלוך עליהם מהרה לעולם ועד; כי המלכות שלך היא,
 ולעולמי עד תמלוך בכבוד, בכתוב בתורתך: יי ימלוך
 לעולם ועד. Reader ונאמר: והיה יי למלוך על כל הארץ;
 ביום ההוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברך ברעותה;
 וימליך מלכותה בתיבון וביומיו, ובחיי דכל בית ישראל,
 בעגלא ובזמן קריב, ונאמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרום, ויתנשא ויתהדר,
 ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא* (לעלא)
 מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא,
 ונאמרו אמן.

יהא שלמא רבא מן שמא, ותיים, עלינו ועל כל ישראל,
 ונאמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל
 ישראל, ונאמרו אמן.

אל תירא מפחד פתאם, ומשאת רשעים בי תבא. עצה
 עצה ותפך, דברו דבר ולא יקום, בי עמנו אל. ועד זקנה
 אני הוא, ועד שיבה אני אסבל; אני עשיתי ואני אשא, ואני
 אסבל ואמלט.

*לעלא is said between Rosh Hashanah and Yom Kippur.

thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.³

¹ *Ezodus* 15:18. ² *Zechariah* 14:9. ³ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

The following is recited from *Rosh Hodesh Elul* until *Simhath Torah*.

ההללים כו

לְדוֹד. יי אֹזְרֵי יְיָשְׁעִי, מִמּוֹ אֵירָא; יי מַעֲזֵי חַיִּי, מִמּוֹ אֶפְחָד.
 בְּקָרֵב עָלַי מְרַעִים לְאָכֵל אֶת בְּשָׂרִי, צָרִי וְאֵיבֵי לִי, הִקְמֵה
 בְּשָׁלוֹ וּנְפִלוּ. אִם תִּחַנְּנֵה עָלַי מִחַנְּנָה, לֹא יִירָא לְבָנִי; אִם תִּקְוֶם
 עָלַי מִלְחָמָה, בְּזֹאת אֲנִי בּוֹטֵחַ. אַחַת שְׁאַלְתִּי מֵאֵת יי, אוֹתָהּ
 אֲבַקֵּשׁ: שִׁבְתִּי בְּבֵית יי כָּל יְמֵי חַיִּי, לְחִזּוֹת בְּנֻעָם יי, וּלְבַקֵּר
 בְּחֵיכָלוֹ. כִּי יִצְפְּנֵנִי בְּסִפְּהָ בְּיוֹם רָעָה, וְיִסְתַּרְנִי בְּסִתְרֵי אֶהְלֹו;
 בְּצוֹר יִרְוֹמְנֵנִי. וְעַתָּה יָרוּם רֵאשִׁי עַל אֵיבֵי סְבִיבוֹתַי, וְאֲזַבְּחָהּ
 בְּאֶהְלֹו זְבַחֵי תְרוּעָה; אֲשִׁירָהּ וְאֲזַמְּרָהּ לַיי. שְׁמַע, יי, קוֹלִי
 אֶקְרָא, וְחַנּוּנִי וְעֻנּוּנִי. לֵךְ אָמַר לְבָנִי, בִּקְשׁוּ פָנָי; אֵת פְּנֵיךָ, יי,
 אֲבַקֵּשׁ. אֵל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי, אֵל תֵּט בְּאָרְץ עַבְדֶּךָ, עֲזַרְתִּי
 הָיִיתִ; אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׁרָאֵל. כִּי אָבִי וְאִמִּי
 עֲזָבוּנִי, וַיִּי יֵאֱסָפֵנִי. הוֹרְנִי יי בְּדַרְכֶּךָ, וּנְחֵנִי בְּאֶרֶץ מִישׁוֹר, לְמַעַן
 שָׂרְרִי. אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי שִׁקָּר וַיִּפַּח חֲמָס.
 לוֹלֵא הָאֱמָנְתִּי לְרֹאוֹת בְּטוֹב יי בְּאֶרֶץ חַיִּים. Reader קְוֶה אֵל יי,
 חֲזַק וּבְאִמֵּץ לְבָבְךָ, וְקוֶה אֵל יי.

Mourners' Kaddish.

אָדוֹן עוֹלָם

בְּטָרֵם כָּל יַצִּיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מְלֻךְ
אֲזִי מְלֻךְ שְׁמוֹ נִקְרָא.	לְעַת נַעֲשֶׂה בְּחַפְצוֹ כָּל
לְבִדּוֹ יִמְלוֹךְ גּוֹרָא.	וְאַחֲרֵי בְּכָלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹיָה
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָהּ.	וְהוּא אֶחָד וְאֵין שְׁנַי
וְלוֹ הָעוֹז וְהַמְשַׁרְתָּהּ.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית

The following is recited from Rosh Hodesh Elul until Simḥath Torah

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.

וְהוּא אֵלַי וְחַי גּוֹאֲלִי
וְהוּא נָסִי וּמְנוּס לִי
בְיָדוֹ אֶפְקִיד רוּחִי
וְעַם רוּחִי גּוֹנֵתִי
וְצוּר חֲבֻלִי בַעַת צָרָה.
מִנֵּת כּוֹסֵי בַיּוֹם אֶקְרָא.
בַּעַת אִישׁוֹן וְאֶעֱיָרָה.
יְיָ לִי וְלֹא אֵירָא.

Upon returning from synagogue:

שְׁלוֹם עָלֵיכֶם, מְלֹאכֵי הַשָּׂרֵת, מְלֹאכֵי עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמְּלֶךְ
מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרִבּוֹנֵי לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמְּלֶךְ
מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן, מִמְּלֶךְ
מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

כִּי מְלֹאכֵי יְצוּהָ לָךְ, לְשִׁמְרָהּ בְּכָל דְּרָכֶיהָ. יְיָ יִשְׁמַר-
צֵאתְךָ וּבּוֹאְךָ, מֵעַתָּה וְעַד עוֹלָם.

רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת, אֲדוֹן הַשָּׁלוֹם, מְלֶךְ
אֲבִיר, מְלֶךְ בְּרוּךְ, מְלֶךְ גְּדוֹל, מְלֶךְ דּוֹבֵר שְׁלוֹם, מְלֶךְ הַדּוֹר,
מְלֶךְ וְחִיק, מְלֶךְ זָךְ, מְלֶךְ חַי הָעוֹלָמִים, מְלֶךְ טוֹב וּמְטִיב,
מְלֶךְ יְחִיד וּמִיחָד, מְלֶךְ כְּבִיר, מְלֶךְ לּוֹבֵשׁ רַחֲמִים, מְלֶךְ
מְלֵכֵי הַמְּלָכִים, מְלֶךְ נִשְׁגָּב, מְלֶךְ סוֹמֵךְ נוֹפְלִים, מְלֶךְ עוֹשֵׂה
מַעֲשֵׂה בְּרָאשִׁית, מְלֶךְ פּוֹדֶה וּמְצִיל, מְלֶךְ צַח וְאֲדוֹם, מְלֶךְ
קְדוֹשׁ, מְלֶךְ רָם וְנֹשֵׂא, מְלֶךְ שׁוֹמֵעַ תְּפִלָּה, מְלֶךְ תָּמוּם דְּרָבּוֹ.

שלום was introduced by the Kabbalists some three hundred years ago. This song of peace is based on the talmudic passage concerning a good angel and an evil angel accompanying every man home from the synagogue

He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

Upon returning from synagogue:

Peace be with you, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

May your coming be in peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

Bless me with peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

May your departure be in peace, ministering angels, angels of the Most High, the supreme King of kings, the Holy One, blessed be he.

He will give his angels charge over you, to guard you in all your ways. The Lord will guard you as you come and go, henceforth and forever.¹

Meditation

Sovereign of all worlds, Master of all souls, Lord of peace, thou art the life of the universe, the Only One, the beneficent and merciful King of kings, who supportest all who fall; thou art the Creator, the holy and most exalted King, who hearest prayer, redeemest and deliverest; thou art the King whose way is perfect.

on Friday evening. If they find the house in good order, the good angel says: "May the next Sabbath be as this one." If, on the other hand, they find the house neglected, the evil angel says: "May the next Sabbath be as this one." The reading מלך, instead of ממלך, is preferred by Rabbi Jacob Emden and others.

רבון כל העולמים is attributed to Rabbi Joseph of Rashkow, Posen, who lived towards the end of the eighteenth century. The adjectives in the first paragraph are in alphabetic order.

¹*Psalms* 91:11; 121:8.

מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, עַל כָּל הַחֲסָד
 אֲשֶׁר עָשִׂיתָ עִמָּדִי, וְאֲשֶׁר אָתָּה עָתִיד לַעֲשׂוֹת עִמִּי וְעִם כָּל בְּנֵי
 בֵּיתִי וְעִם כָּל בְּרִיּוֹתֶיךָ, בְּנֵי בְרִיתִי; וּבְרוּכִים הֵם מְלֹאכְיֶיךָ
 הַקְּדוּשִׁים וְהַטְּהוּרִים שְׁעוֹשִׂים רְצוֹנְךָ. אֲדוֹן הַשְּׁלוֹם, מְלֶךְ
 שֶׁהַשְּׁלוֹם שְׁלוֹ, בָּרַכְנִי בַשְּׁלוֹם, וְתַפְקֵד אוֹתִי וְאֶת כָּל בְּנֵי בֵּיתִי,
 וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. מְלֶךְ עֲלִיּוֹן
 עַל כָּל צָבָא מְרוֹם, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית, אֲחִלָּה פְּנֵיךָ
 הַמְּאִירִים, שֶׁתַּזְכֶּנָּה אוֹתִי וְאֶת כָּל בְּנֵי בֵּיתִי לְמִצְאָה חַן וְשִׂכָּל
 טוֹב בְּעֵינֶיךָ וּבְעֵינֵי כָּל בְּנֵי אָדָם, וּבְעֵינֵי כָּל רוֹאֵינוּ,
 לַעֲבוֹדְתֶךָ. וְזַכְּנוּ לְקַבֵּל שַׁבְּתוֹת מִתּוֹךְ רַב שְׂמֻחָה, וּמִתּוֹךְ עֵשֶׂר
 וּכְבוֹד, וּמִתּוֹךְ מַעוֹט עֲזוֹנוֹת; וְהִסֵּר מִמֶּנִּי וּמִכָּל בְּנֵי בֵּיתִי, וּמִכָּל
 עַמֶּךָ בֵּית יִשְׂרָאֵל, כָּל מִיּוֹי חָלִי וְכָל מִיּוֹי מַדּוּחַ, וְכָל מִיּוֹי
 דְּלוּת וְעֵינִיּוֹת וְאֲבִיוֹנוֹת; וְתִן-בְּנֵי יֵצֵר טוֹב לַעֲבֹדְךָ בְּאַמַּת
 וּבִירְאָה וּבְאַהֲבָה. וְנִהְיֶה מְכַבְּדִים בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאֵינוּ,
 כִּי אָתָּה הוּא מְלֶךְ הַכְּבוֹד, כִּי לֶךָ נָאָה, כִּי לֶךָ יָאָה. אָנָּה,
 מְלֶךְ מַלְכֵי הַמַּלְכִּים, צוּחַ לְמִלְאכְיֶיךָ, מְלֹאכֵי הַשְּׂרָת, מְשַׁרְתֵי
 עֲלִיּוֹן, שִׁיפְקֹדוּנֵי בְּרַחֲמִים, וַיְבָרְכּוּנִי בְּבוֹאֵם לְבֵיתִי בְּיוֹם
 קִדְשֶׁנוּ; כִּי הִדְלַקְתִּי נְרוֹתַי, וְהִצַּעְתִּי מִטְּתִי, וְהִחַלְפְּתִי שְׂמִלּוֹתַי
 לְכְבוֹד יוֹם הַשַּׁבָּת, וּבָאתִי לְבֵיתְךָ לְהַפִּיל תְּחִנָּתִי לְפָנֶיךָ
 שֶׁתַּעֲבִיר אֲנַחְתִּי, וְאָעִיד אֲשֶׁר בְּרֵאשִׁית בְּשֵׁשֶׁת יָמִים כָּל הַיְצוּר;
 וְאֲשַׁנֶּה וְאֲשַׁלֵּשׁ עוֹד לְהַעֲדֵר עַל כּוֹסֵי בְּתוּךָ שְׂמֻחָתִי, בְּאֲשֶׁר
 צוֹיְתָנִי לְזַכְּרוֹ וּלְהַתְעַנֵּג בְּנֶחֱדַר נְשָׁמְתִי אֲשֶׁר נָתַתָּ בִּי. בּוֹ אֲשַׁבֵּת
 בְּאֲשֶׁר צוֹיְתָנִי לְשַׁרְתְּךָ, וְכֵן אֲנִיד גְּדֻלַּתְךָ בְּרָנָה. וְשׁוֹיְתִי יְיָ
 לְקִרְאָתִי, שֶׁתַּרְחֲמֵנִי עוֹד בְּגִלּוֹתַי לְגַאֲלָנִי וּלְעוֹרֵר לְבִי

I render thanks to thee, Lord my God and God of my fathers, for all the kindness that thou hast shown me and art ready to show me and my family and my friends, thy creatures. Blessed be thy holy angels who perform thy will. Lord of peace, bless me with peace. Remember me and my family, and all thy people the house of Israel, for a happy and peaceful life. Supreme King, our Creator and Creator of the universe, grant that I and my family find favor in thy sight and in the sight of the people we meet. Enable us to welcome the Sabbaths amid wealth, honor and sinlessness. O remove all sickness and suffering and poverty from me and my family and all thy people, the house of Israel. Inspire us to serve thee sincerely, reverently and eagerly. May we be distinguished in thy sight and in the sight of the people we meet. Thou art indeed the King of glory, for all glory is thine.

Supreme King of kings, command the heavenly angels to visit my house in mercy and to bless me on our holy day. I kindled my lights, arranged my bed and changed my garments in honor of the Sabbath, and I entered thy house to petition thee to remove my sighing. I affirmed that thou didst create the universe in six days; twice again will I affirm this over my cup while I celebrate, as thou didst command me to remember the Sabbath and to enjoy it with all my soul, which thou hast placed within me. I will rest on the Sabbath, as thou didst command me, and I will sing thy greatness. I am mindful of thy presence, O Lord; have mercy on me while I am still in captivity; set me free, and stir my heart to

לֹא־הִבְתָּהּ, וְאִזְ אֲשַׁמֵּר פִּקְדוֹתַי וְחֻקֵּי בְלִי עֲצָב, וְאֶתְפַּלֵּל
בְּדַת, בְּרֵאוֹי וּבְנֻכּוֹן. מִלְּאֲבֵי הַשְּׁלוֹם, בּוֹאֲכֶם לְשָׁלוֹם, בְּרֵכּוֹנֵי
לְשָׁלוֹם, וְאִמְרוּ בְרוּךְ לְשִׁלְחָנֵי הָעֶרְוָה, וְצֹאֲתֶכֶם לְשָׁלוֹם,
מִעֲתָה וְעַד עוֹלָם, אָמֵן סֵלָה.

משלי לא, י-לא

וְרַחֵק מִפְּנִינִים מְכָרָה.	אֲשֶׁת חָיִל מִי יִמָּצָא
וְשָׁלַל לֹא יִחָסֵר.	בְּטַח בָּהּ לֵב בַּעֲלָהּ
כֹּל יְמֵי חַיֶּיהָ.	וְנִמְלָתָהּ טוֹב וְלֹא רָע
וַתַּעַשׂ בְּחַפְזָא בְּפִיהָ.	דְּרִשָּׁה צְמֹר וּפְשִׁתִּים
מִמְרַחֵק תִּבְיֵא לַחֲמָה.	הִיָּתָה כְּאֲנִיּוֹת סוֹחֵר
וַתִּתֵּן טָרֶף לְבֵיתָהּ	וַתִּקֶּם בְּעוֹד לַיְלָה
וְרַחֵק לְנַעֲרֹתֶיהָ.	

מִפְּרֵי כִפְיָהּ נִטְעָה כְּרֵם.	זְמָמָה שָׂדֶה וַתִּתְקַחֲהוּ
וַתֵּאֱמֵץ זְרוּעֹתֶיהָ.	חֲנֻנָה בְּעוֹז מִתְנַיָּהּ
לֹא יִכְבֶּה בְּלִילָה גֵרָה.	טָעֲמָה בִּי טוֹב סִחְרָה
וּכְפִיָּהּ תִּמְכּוּ פֶלֶא.	יְדִיָּהּ שִׁלְחָה בְּבִישׁוֹר
וַיְדִיָּהּ שִׁלְחָה לְאֲבִיוֹן.	כִּפְיָהּ פְּרִשָּׁה לְעֵנִי
כִּי כָל בֵּיתָהּ לִבָּשׁ שָׁנִים.	לֹא תִירָא לְבֵיתָהּ מִשְׁלָן
שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה.	מִרְבָּדִים עֲשִׂתָהּ לָהּ
בְּשִׁבְתוֹ עִם זְקֵנֵי אֶרֶץ.	נֹדַע בְּשִׁעְרִים בַּעֲלָהּ
וַחֲגוּר נִתְּנָה לְבִנְעֻנֵי.	סָדִין עֲשִׂתָהּ וַתִּמְכֹּר
וַתִּשְׁחַק לְיוֹם אַחֲרוֹן.	עַז וְהִדְרָר לְבוּשָׁה

לֵלִיל שַׁבָּת is an acrostic poem in which the verses begin with the letters of the alphabet in regular order. It describes the perfect housewife, trusted by her husband, obeyed by her servants, and admired by the people. She is kind to the poor and gentle to all; she is self-respecting and dignified. Husband and children praise her as the source of their happiness.

love thee. Without discomfort will I then keep thy ordinances and thy laws, and worship thee properly and correctly.

Angels of peace, may your coming be in peace; bless me with peace, and bless my prepared table. May your departure be in peace, henceforth and forever. Amen.

Proverbs 31:10-31

An efficient wife who can find?
She is worth far more than rubies.
Her husband trusts in her,
And he never lacks gain.
She brings him good and not harm,
All the days of her life.
She seeks out wool and flax,
And works with her willing hands.
She is like the merchant ships—
She brings her food from afar.
She rises while it is yet night,
And gives food to her household,
And rations to her maids.
She considers a field and buys it;
With her earnings she plants a vineyard.
She girds herself with strength,
And braces her arms for work.
She finds that her trade is profitable;
Her lamp goes not out at night.
She sets her hands to the distaff;
Her fingers hold the spindle.
She stretches out her hand to the poor;
She reaches out her arms to the needy.
She is not afraid of the snow for her household,
For all her household is clad in scarlet wool.
She makes her own tapestries;
Her clothing is fine linen and purple.
Her husband is known at the gates,
As he sits among the elders of the land.
She makes linen cloth and sells it;
She supplies the merchants with girdles.
Dignity and honor are her garb;
She smiles looking at the future.

ותורת חסד על לשונך.	פיה פתחה בחכמה
ולקחם עצלות לא תאכל.	צופיה הליכות ביתה
בעלה ויהללה.	קמו בגיה ויאשרוה
ואת עלית על בלנה.	רבות בנות עשו חיל
אשה יראת יי היא תתהלל.	שקר חסן והבל חופי
ויהללה בשערים מעשה.	תנו לה מפרי ידיה

קידוש

Recited before the Sabbath meal

יְיָ עֶרֶב וַיְהִי בֶקֶר
 יוֹם הַשָּׁשִׁי. וַיְבָלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְבַל אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מִלֵּאכֶתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
 מְלֵאכֶתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
 אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלֵאכֶתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבֵרֵי מִרְנֵן וּרְבוֹתֵי.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְרָצָה בָנוּ, וְשִׁבֹת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ, וּזְכוּנוּ
 לְמַעֲשֵׂה בְרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ, זְכוּר
 לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וְשִׁבֹת קִדְּשָׁתָּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ. בְּרוּךְ אַתָּה, יְיָ,
 מִקְדֵּשׁ הַשְּׁבֹת.

קידוש recited at home over wine, the symbol of joy, is attributed to the men of the Great Assembly who flourished during the early period of the Second Temple. It is referred to as *קידוש היום*, "the sanctification of the day"

She opens her mouth with wisdom,
 And kindly counsel is on her tongue.
 She looks after her household;
 She never eats the bread of idleness.
 Her children rise and bless her,
 And her husband praises her, saying:
 "Many women do worthily,
 But you excel them all."
 Charm is deceptive, and beauty is vain;
 Only a God-fearing woman shall be praised.
 Give her due credit for her achievement;
 Let her own works praise her at the gates.

KIDDUSH

Recited before the Sabbath meal.

There was evening and there was morning—
 The sixth day. Thus the heavens and the earth were finished,
 and all their host. By the seventh day God had completed his
 work which he had made, and he rested on the seventh day from
 all his work in which he had been engaged. Then God blessed the
 seventh day and hallowed it, because on it he rested from all his
 work which he had created.¹

Blessed art thou, Lord our God, King of the universe, who
 createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who
 hast sanctified us with thy commandments and hast been pleased
 with us; thou hast graciously given us thy holy Sabbath as a heri-
 tage, in remembrance of the creation. The Sabbath is the first
 among the holy festivals which recall the exodus from Egypt. In-
 deed, thou hast chosen us and hallowed us above all nations, and
 hast graciously given us thy holy Sabbath as a heritage. Blessed
 art thou, O Lord, who hallowest the Sabbath.

(Pesahim 105a). When wine is not available, the *Kiddush* is pronounced over
 two loaves of bread which are in memory of the double portion of manna that
 was gathered on Fridays.

¹ *Genesis* 1:31; 2:1-3.

זמירות לליל שבת

Chanted at the table

כָּל מְקַדֵּשׁ שְׁבִיעֵי בְּרָאוּי לוֹ, כָּל שׁוֹמֵר שֶׁבֶת בְּדַת מַחְלָלוֹ,
שָׁכְרוּ הַרְבֵּה מְאֹד עַל פִּי פִּעְלוֹ, אִישׁ עַל מַחְנָהוּ וְאִישׁ עַל
דְּגָלוֹ.

אוֹהֲבֵי יי הַמְּחַבִּים לְבִנְיָן אֲרִיאֵל, בְּיוֹם הַשֶּׁבֶת שִׁישׁוּ וְשָׂמְחוּ
בְּמִקְבְּלֵי מִתֵּן גַּחְלִיאֵל, גַּם שְׂאוּ יַדְכֶם קִדְשׁ וְאָמְרוּ לְאֵל,
בְּרוּךְ יי אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ וְיִשְׂרָאֵל.

דוֹרְשֵׁי יי זָרַע אֲבָרְהָם אוֹהֲבֵוּ, הַמְּאַחֲרִים לְצֵאת מִן הַשֶּׁבֶת
וּמִמְחֵרִים לְבָא, וְשֹׂמְחִים לְשִׁמְרוֹ וּלְעֶרֶב עֲרוּבוֹ, זֶה הַיּוֹם
עָשָׂה יי נְגִילָה וְנִשְׂמַחָה בּוֹ.

זָכְרוּ תּוֹרַת מֹשֶׁה בְּמִצְוֹת שֶׁבֶת גְּרוּסָה, תְּרוּתָה לְיוֹם
הַשְּׁבִיעִי בְּכֶלֶה בֵּין רַעוּתֶיהָ מְשַׁבְּצָה, טְהוּרִים יִירָשׁוּהָ
וְיִקְדְּשׁוּהוּ בְּמֵאֲמַר כָּל אֲשֶׁר עָשָׂה, וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי
מִלְּאֲכֹתוֹ אֲשֶׁר עָשָׂה.

יּוֹם קָדוֹשׁ הוּא מִבּוֹאוֹ וְעַד צֵאתוֹ, כָּל זָרַע יַעֲקֹב יְכַבְּדוּהוּ
בְּדַבַּר הַמְּלִדָּה וְדָתוֹ, לְנוּחַ בּוֹ וּלְשִׂמּוֹת בְּתַעֲנוּג אָכּוֹל וְשָׂתוֹ,
כָּל עַדַת יִשְׂרָאֵל יַעֲשׂוּ אוֹתוֹ.

זמירות became particularly popular during the sixteenth century through kabbalistic influence. These songs, composed at a much earlier date, are not a mere glorification of food and drink, but an appreciation of God's continual vigilance. They sum up the very essence of holy joyousness which has been the keynote of Judaism. The love for song gave rise to many Hebrew poets, whose hymns were frequently collected and published by various congre-

SABBATH EVE HYMNS

Chanted at the table

Whoever duly observes the Sabbath,
 Whoever keeps the Sabbath unprofaned,
 Shall be greatly rewarded for his deed,
 Each in his own camp, each in his own home.

Friends of the Lord, you who yearn for the Temple,
 Enjoy the Sabbath, welcome the Torah's gift;
 Lift up your hands to the shrine and praise God,
 Who has granted rest to his people Israel.

You who seek the Lord, children of Abraham,
 Late to end Sabbath, early to welcome it,
 Glad to protect it and form its *eruv*,
 This is the Lord's day, let us rejoice in it!

Heed the Sabbath law in Moses' Torah,
 Arrayed like a bride amid her maids;
 The pure keep it holy while proclaiming:
 On the seventh day God finished his work.

A holy day from sunset to sunset,
 Let all Jacob's seed honor God's command
 By resting and feasting on the Sabbath;
 All the people of Israel must keep it!

gations. Only a small number of the hundreds of *Zemirot* by many medieval poets may be found in the current editions of the *Siddur*.

כל מקדש was probably composed by Rabbi Moses ben Kalonymus who lived in Mayence towards the end of the tenth century. His name **משה** is given as an acrostic in the first stanza, and is formed from the initial letters of the words **מקדש**, **שמר** and **הרבה**. Each stanza of the poem **כל מקדש** consists of four verses, the last of which being a quotation from the Bible. The quotations are taken from Numbers 1:52; I Kings 8:56; Psalm 118:24; Genesis 2:2; Exodus 12:47; Psalm 36:9; I Samuel 14:41. Beginning with the second stanza, the poem is alphabetically arranged. The last stanza, which completes the

מְשׁוּדָּה חֲסִדָּה לְיַדְעִיָּה אֵל קְנוֹא וְנוֹקֵם, נוֹטְרֵי יוֹם הַשְּׁבִיעִי
זְכוּר וְשִׁמּוֹר לְהַקֵּם, שְׁמַחֲם בְּבִנְיַן שְׁלָם וּבְאוֹר פְּנֵיךָ תִּבְהִיגֵם,
יְרוֹנֵן מִדָּשֵׁן בֵּיתְךָ וְנַחַל עֲדָנֶיךָ תִּשְׁקֵם.

עֲזוֹר לְשׁוֹבְתִים בְּשִׁבְעֵי בְּחָרִישׁ וּבִקְצִיר לְעוֹלָמִים,
פּוֹסְעִים בּוֹ פְּסִיעָה קַטְנָה סוֹעְרִים בּוֹ לְבָרֶךְ שְׁלֹשׁ פְּעָמִים,
צַדִּיקְתֶּם תִּצְהִיר בְּאוֹר שְׁבַעַת הַיָּמִים, יְיָ אֱלֹהֵי יִשְׂרָאֵל הִקְהָה
תָּמִים.

מְנוּחָה וְשִׂמְחָה אוֹר לְיַהוּדִים, יוֹם שְׁבַתוֹן יוֹם מַחְמָדִים, שׁוֹמְרֵי
וְזוֹכְרֵי הַמָּה מְעִידִים, כִּי לְשִׁשָּׁה כָּל בְּרוּאִים וְעוֹמְדִים.

שָׁמַי שָׁמַיִם אֶרֶץ וַיָּמִים, כָּל צְבָא מְרוֹם גְּבוּהִים וְרָמִים, תַּנְיִן
וְאָדָם וְחַיִּת רְאֵמִים, כִּי בָּהֶּ יְיָ צוֹר עוֹלָמִים.

הוא אֲשֶׁר דָּבַר לְעַם סִגְלָתוֹ, שְׁמוֹר לְקִדְשׁוֹ מִבְּאֵ וְעַד צֵאתוֹ,
שְׁבַת קִרְשׁ יוֹם חֲמֻדָּתוֹ, כִּי בּוֹ שְׁבַת מְכַל מְלֵאכֶתוֹ.

בְּמִצְוֹת שְׁבַת אֵל יַחֲלִיצֶךָ, קוּם קְרָא אֱלֹהֵי יַחֲוֹשׁ לְאַמְצֶךָ,
נִשְׁמַת כָּל חַי וְגַם נַעֲרִיצֶךָ, אֲכַל בְּשִׂמְחָה כִּי בְּכָר רָצֶךָ.

בְּמִשְׁנֵה לֶחֶם וְקֹדֶיֶשׁ רַבָּה, בְּרַב מִטְּעָמִים וְרוּחַ נְדִיבָה, יִזְבּוּ
לְרַב־טוֹב מִתְּעַנְגִּים בָּהּ, בְּבִיאַת גּוֹאֵל לְעוֹלָם הַבָּא.

alphabet, may be supplied from Mahzor Vitry (page 147) where the entire poem is cited. The last stanza, according to Mahzor Vitry, reads:

קִדְשֵׁם בְּמִצְוֹתֶיךָ וְטַהֲרֵם כְּעֶצֶם הַשָּׁמַיִם לְטַהֵר
רוּחֶךָ תְּנַחֲמוֹ בְּבִהְמָה תִּרְדּוּ בְּבִקְעָה מִן הַהָר
(Isaiah 63:14)
שְׂבַתְתֶּם תִּשְׁכַּנּוּ בְּנַחֲלַת הַסַּהֲרָה
כְּנַחֲלִים נְטִיּוֹ עָלֵי נְהָר (Numbers 24:6).

מְנוּחָה וְשִׂמְחָה is an acrostic, the initial letters of the first three stanzas forming the author's name, משה. The unidentified poet speaks of the Sabbath as a

Grant thy love to those who know thee, O God,
 Those who keep the laws of the seventh day;
 Cheer them, show them thy grace, rebuild Zion,
 Let them eat and drink of thy land's delights.

Ever help those who rest on the Sabbath,
 Taking small strides and saying grace thrice;
 May their goodness shine sevenfold strong!
 O Lord, God of Israel, declare the right.

Repose and gladness, a light to the Jews,
 The day of Sabbath is a day of bliss;
 Those who observe it give testimony
 That in six days all things were created:

The highest heavens, the land and the seas,
 All the celestial hosts, lofty and great,
 Sea-monster as well as man and wild beast;
 Indeed, God is Creator of all worlds.

He it is who bade his chosen people:
 Keep it holy from sunset to sunset;
 The holy Sabbath is his beloved day,
 For on it he rested from all his work.

By the Sabbath command God makes you strong;
 Arise, call upon him; soon will he strengthen you;
 Read the prayers, *Nishmath* and *Kedushah*,
 Then eat with joy, for he is pleased with you.

Recite the day's *Kiddush* over twin loaves;
 Be generous with abundant dainties;
 All who enjoy the Sabbath shall merit
 The future world when the redeemer comes.

day of rest and joy to those who recite the *Kiddush*, proclaiming that God created the universe in six days. He concludes with a wish for a speedy deliverance of those who observe the Sabbath properly.

יְהִי רַבּוֹן עָלֶם וְעֹלְמֵיָא, אַנְתָּ הוּא מְלָכָא מְלָךְ מְלַכְיָא, עוֹבֵד
 גְבוּרְתָךְ וְתַמְהֵיָא, שְׁפַר קַדְמֵי לְתַחֲנוּנָהּ.

יְהִי רַבּוֹן עָלֶם וְעֹלְמֵיָא, אַנְתָּ הוּא מְלָכָא מְלָךְ מְלַכְיָא.

שְׁבַחִין אֲסֵדֵר צַפְרָא וְרַמְשָׂא, לָךְ אֵלֶהָ קוֹדִישָׁא דִּי בְרָא כָּל
 נַפְשָׂא, עִירִין קוֹדִישִׁין וּבְנֵי אַנְשָׂא, חַיּוֹת בְּרָא וְעוֹפֵי שְׁמַיָּא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמֵיָא, אַנְתָּ הוּא מְלָכָא מְלָךְ מְלַכְיָא.

רְבַרְבִּין עוֹבְדִיךְ וְתַקִּיפִין, מְבַדְּךְ רַמְיָא וְזִקְךָ בְּפִיפִין, לֹו יְהוּנָא
 גְּבַר שְׁנִין אֶלְפִין, לָא יַעַל גְּבוּרְתָךְ בְּחַשְׁבְּנֵיָא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמֵיָא, אַנְתָּ הוּא מְלָכָא מְלָךְ מְלַכְיָא.

אֵלֶהָ דִּי לֵה יָקָר וְרַבּוּתָא, פְּרָקִית עָנְדָּ מַפְסֵ אַרְיוּתָא, וְאַפְקֵ
 ית עַמְדָּ מַגְוֵ גְלוּתָא, עַמְדָּ דִּי בְּחַרְתָּ מִכָּל אַמְיָא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמֵיָא, אַנְתָּ הוּא מְלָכָא מְלָךְ מְלַכְיָא.

לְמַקְדָּשְׁךָ תּוֹב וּלְקַדְשֵׁךָ קִישׁוּן, אַתְרֵ דִּי בַּהּ יַחֲדוּן רוּחִין וְנַפְשׁוּן,
 וְיוֹמְרוּן לָךְ שִׁירִין וְרַחֲשׁוּן, בִּירוּשָׁלַם קַרְתָּא דְּשַׁפְרֵיָא.

יְהִי רַבּוֹן עָלֶם וְעֹלְמֵיָא, אַנְתָּ הוּא מְלָכָא מְלָךְ מְלַכְיָא.

יְהִי רַבּוֹן was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

Lord, eternal Master of worlds,
 Thou art the supreme King of kings.
 Thy mighty acts and wondrous deeds
 It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
 Holy God, who didst form all life:
 Sacred spirits, human beings,
 Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
 Humbling the proud, raising the meek;
 Were man to live a thousand years,
 Yet he could not recount thy might.

Lord, eternal Master. . .

O God of glory and greatness,
 Save thy flock from the lions' jaws;
 Free thy people from captivity,
 Thy people chosen from all nations.

Lord, eternal Master. . .

Return to thy most holy shrine,
 The place where all souls will rejoice
 And sing melodic hymns of praise—
 Jerusalem, city of beauty.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase *שפר קרמי להחיה* is borrowed from Daniel 3:32.

צור מַשְׁלוֹ אֶבְלָנוּ בְּרָכוּ אַמוּנֵי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 הֵן אֵת עוֹלָמוֹ, רוֹעֵנוּ אֶבְיָנוּ, אֶבְלָנוּ אֵת לַחֲמוֹ, וַיִּנּוּ שְׁתִּינּוּ,
 עַל בֶּן נוֹדָה לְשִׁמוֹ, וַיִּהְיֶה לָּלוּ בְּפִינּוּ, אֶמְרָנוּ וְעִנֵּינוּ, אִין קְרוֹשׁ בִּי.
 צור מַשְׁלוֹ אֶבְלָנוּ בְּרָכוּ אַמוּנֵי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

בְּשִׁיר וְקוֹל תּוֹדָה, נְבַרְךָ לְאַלְהֵינוּ, עַל אֶרֶץ חַמְדָּה,
 שְׁהִנְחִיל לְאַבּוֹתֵינוּ, מְזוֹן וְצַדִּיקָה הַשְּׁבִיעַ לְנַפְשֵׁנוּ, חֲסִידוֹ גְּבַר
 עֲלֵינוּ, וְאַמֶּת יי.

צור מַשְׁלוֹ אֶבְלָנוּ בְּרָכוּ אַמוּנֵי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 רַחֵם בְּחַסְדְּךָ, עַל עַמְּךָ צוּרְנוּ, עַל צִיּוֹן מוֹשְׁבֵן בְּבוֹדְךָ,
 זְבוּל בֵּית תְּפִאֲרָתְנוּ בְּגוֹדְדוֹד עַבְדְּךָ, יָבֵא וַיּוֹאֲלֵנוּ, רוּחַ אֶפְיָנוּ,
 מוֹשִׁיחַ יי.

צור מַשְׁלוֹ אֶבְלָנוּ בְּרָכוּ אַמוּנֵי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.
 יִבְנֶה הַמְּקֻדָּשׁ, עִיר צִיּוֹן הַמְּלֵא, וְשֵׁם נָשִׂיר שִׁיר חֲדָשׁ,
 וּבְרִנָּה נַעֲלֶה, הַרְחֵמוּ הַמְּקֻדָּשׁ, יִתְבַּרְךָ וַיִּתְעַלֶּה, עַל כּוֹס יַיִן
 מְלֵא, בְּבִרְכַת יי.

צור מַשְׁלוֹ אֶבְלָנוּ בְּרָכוּ אַמוּנֵי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדָבָר יי.

צור מַשְׁלוֹ is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (וודה); the third stanza corresponds to the third paragraph of the grace (ועל ירושלים); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us;
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's scion come to redeem us,
The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

ברכו אמוני corresponds to the introductory phrase *רבותי נברך*, inviting the table companions to recite the grace. *אמוני* my faithful friends. 'ה' *כדבר ה'* refers to II Kings 4:43 (*וכה אמר ה' אכול והותר*). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. *גבר עלינו חסדו* is Psalm 117:2 transposed, which reads: *ה' לעולם גבר עלינו*.

שְׁחֵרִית לְשֶׁבֶת וַיּוֹם טוֹב

The Preliminary Morning Service (pages 11–48) is read as on weekdays.

נהלים ל

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד. אֲרוֹמְמָהּ, יְיָ, כִּי דָלִיתָנִי,
וְלֹא שִׁמְחַתָּ אִיבֵי לִי. יְיָ אֱלֹהֵי, שְׁנַעֲתֵי אֶלְיָהּ וַתִּרְפְּאֵנִי. יְיָ,
הַעֲלִיטָה מִן שְׂאוֹל נַפְשִׁי, חֲיִיתָנִי מִיָּרְדֵי בּוֹר. זַמְרוּ לַיְיָ חֲסִידָיו,
וְהוֹדוּ לְזִכָּר קִדְשׁוֹ. כִּי רָנַע בְּאֶפֶס, חַיִּים בְּרַצּוֹנִי; בְּעָרֵב יִלְוֶי
פְּכֵי, וּלְבָקָר רִנְּהָ. וְאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי, בַּל אֲמוּט לְעוֹלָם. יְיָ,
בְּרַצּוֹנְךָ הַעֲמִדְתָּהּ לְחַרְרֵי עֹז; הִסְתַּרְתָּ פָּנֶיךָ, הָיִיתִי נִבְהָל.
אֶלְיָהּ יְיָ אֶקְרָא, וְאֵל אֲדַנִּי אֶתְחַנֵּן. מַה בָּצַע בְּדַמִּי, בְּרַדְתִּי
אֶל שְׁחַת; הַיּוֹדֶה עָפָר, הַנִּגִּיד אֶמְתָּהּ. שְׁמַע יְיָ וְחַנּוּנִי; יְיָ, הִיָּה
עֹזֵר לִי. הַפְּכֵת מִסִּפְדֵי לְמַחֹל לִי; פִּתְחַת שְׁקִי וַתֹּאזְרֵנִי
שִׁמְחָה. לְמַעַן יִזְמְרֶךָ כְּבוֹד, וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם אֲוֹדְךָ.

MOURNERS' KADDISH

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעֲוִיתְהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאֲמַרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקִדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא* (לְעָלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאֲמִירוֹן בְּעָלְמָא,
וְאֲמַרוּ אָמֵן.

* לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*.

MORNING SERVICE FOR SABBATHS AND FESTIVALS

The Preliminary Morning Service (pages 11-48) is read as on weekdays.

Psalm 30

A psalm, a song for the dedication of the house; by David.

I extol thee, O Lord, for thou hast lifted me, and hast not let my foes rejoice over me. Lord my God, I cried to thee, and thou didst heal me. O Lord, thou hast lifted me up from the grave; thou hast let me live, that I should not go down to the pit. Sing to the Lord, you who are godly, and give thanks to his holy name. For his anger only lasts a moment, but his favor lasts a lifetime; weeping may lodge with us at evening, but in the morning there are shouts of joy. I thought in my security I never would be shaken. O Lord, by thy favor thou hadst established my mountain as a stronghold; but when thy favor was withdrawn, I was dismayed. To thee, O Lord, I called; I appealed to my God: "What profit would my blood be, if I went down to the grave? Will the dust praise thee? Will it declare thy faithfulness? Hear, O Lord, and be gracious to me; Lord, be thou my helper." Thou hast changed my mourning into dancing; thou hast put off my sackcloth and girded me with joy; so that my soul may praise thee, and not be silent. Lord my God, I will thank thee forever.

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

וְהָא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

הָרִינִי מִזְמַן אֵת פִּי לַיהוּדוֹת וְלַהֲלֵל וּלְשַׁבַּח אֵת בּוֹרְאֵי.

בְּרוּךְ שְׂאֹמֵר וְתִנָּה הָעוֹלָם, בְּרוּךְ הוּא. בְּרוּךְ עוֹשֵׂה
בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם
עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מוֹשֵׁל שְׂכָר טוֹב
לִירֵאָיו, בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ
שְׁמוֹ. בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הָאֵל, הָאֵב
הַרְחֵמֵנוּ, הַמְהַלֵּל בְּפִי עַמּוֹ, מוֹשֵׁבַח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו
וְעַבְדָּיו. וּבְשִׁירֵי דוֹר עַבְדֶּךָ נִהְלֵלְךָ, יי אֱלֹהֵינוּ; בְּשִׁבְחֹת
וּבְזִמְרוֹת נִגְדֵלְךָ, וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וּנְזַכִּיר שְׁמֹךָ וּנְמַלִּיכְךָ,
מִלְּבָנֵי אֱלֹהֵינוּ. Reader יְחִיד, חַי הָעוֹלָמִים, מְלֶכֶד, מוֹשֵׁבַח
וּמְפָאֵר עַד עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה, יי, מְלֶכֶד מְהַלֵּל
בַּתְּשֻׁבָחוֹת.

דברי הימים א טו, ח-לו

הוֹדוּ לַיי, קְרָאוּ בְּשִׁמּוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו. שִׁירוּ לוֹ,
זְמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו. הִתְהַלְלוּ בְּשֵׁם קְדוֹשׁ; יִשְׁמַח
לֵב מִבְּקָשֵׁי יי. דַּרְשׁוּ יי וְעִזּוּ, בְּקָשׁוּ פָנָיו תָּמִיד. זְכְרוּ נִפְלְאוֹתָיו
אֲשֶׁר עָשָׂה, מִפְתָּיו וּמִשְׁפָּטֵי פִיהוּ. זָרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי
יַעֲקֹב בְּחִירָיו. הוּא יי אֱלֹהֵינוּ, בְּכָל הָאָרֶץ מִשְׁפָּטָיו. זְכְרוּ
לְעוֹלָם בְּרִיתוֹ, דָּבָר צְנוּחַ לְאַלְפֵי דוֹר. אֲשֶׁר כָּרַת אֵת אַבְרָהָם,
וּשְׁבוּעָתוֹ לְיִצְחָק. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית
עוֹלָם. לֵאמֹר, לֵךְ אֶתְּנֵן אֶרֶץ כְּנָעַן, חֲבָל נַחֲלַתְכֶם. בְּהִיוֹתְכֶם

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Blessed be he who spoke, and the world came into being; blessed be he. Blessed be he who created the universe. Blessed be he who says and performs. Blessed be he who decrees and fulfills. Blessed be he who has mercy on the world. Blessed be he who has mercy on all creatures. Blessed be he who grants a fair reward to those who revere him. Blessed be he who lives forever and exists eternally. Blessed be he who redeems and saves; blessed be his name. Blessed art thou, Lord our God, King of the universe, O God, merciful Father, who art praised by the mouth of thy people, lauded and glorified by the tongue of thy faithful servants. With the songs of thy servant David will we praise thee, Lord our God; with his hymns and psalms will we exalt, extol and glorify thee. We will call upon thy name and proclaim thee King, our King, our God. Thou who art One, the life of the universe, O King, praised and glorified be thy great name forever and ever. Blessed art thou, O Lord, King extolled with hymns of praise.

I Chronicles 16:8-36

Give thanks to the Lord, call upon his name; make known his deeds among the peoples. Sing to him, sing praises to him; speak of all his wonders. Take pride in his holy name; let the heart of those who seek the Lord rejoice. Inquire of the Lord and his might; seek his presence continually. Remember the wonders he has done, his marvels, and the judgments of his mouth, O descendants of Israel his servant, children of Jacob, his chosen. He is the Lord our God; his judgments are over all the earth. Remember his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant, saying: "To you I give the land of Canaan as the portion of your possession." While they were but a few men,

מתי מספר, כמעט ונגרים בה. ויתהלכו מגוי אל גוי, ומממלכה אל עם אחר. לא הניח לאיש לעשקם, ויזכח עליהם מלכים. אל תנעו במשיחי, ובבניאי אל תרעו. שירו לי כל הארץ, בשרו מיום אל יום ישועתו. ספרו בגוים את כבודו, בכל העמים נפלאותיו. כי גדול יי ומהלל מאד, ונודא הוא על כל אלהים. כי כל אלהי העמים אלילים, ויי שמים עשה. הוד והדר לפניו, עז וחדנה במקומו. הבו לי משפחות עמים, הבו לי כבוד ועז. הבו לי כבוד שמו, שאו מנחה ובאו לפניו, השתחוו לי בהדרת קדש. תילו מלפניו כל הארץ, אף תבון תבל כל תמוט. ישמחו השמים ותגל הארץ, ויאמרו בגוים יי מלך. ירעם הם ומלאו, יעליץ השדה וכל אשר בו. אז ירננו עצי היער, מלפני יי, כי בא לשפוט את הארץ. הודו לי כי טוב, כי לעולם חסדו. ואמרו, הושיענו אלהי ישענו, וקבצנו ונצילנו מן הגוים, להודות לשם קדשך, להשתבח בתהלתך. ברוך יי אלהי ישראל מן העולם ועד העולם; ויאמרו כל העם אמן וחלל לי.

רוממו יי אלהינו, והשתחוו להדם רגליו, קדוש הוא. רוּמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהַר קְדֻשׁוֹ, כִּי קְדוֹשׁ יי אֱלֹהֵינוּ. והוא רחום, יכפר עון ולא ישחית, והרבה להשיב אפו, ולא יעיר כל חמתו. אפה, יי, לא תכלא רחמיה ממני, חסדיך ואמתה תמיד יצרוני. זכר רחמיה יי, וחסדיך, כי מעולם המה. תנו עז לאלהים, על ישראל נאותו, ועזו בשחקים. נודא אלהים ממקדשיך; אל ישראל, הוא נותן עז ותעצמות לעם; ברוך אלהים. אל נקמות, יי, אל נקמות, הופיע. הנשא, שפט הארץ, השב גמול על גאים. ליי הישועה, על עמה ברבקה

very few, and strangers in it; when they went about from nation to nation and from realm to realm, he permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm!" Sing to the Lord, all the earth; proclaim his salvation day after day. Recount his glory among the nations, and his wonders among all the peoples. For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the peoples are mere idols, but the Lord made the heavens. Majesty and beauty are in his presence; strength and joy are in his sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Give to the Lord the honor due to his name; bring an offering and come before him; worship the Lord in holy array. Tremble before him, all the earth; indeed, the world is firm that it cannot be shaken. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord is King!" Let the sea and its fulness roar; let the field and all that is therein rejoice. Then let the trees of the forest sing before the Lord, who comes to rule the world. Praise the Lord, for he is good; for his kindness endures forever. And say: "Save us, O God of our salvation, gather us and deliver us from the nations, to give thanks to thy holy name, to glory in thy praise." Blessed be the Lord, the God of Israel, from eternity to eternity. Then all the people said "Amen" and praised the Lord.

Exalt the Lord our God, and worship at his footstool—holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. Thou, O Lord, wilt not hold back thy mercy from me; thy kindness and thy faithfulness will always protect me. Remember thy mercy, O Lord, and thy kindness, for they have been since eternity. Give honor to God, whose majesty is over Israel, whose glory is in the skies. Feared art thou, O Lord, from thy sanctuary; the God of Israel gives strength and power to his people. Blessed be God! God of vengeance, O Lord, God of vengeance, appear! Arise, O Ruler of the world, and render to the arrogant what they deserve. Salvation belongs to the Lord; thy blessing be upon thy people. The Lord of hosts is with us; the

סְלָה. יי צְבָאוֹת עֲמֵנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה. יי צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יי, הוֹשִׁיעָה; תַּמְלִךְ יַעֲנֵנוּ בַיּוֹם קְרָאֵנוּ. הוֹשִׁיעָה אֶת עַמֶּךָ, וּבְרַךְ אֶת נַחֲלֹתֶיךָ, וּרְעֵם וּנְשָׂאִם עַד הָעוֹלָם. נַפְשֵׁנוּ חִבְּתָה לַיְי, עֲזָרְנוּ וּמִגִּנְנוּ הוּא. כִּי בּוֹ יִשְׁמַח לְבַנּוּ, כִּי בִשְׁם קִדְשׁוֹ בְּטַחְנוּ. יְהִי חֲסִדְךָ יי עֲלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ. תִּרְאֵנוּ יי חֲסִדְךָ, וַיִּשְׁעָה תִתֵּן לָנוּ. קוֹמָה עֲזָרְתָה לָנוּ, וּפְדָנוּ לְמַעַן חֲסִדְךָ. אָנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם, הַרְחֵב-פִּיךָ וְאִמְלֵאֲהוּ. אֲשֶׁר־י הָעַם שִׁבְכָה לוֹ, אֲשֶׁר־י הָעַם שְׂוִי אֱלֹהָיו. Reader וְאֲנִי בְּחֲסִדְךָ בְּטַחְתִּי; יָגַל לְבִי בִישׁוּעַתְךָ; אֲשִׁירָה לַיְי, כִּי גָמַל עָלַי.

ההלים יט

לְמִנְצַחַת, מְזוֹמֹר קְדוֹד. הַשְּׁמוֹם מְסִפְרִים כְּבוֹד אֵל, וּמַעֲשֵׂה יְדָיו מְגִיד הֶרְקִיעַ. יוֹם לְיוֹם נִבְיַע אָמַר, וּלְיִלָּה לְלִילָה יַחֲוֶה דַעַת. אֵין אָמַר וְאֵין דְּבָרִים, בְּלִי נִשְׁמַע קוֹלָם. בְּכָל הָאָרֶץ יֵצֵא קוֹם, וּבִקְצֵה תֵבֵל מְלִיָּהֶם; לְשִׁמְשׁ שֵׁם אֱהֵל בְּהֵם. וְהוּא כְּחֻתָן יֵצֵא מִחֻפְתּוֹ, יָשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶח. מִקְצֵה הַשְּׁמוֹם מוֹצֵאוֹ, וְתַקּוּפְתּוֹ עַל קְצוֹתָם, וְאֵין נִסְתָּר מִחֻפְתּוֹ. תּוֹרַת יי תְּמִימָה, מְשִׁיבַת נֶפֶשׁ; עֲדוּת יי נְאֻמָּה, מִחֻבּוֹמַת פְּתִי. פְּקוּדֵי יי יִשְׂרָאֵל, מְשִׁמְחֵי לֵב; מִצְוֹת יי בְּרָה, מְאִירַת עֵינָם. וְרֵאֵת יי טְהוֹרָה, עוֹמְדַת לְעַד; מְשִׁפְטֵי יי אֲמַת, צְדָקוֹ יַחֲדוּ. הַנְּחַמְדִּים מְזָהֵב וּמְפֹז רַב, וּמְתוֹקִים מְדַבֵּשׁ וְנִפְתַּת צוּפִים. גַּם עֲבָדֶיךָ נִזְהָר בְּהֵם, בְּשִׁמְרָם עֵקֵב רַב. שְׁנִיאוֹת מִי יָבִין; מִנְסֻתְרוֹת נִקְנִי. גַּם מוֹדִים חֲשׂוֹף עֲבָדֶיךָ, אֵל יִמְשְׁלוּ בִי; אֵז אֵיִתָם, וְנִקְוִיתִי מִפְּשַׁע רַב. Reader יְהִיו לְרֵצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי, צוּרֵי וְגוֹאֲלֵי.

God of Jacob is our Stronghold. O Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. Save thy people and bless thy heritage; tend them and sustain them forever. Our soul waits for the Lord; he is our help and our shield. Indeed, our heart rejoices in him, for in his holy name we trust. May thy kindness, O Lord, rest on us, as our hope rests in thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise for our help, and set us free for thy goodness' sake. I am the Lord your God, who brought you up from the land of Egypt; open your mouth and I will fill it. Happy the people that is so situated; happy the people whose God is the Lord. I have trusted in thy kindness; may my heart rejoice in thy salvation. I will sing to the Lord, because he has treated me kindly.¹

Psalms 19

For the Choirmaster; a psalm of David. The heavens proclaim the glory of God; the sky declares his handiwork. Day unto day pours forth speech, and night unto night reveals knowledge. There is no speech, there are no words; unheard is their voice. Yet their message extends through all the earth, and their words reach the end of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming out of his chamber, like an athlete rejoicing to run the course. It sets out from one end of the heaven, and round it passes to the other end, and there is nothing hidden from its heat. The Lord's Torah is perfect, refreshing the soul; the Lord's testimony is trustworthy, teaching the simple man wisdom. The Lord's precepts are right, gladdening the heart; the Lord's commandment is clear, enlightening the eyes. The Lord's faith is pure, enduring forever; the Lord's judgments are true, they are altogether just. They are more desirable than gold, than much rare gold; sweeter are they than honey, than honey from the honeycomb. Thy servant is indeed careful with them; in keeping them there is great reward. Yet who discerns his own errors? Of unconscious faults hold me guiltless. Restrain thy servant also from wilful sins; let them not have dominion over me; then shall I be blameless, and I shall be clear of great transgression. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

Psalm 19 has been summed up in the saying: "The starry sky above me and the moral law within me are two things which fill the soul with ever new and increasing admiration and reverence."

¹ *Psalms* 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10; 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; 13:6.

ההלים לד

לְדָוִד, בְּשִׁנּוֹתָיו אֵת טַעְמוֹ לִפְנֵי אָבִימֶלֶךְ, וַיִּגְרָשְׁהוּ בַיַּלְדָּה.
 אֲבָרְכָה אֶת יי בְּכָל עֵת; תָּמִיד תִּהְיֶה לְתוֹ בְּפִי.
 בֵּי תַתְּהַלֵּל נַפְשִׁי; יִשְׁמְעוּ עֲנֹוִים וַיִּשְׁמַחוּ.
 גִּדְּלוּ לַיי אֶתִּי, וַנְּרוֹמְמָה שְׁמוֹ יַחְדָּו.
 דְּרָשְׁתִּי אֶת יי וְעֲנֵנִי, וּמִכָּל מְגִוּוֹתַי הַצִּילְנִי.
 הִבִּיטוּ אֱלֹוֵי וַנְּהַרוּ, וּפְנִיָהֶם אֵל יַחְפְּרוּ.
 זֶה עָנִי קָרָא וַיִּי שָׁמַע, וּמִכָּל צָרוֹתָיו הוֹשִׁיעֵנִי.
 חָנָה מִלְּאֵף יי סָבִיב לִירְאֵוֹ וַיַּחֲלֹצֵם.
 טַעְמֵנוּ וּרְאוּ כִי טוֹב יי; אֲשֶׁרִי תִּגְבֵּר יַחֲסֶה בּוֹ.
 יֵרֵא אֶת יי, קִדְּשׁוּ, כִּי אֵין מַחְסוֹר לִירְאֵוֹ.
 כְּפִירִים רָשׁוּ וַנְּרַעְבוּ, וְדָרְשׁוּ יי לֹא יַחְסְרוּ כָּל טוֹב.
 לָבוּ בָּנִים, שָׁמְעוּ לִי, יִרְאֵת יי אֶלְמֹדְכֶם.
 מִי הָאִישׁ הַחֲפִיץ חַיִּים, אֲהַב יָמִים לְרֵאוֹת טוֹב.
 נָצַר לְשׁוֹנֵה מָרַע, וּשְׁפָתָיָהּ מִדְּבַר מְרָמָה.
 סוֹר מָרַע וַעֲשֵׂה טוֹב, בַּקֵּשׁ שְׁלוֹם וַרְדִּפְהוּ.
 עֵינֵי יי אֶל צַדִּיקִים, וְאֲזִנֵּוֹ אֶל שׁוֹעֲתָם.
 פְּנֵי יי בַּעֲשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ זָכָרִם.
 צַעֲקוּ וַיִּי שָׁמַע, וּמִכָּל צָרוֹתָם הַצִּילָם.
 קְרוֹב יי לְנִשְׁפָּרֵי לֵב, וְאֵת דְּבַאי רוּחַ יוֹשִׁיעַ.
 רְבוֹת רְעוֹת צַדִּיק, וּמִכָּלֶם יַצִּילָנוּ יי.

Psalm 34 (Psalm 34) refers to the incident related in I Samuel 21:11-16 where the Philistine king, to whom David fled for refuge, is called Achish. Finding himself recognized as the slayer of Goliath, David feigned madness, and so escaped vengeance. The psalm is arranged alphabetically, except that the verse beginning with the letter ו is omitted and there is an additional verse at the end.

Psalm 34

A song of David, when he feigned madness before Abimelech, who drove him out and he departed.

I bless the Lord at all times;

His praise is ever in my mouth.

My soul glories in the Lord;

The humble hear it and are glad.

Exalt the Lord with me,

And let us extol his name together.

I sought the Lord and he answered me,

And delivered me from all my fears.

Those who look to him are jubilant,

And they are never abashed.

This poor man cried, and the Lord heard him;

He saved him from all his troubles.

The angel of the Lord encamps

Around those who revere him, and rescues them.

Consider and see that the Lord is good;

Happy is the man who takes shelter with him.

Revere the Lord, you his holy people;

For those who revere him suffer no want.

Young lions may suffer want and hunger,

But those who seek the Lord shall lack nothing.

Come, children, listen to me;

I will teach you how to revere the Lord.

Who is the man that desires life,

And loves a long life of happiness?

Keep your tongue from evil,

And your lips from speaking falsehood.

Shun evil and do good;

Seek peace and pursue it.

The eyes of the Lord are toward the righteous,

And his ears are open to their cry.

The Lord's anger is set against evildoers,

To cut off their name from the earth.

When they cry, the Lord listens,

And delivers them from all their troubles.

The Lord is near to the broken-hearted,

And saves those who are crushed in spirit.

A good man may have many ills,

But the Lord delivers him from them all.

שומר כל עצמותיו, אחת מהנה לא נשברה.
 תמותת רשע רעה, ושנאי צדיק יאשמו.
 Reader פודה יי נפש עבדיו, ולא יאשמו כל החסים בו.

הלים צ

תפלה למושה, איש האלהים. אדני, מעון אתה הנית לנו
 בדרך ודור. בטרם הרים ילדו, ותחולל ארץ ותבל, ומעולם
 עד עולם אתה אל. תשב אנוש עד דבא, ותאמר שובו בני
 אדם. כי אלה שנים בעיניך כיום אתמול כי יעבר, ואשמונה
 בלילה. זרמתם, שנה יהיו; בפקר כחציר יחלה. בפקר יציץ
 וחלה, לערב ימולל ויבש. כי קלינו באפה, ובחמתך נבקנו.
 שפת עונותינו לנגדה, עלמנו למאור פניך. כי כל ימינו פנו
 בעברתך, בקלינו שנינו כמו הנה. ימי שנותינו בהם שבעים
 שנה, ואם בנבורת שמונים שנה, ורהבם עמל ואון, כי גז חיש
 ונעפה. מי יודע עז אפה, וכיראתך עברתך. למנות ימינו בן
 הודע, ונבא לבב חכמה. שובה יי, עד מתי, והנחם על
 עברך. שבענו בפקר חסדה, ונרננה ונשמחה בכל ימינו.
 שמחנו בימות עניתנו, שנות ראינו רעה. Reader יראה אל
 עברך פעלה, וחדרה על בניהם. ויהי נעם אדני אלהינו
 עלינו, ומעשה ירינו בוננה עלינו, ומעשה ירינו בוננהו.

הלים צא

ישב בסתר עליון, בצל שדי יתלונן. אמר לי, מחסי
 ומצודתי, אלהי אבטח בו. כי הוא יצילה מפח יקוש, מדבר

Psalm 90 contrasts the eternity of God with the brevity of human life, and ends with a prayer for God's forgiveness and favor.

He protects all his limbs,
 So that not one of them is broken.
 Evil destroys the wicked,
 And those who hate the righteous are doomed.
 The Lord saves the life of his servants;
 All who take shelter with him are never desolate.

Psalm 90

A prayer of Moses, the man of God. O Lord, thou hast been our shelter in every generation. Before the mountains were brought forth, before earth and world were formed—from eternity to eternity thou art God. Thou turnest man back to dust, and sayest: "Return, you children of man." Indeed, a thousand years in thy sight are like a day that passes, like a watch in the night. Thou sweepest men away and they sleep; they are like grass that grows in the morning. It flourishes and grows in the morning; in the evening it fades and withers. For we are consumed by thy anger; by thy wrath we are hurried away. Thou settest our iniquities before thee, and our guilty secrets are exposed in the light of thy presence. Indeed, all our days decline under thy displeasure; we spend our years like a fleeting sound. The length of our life is seventy years, or, by reason of strength, eighty years; their pride is only toil and futility, for it is speedily gone, and we fly away. Who knows the power of thy anger, to fear thee in proportion to thy displeasure? Teach us how to number our days, that we may attain a heart of wisdom. Relent, O Lord; how long? Relent as to thy servants. Satisfy us in the morning with thy kindness, that we may sing and rejoice throughout our days. Gladden us in proportion to the days wherein thou hast afflicted us, the years wherein we have seen evil. Let thy work be revealed to thy servants, and thy glory upon their children. May thy favor, Lord our God, rest on us; establish for us the work of our hands; the work of our hands establish thou.

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God, in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive

Psalm 91 is termed *שיר של פנעים*, "a song against evil occurrences" (Shebuth 15b). It describes the safety of those who trust in God amid the perils of their journey through life. *אֵרַךְ יָמִים* is repeated so that the number of verses of this psalm reach a total of seventeen, the numerical value of *טוב*.

הוות. באַבְרָתוֹ יִסֵּד לָךְ, וְתַחַת כְּנַפְיוֹ תַחְסֶה; צְנֹה וְסַחֲרֵה
 אִמְתּוֹ. לֹא תִירָא מִפֶּחֶד לַיְלָה, מִחֵץ יַעֲוֶה יוֹמָם. מִדְּבַר בְּאֶפֶל
 יִהְיֶה, מִקְטֹב יִשׁוּד צְהָרִים. יִפֹּל מִצְדָּה אֶלָּה, וּרְבֹבָה מִיִּמִּינָה;
 אֶלְיָה לֹא יָגֵשׁ. רַק בְּעֵינַיִךְ תִּבְיֵט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה. כִּי
 אַתָּה, יי, מִחֲסִי; עֲלִיּוֹן שְׁמֹתָ מְעוֹנָה. לֹא תֵאָנֶה אֶלְיָה רָעָה,
 וְנָנַע לֹא יִקְרַב בְּאַהֲלָיִךְ. כִּי מִלְּאֲכָיו יִצְנֹה לָךְ, לְשִׁמְרָה בְּכָל
 דְּרָכֶיךָ. עַל כַּפַּיִם יִשְׁאֹנֶנָה, פֶּן תִּגַּף בְּאֶבֶן רִגְלֶיךָ. עַל שְׁחַל
 וּפְתָן תִּדְרֹךְ, תִּרְמַס כַּפִּיר וְתַנִּין. כִּי בִי חָשַׁק וְאֶפְלָטָהוּ;
 אֲשַׁנְּבֹהוּ כִּי יָדַע שְׁמִי. Reader יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי
 בְּצָרָה, אֲחַלְצָהוּ וְאֶכְבְּדֵהוּ. אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ, וְאֶרְאֶהוּ
 בִישׁוּעָתִי. אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

תהלים קלח

הַלְלוּנִי, הַלְלוּ אֶת שֵׁם יי; הַלְלוּ, עַבְדֵי יי. שְׁעִמְדִים
 בְּבֵית יי, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ. הַלְלוּנִי, בִּי טוֹב יי; זָמְרוּ
 לְשִׁמּוֹ, בִּי נְעִים. כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. כִּי
 אֲנִי יָדַעְתִּי כִּי גָדוֹל יי, וְאֲדַנִּינוּ מִכָּל אֱלֹהִים. כֹּל אֲשֶׁר חָפֵץ
 יי עָשָׂה, בַּשָּׁמַיִם וּבָאָרֶץ, בַּיָּמִים וּכְלֵ תְהַמּוֹת. מַעַלָּה נִשְׂאִים
 מִקְצֵה הָאָרֶץ, בְּרָקִים לְמָטֵר עָשָׂה; מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.
 שֶׁהִבֵּה בְכוֹרֵי מִצְרַיִם, מֵאָדָם עַד בְּהֵמָה. שְׁלַח אוֹתָת וּמִפְתּוֹתִים
 בְּתוֹכֵי מִצְרַיִם, בְּפִרְעָה וּבְכָל עַבְדָּיו. שֶׁהִבֵּה גּוֹיִם רַבִּים,
 וְהָרַג מְלָכִים עֲצוּמִים. לְסִיחוֹן מְלָךְ הָאֱמֹרִי, וּלְעוֹג מְלָךְ
 הַבָּשָׁן, וּלְכָל מַמְלָכוֹת כְּנָעַן. וְנָתַן אֲרָצָם גִּחְלָה, גִּחְלָה
 לְיִשְׂרָאֵל עִמּוֹ. יי, שְׁמֹךְ לְעוֹלָם; יי, זְכָרְךָ לְדֹר וָדֹר. כִּי יָדִין
 יי עִמּוֹ, וְעַל עַבְדָּיו יִתְנַחֵם. עֲצִבֵי הַגּוֹיִם כִּסְף וְזָהָב, מַעֲשֵׂה
 יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנְיָם

pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves me. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Psalm 135

Praise the Lord! Praise the name of the Lord; give praise, you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. Praise the Lord, for the Lord is good; sing praise to his name, for it is pleasant. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. I know that the Lord is great; our Lord is above all gods. The Lord does whatever he pleases, in heaven and earth, in the seas and all the depths. He makes clouds rise from the ends of the earth; he makes lightning for the rain, and brings forth the wind from his storehouses. It was he who smote the first-born of Egypt, both of man and beast. He sent signs and wonders into the midst of Egypt, on Pharaoh and on all his servants. It was he who struck down many nations, and slew mighty kings: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. He gave their land as a heritage, a possession of his people Israel. O Lord, thy name is forever; O Lord, thy fame is for all generations. The Lord will do justice for his people; he will have compassion on his servants. Pagan gods are mere silver and gold, the work of men's hands. They have a mouth, but cannot speak; eyes have they, but cannot see; they have ears, but cannot

Psalm 135 is a hymn of praise particularly suitable for public worship, for it begins and ends with the liturgical *Halleluyah*. It is a mosaic of fragments from various biblical passages illustrating God's greatness. The first verse, for example, is identical with Psalm 113:1, except that the clauses are transposed.

לָהֶם וְלֹא יֵאָזְנוּ, אַף אִין־יִשְׁרֹוחַ בְּפִיהֶם. כְּמוֹהֶם יִהְיוּ
עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטֶחַח בָּהֶם. Reader בֵּית יִשְׂרָאֵל, בָּרְכוּ אֶת
יְיָ; בֵּית אֶהְרֹן, בָּרְכוּ אֶת יְיָ. בֵּית הַלְוִי, בָּרְכוּ אֶת יְיָ; יִרְאֵי יְיָ,
בָּרְכוּ אֶת יְיָ. בָּרוּךְ יְיָ מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלָּיִם; הַלְלוּהָ.

תהלים קלו

בי לעולם חסדו.	הודו לַיְיָ כִּי טוֹב
בי לעולם חסדו.	הודו לאלהי האלהים
בי לעולם חסדו.	הודו לאדני האדנים
בי לעולם חסדו.	לעשה נפלאות גדלות לְבָדוֹ
בי לעולם חסדו.	לעשה השמים בתבונה
בי לעולם חסדו.	לרוקע הארץ על המים
בי לעולם חסדו.	לעשה אורים גדלים
בי לעולם חסדו.	את השמש לממשלת ביום
בי לעולם חסדו.	את הירח וכוכבים לממשלות בלילה
בי לעולם חסדו.	למכה מצרים בבכוריהם
בי לעולם חסדו.	ויוצא ישראל ממצרים
בי לעולם חסדו.	ביד חזקה ובזרוע נטויה
בי לעולם חסדו.	לגזר ים סוף לגזרים
בי לעולם חסדו.	והעביר ישראל בתוכו
בי לעולם חסדו.	ונער פֶּרַעַה וַחִילּוֹ בַיָּם סוּף
בי לעולם חסדו.	למוליך עמו במדבר
בי לעולם חסדו.	למכה מלכים גדלים

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, "the Great Hallel" (Pesahim 118a) to distinguish it from the "Egyptian Hallel" (Psalms 113–118) sung on festivals. It differs from all other psalms in that each verse closes with a refrain, probably designed to be sung in full chorus by the people.

hear; neither, indeed, is there any breath in their mouth. Those who make them will become like them—everyone who trusts in them. House of Israel, bless the Lord; house of Aaron, bless the Lord; house of Levi, bless the Lord; you who revere the Lord, bless the Lord. Blessed from Zion be the Lord, who dwells in Jerusalem. Praise the Lord!

Psalm 136

Give thanks to the Lord, for he is good,
 His mercy endures forever;
 Give thanks to the supreme God,
 His mercy endures forever;
 Give thanks to the Lord of lords,
 His mercy endures forever;
 To him who alone does great wonders,
 His mercy endures forever;
 To him who made the heavens with wisdom,
 His mercy endures forever;
 To him who spread the earth over the waters,
 His mercy endures forever;
 To him who made the great lights,
 His mercy endures forever;
 The sun to rule by day,
 His mercy endures forever;
 The moon and stars to rule by night,
 His mercy endures forever;
 To him who smote Egypt's first-born,
 His mercy endures forever;
 And brought out Israel from among them,
 His mercy endures forever;
 With strong hand and with outstretched arm,
 His mercy endures forever;
 To him who divided the Red Sea,
 His mercy endures forever;
 And brought Israel through it,
 His mercy endures forever;
 And drowned Pharaoh and his host in the Red Sea,
 His mercy endures forever;
 To him who led his people through the wilderness,
 His mercy endures forever;
 To him who struck down great kings,
 His mercy endures forever;

כִּי לְעוֹלָם חֲסֵדוֹ.	וַיַּהֲרֹג מְלָכִים אֲדִירִים
כִּי לְעוֹלָם חֲסֵדוֹ.	לְסִיחֹן מֶלֶךְ הָאֱמֹרִי
כִּי לְעוֹלָם חֲסֵדוֹ.	וּלְעוֹג מֶלֶךְ הַבְּשָׁן
כִּי לְעוֹלָם חֲסֵדוֹ.	וְנָתַן אֲרָצָם לְנַחֲלָה
כִּי לְעוֹלָם חֲסֵדוֹ.	נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ
כִּי לְעוֹלָם חֲסֵדוֹ.	שֶׁבַשְׁפִּלְנוּ זָכַר לָנוּ
כִּי לְעוֹלָם חֲסֵדוֹ.	וַיַּפְרֶקֵנוּ מִצָּרֵינוּ
כִּי לְעוֹלָם חֲסֵדוֹ.	נָתַן לָחֶם לְכָל בָּשָׂר
כִּי לְעוֹלָם חֲסֵדוֹ.	הוֹדוּ לְאֵל הַשָּׁמַיִם

תהלים לג

רִנְנוּ צְדִיקִים בְּיְיָ, לַיִּשְׂרָאֵל נְאוּהַ תְּהַלֵּלָהּ. הוֹדוּ לַיְיָ בְּכִנּוֹר,
 בְּנֶבֶל עֲשׂוֹר וּזְמָרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגַן בְּתִרְעוּעָה.
 כִּי יֵשֶׁר דְּבַר יְיָ, וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה. אֱהַב צְדָקָה וּמִשְׁפָּט,
 חֶסֶד יְיָ מְלֵאָה הָאָרֶץ. בְּדַבַּר יְיָ שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ יְיָ כָּל
 צְבָאִים. כִּי־סֶ בַיַּד מֵי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מֵיְיָ
 כָּל הָאָרֶץ, מִמֶּנּוּ יִגְדּוּ כָּל יִשְׁבֵי תֵבֵל. כִּי הוּא אָמַר וַיְהִי, הוּא
 צִוָּה וַיַּעֲמֵד. יְיָ הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחְשְׁבוֹת עַמִּים. עֲצַת
 יְיָ לְעוֹלָם תַּעֲמֵד, מַחְשְׁבוֹת לְבוֹ לְדֹר וָדֹר. אֲשֶׁר־יִהְיֶה אֲשֶׁר
 יְיָ אֱלֹהֵינוּ, הָעַם בָּחַר לְנַחֲלָה לוֹ. מִשְׁמַיִם הִבִּיט יְיָ, רָאָה אֶת
 כָּל בְּנוֹי הָאָרֶץ. מִמֶּכּוֹן שְׁבַתוֹ הַשְּׁמַיִת, אֵל כָּל יִשְׁבֵי הָאָרֶץ.
 הַיֵּצֵר יַחַד לָבָם, הַמַּבִּין אֵל כָּל מַעֲשֵׂיהֶם. אִי־ן הַמֶּלֶךְ נוֹשָׁע
 בְּרֵב-חַיִל, גְּבוּר לֹא יִנְצַל בְּרֵב-כֹּחַ. שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה,

Psalm 33 is a hymn of praise called forth by some national deliverance. The opening call to praise is followed by a description of God's righteous rule and creative omnipotence. He is to be praised for his choice and care of Israel, whose protection does not depend on military power but on God.

And slew mighty kings,
His mercy endures forever;
Sihon, king of the Amorites,
His mercy endures forever;
And Og, king of Bashan,
His mercy endures forever;
And gave their land as a heritage,
His mercy endures forever;
A heritage to Israel his servant,
His mercy endures forever;
Who remembered us when we were downcast,
His mercy endures forever;
And delivered us from our foes,
His mercy endures forever;
Who gives food to all creatures,
His mercy endures forever;
Give thanks to the God of heaven,
His mercy endures forever.

Psalm 33

Rejoice in the Lord, you righteous; it is fitting for the upright to give praise. Give thanks to the Lord with the harp; sing to him with the ten-stringed lute. Sing a new song to him; play skillfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he places the deeps in storehouses. Let all the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he spoke, and the world came into being; he commanded, and it stood firm. The Lord annuls the counsel of nations; he foils the plans of peoples. But the Lord's purpose stands forever; his plans are through all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks carefully on all the inhabitants of the earth. It is he who fashions the hearts of them all, he who notes all their deeds. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength.

וברב חילו לא ימלט. הנה עין יי אל יראו, למינחלים לתסודו. להציל ממונת נפשם, ולחיותם ברעב. נפשנו חבתה ליי, עזרנו ומגננו הוא. Reader כי בו ישמח לבנו, כי בשם קדשו בטחנו. יהי חסדך יי עלינו, באשר יחלנו לך.

תהלים צב

מזמור שיר ליום השבת. טוב להדות ליי, ולזמר לשמך עליז. להגיד בבקר חסדך, ואמונתך בלילות. עלי עשור ועלי נבל, עלי הגיון בכנור. כי שמחתני יי בפעלה, במעשי ידך ארנו. מה גדלו מעשיך, יי; מאד עמקי מחשבתך. איש בער לא ידע, וכסיל לא יבין את זאת. בפרח רשעים כמו עשב, ויציצו כל פעלי און, להשמדם עדי עד. ואתה מרום לעלם, יי. כי הנה איביך, יי, כי הנה איביך ואבדו, ותפרדו כל פעלי און. ותגרם כראים קרני, בלתי בשמן רענו. ותבט עיני בשורי, בקמים עלי מרעים תשמענה אזני. צדיק בתמר יפרח, בארוז בלבנון ישנה. שתולים בבית יי, בחצרות אלהינו יפריחו. Reader עוד ינובון בשיבה, דשנים ורעננים יהיו. להגיד כי ישר יי; צורי, ולא עולתה בו.

תהלים צג

יי מלה, גאות לבש; לבש יי, עז התאזר; אף תבון תבל, בל תמוט. נכון בסאך מאז, מעולם אתה. נשאו נהרות, יי, נשאו נהרות קולם, ישאו נהרות דכנס. מקלות מים רבים, אדירים משברי ים, אדיר במרום יי. Reader עדתך נאמנו מאד, לביתך נאודה קדש, יי, לארך ימים.

The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and to keep them alive in famine. Our soul waits for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, rest on us, even as our hope rests in thee.

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Psalm 93

The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken. Thy throne stands firm from of old, thou art from all eternity. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their mighty waves. But above the sound of many waters, mighty breakers of the sea, the Lord on high stands supreme. Thy testimonies are very sure; holiness befits thy house, O Lord, for all time.

יהי כבוד יי לעולם; ישמח יי במעשיו. יהי שם יי מברך, מעתה ועד עולם. ממזרח שמש עד מבואו, מהלל שם יי. רם על כל גוים יי, על השמים כבודו. יי, שמך לעלם; יי, זכרך לדר ודר. יי בשמים הכין כסאו, ומלכותו בכל משלה. ישמחו השמים ותגל הארץ, ויאמרו בגוים יי מלך. יי מלך, יי מלך, יי מלך לעלם ועד. יי מלך עולם ועד, אברו גוים מארצו. יי הפיר עצת גוים, הניא מחשבות עמים. רבות מחשבות בלב-איש, ועצת יי היא תקום. עצת יי לעלם תעמד, מחשבות לבו לדר ודר. כי הוא אמר ויהי, הוא צוה ויעמד. כי בחר יי בציון, אנה למושב לו. כי יעקב בחר לו זה, ישראל לסגלתו. כי לא ישש יי עמו, ונחלתו לא יעזב. Reader והוא רחום, יכפר עון ולא ישחית, והרבה להשיב אפו, ולא יעיר כל חמתו. יי, הושיעה; המלך יעננו ביום קראנו.

אשרי יושבי ביתך; עוד יתלוק סלה.
אשרי העם שקבה לו; אשרי העם שיי אלהיו.

תהלים קמה

תהלה לדוד

ארומך, אלהי המלך, ואברכה שמך לעולם ועד.
בכל יום אברכה, ואהללה שמך לעולם ועד.
גדול יי ומהלל מאד, ולגדלתו אין חקר.
דור לדור ישבח מעשיה, וגבורתיה יגידו.
הדר כבוד הודך, ודברי נפלאותיה אשיחה.
ועוז נוראותיה יאמרו, וגדלתה אספרנה.

May the glory of the Lord be forever; may the Lord rejoice in his works. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting let the Lord's name be praised. High above all nations is the Lord; above the heavens is his glory. O Lord, thy name is forever; O Lord, thy fame is through all generations. The Lord has set up his throne in the heavens, and his kingdom rules over all. Let the heavens rejoice, let the earth exult, and let them say among the nations, "The Lord is King!" The Lord is King, the Lord was King, the Lord shall be King forever and ever. The Lord is King for evermore; the heathen have vanished from his land. The Lord annuls the counsel of nations; he foils the plans of peoples. Many are the plans in a man's heart, but it is the Lord's purpose that shall stand. The Lord's purpose stands forever; his plans are through all generations. For he spoke, and the world came into being; he commanded, and it stood firm. Surely, the Lord has chosen Zion; he has desired it for his habitation. Surely, the Lord has chosen Jacob to be his, and Israel as his prized possession. Surely, the Lord will not abandon his people, nor forsake his heritage. He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. O Lord, save us; may the King answer us when we call.¹

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.²

Psalm 145

A hymn of praise by David

I extol thee, my God the King,
 And bless thy name forever and ever.
 Every day I bless thee,
 And praise thy name forever and ever.
 Great is the Lord and most worthy of praise;
 His greatness is unsearchable.
 One generation to another praises thy works;
 They recount thy mighty acts.
 On the splendor of thy glorious majesty
 And on thy wondrous deeds I meditate.
 They speak of thy awe-inspiring might,
 And I tell of thy greatness.

¹ *Psalms* 104:31; 113:2-4; 135:13; 103:19; *I Chronicles* 16:31; *Psalms* 10:16; 33:10; *Proverbs* 19:21; *Psalms* 33:11, 9; 132:13; 135:4; 94:14; 78:38; 20:10. ² *Psalms* 84:5; 144:15.

זָכַר רַב טוֹבָהּ יִבְיַעוּ, וְצִדְקָתָהּ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְיָ, אֲרַךְ אַפָּיִם וּגְדֹל־חֶסֶד.
 טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
 יוֹדוּהָ יְיָ כָּל מַעֲשֵׂיהָ, וַחֲסִידֶיהָ יִבְרְכוּהָ.
 כְּבוֹד מַלְכוּתָהּ יֵאמְרוּ, וּגְבוּרַתָּהּ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתִיו, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתָהּ מַלְכוּת כָּל עֲלָמוֹם, וּמְמַשְׁלֶתָהּ בְּכֹל דוֹר וָדָר.
 סוֹמֵךְ יְיָ לְכֹל הַנִּפְלִיִּם, וְזוֹקֵף לְכֹל הַכַּפּוּפִּים.
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.
 פּוֹתֵחַ אֶת יַדָּהּ, וּמַשְׁבִּיעַ לְכֹל חַי רִצּוֹן.
 צְדִיק יְיָ בְּכֹל דְרָכָיו, וַחֲסִיד בְּכֹל מַעֲשָׂיו.
 קְרוֹב יְיָ לְכֹל קִרְאוֹ, לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
 רִצּוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
 תַּהֲלֵת יְיָ יִבְרַר־פִּי; וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

תהלים קמו

הַלְלוּיָהּ; הַלְלִי נַפְשִׁי אֶת יְיָ. אֲהַלֵּלָהּ יְיָ בַּחַיִּי, אֲזַמְרָהּ
 לְאֵלֹהֵי בְעוֹדִי. אֵל תִּבְטְחוּ בַּנְּדִיבִים, בְּכֹן־אָדָם שְׂאִין לוֹ
 תְשׁוּעָה. תִּצַּא רוּחוֹ יָשֵׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא אָבְדוּ עֲשֻׁתָּנָתָיו.
 אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֵזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו. עֲשֶׂה שְׁמִיִם
 וְאַרְצֵן, אֶת הַיָּם, וְאֵת כָּל אֲשֶׁר בָּם; הַשְׁמַר אֶמֶת לְעוֹלָם. עֲשֶׂה
 מִשְׁפָּט לְעֹשִׂיקִים, נֹתֵן לָחֶם לָרַעֲבִים; יְיָ מִתִּיר אֲסוּרִים. יְיָ

They spread the fame of thy great goodness,
 And sing of thy righteousness.
 Gracious and merciful is the Lord,
 Slow to anger and of great kindness.
 The Lord is good to all,
 And his mercy is over all his works.
 All thy works praise thee, O Lord,
 And thy faithful followers bless thee.
 They speak of thy glorious kingdom,
 And talk of thy might,
 To let men know thy mighty deeds,
 And the glorious splendor of thy kingdom.
 Thy kingdom is a kingdom of all ages,
 And thy dominion is for all generations.
 The Lord upholds all who fall,
 And raises all who are bowed down.
 The eyes of all look hopefully to thee,
 And thou givest them their food in due season.
 Thou openest thy hand,
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him,
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

Psalm 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing to my God as long as I exist. Put no trust in princes, in mortal man who can give no help. When his breath goes, he returns to the dust, and on that very day his designs perish. Happy is he who has the God of Jacob as his help, whose hope rests upon the Lord his God, Maker of heaven and earth and sea and all that is therein; who keeps faith forever, renders justice to the oppressed, and feeds those who are hungry. The Lord sets the captives free. The Lord opens the eyes of the

¹ *Psalm 115:18.*

פָּקַח עֵינַיִם, יְיָ זָכַר כְּפוּפִים, יְיָ אָהַב צְדִיקִים. יְיָ שָׁמַר אֶת
גֵּרִים; יְתוֹם וְאַלְמָנָה יְעוֹדֵד, וְדַרְךְ רְשָׁעִים יַעֲזוּת. Reader יִמְלֹךְ
יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר; הִלְלוּהָ.

ההלים קמו

הִלְלוּהָ; כִּי טוֹב זְמַרָה אֱלֹהֵינוּ, כִּי נָעִים, נָאֵה תְהַלָּה.
בוֹנֵה יְרוּשָׁלַיִם יְיָ; נִדְחֵי יִשְׂרָאֵל יִבְנֶם. הָרוּפָא לְשִׁבוּרֵי לֵב,
וּמַחְבֵּשׁ לְעַצְבוֹתֵם. מוֹנֵה מִסְפָּר לְבוֹכָבִים, לְכֹלֵם שְׁמוֹת
יִקְרָא. גְּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר. מְעוֹדֵד
עֲנוּיִם יְיָ, מִשְׁפִּיל רְשָׁעִים עַדֵי אָרֶץ. עֲנֵנו לֵי בְּתוּדָה, זְמֵרוֹ
לְאַלְהֵינוּ בְּכַנּוֹר. הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִיז לְאָרֶץ מָטָר,
הַמְצַמֵּחַ הָרִים חֲצִיר. נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנֵי עֵרֶב אֲשֶׁר
יִקְרָאוּ. לֹא בְּנִבְוֵת הַסּוֹס יִחְפֹּץ, לֹא בְּשׁוּקֵי הָאִישׁ יִרְצֶה.
רוֹצֵה יְיָ אֶת יִרְאִיו, אֶת הַמְּנַחֲלִים לְחֶסֶדֹו. שְׁבַחֵי, יְרוּשָׁלַיִם,
אֶת יְיָ; הִלְלֵי אֱלֹהֵינוּ, צִיּוֹן. כִּי תִזַק בְּרִיחֵי שְׁעָרֵינוּ, בְּרַךְ בְּנֵינוּ
בְּקַרְבָּנוּ. הַשֶּׁם גְּבוּלָנוּ שְׁלוֹם, חֲלָב חַמִּים יִשְׁבִיעֵנוּ. הַשְׁלַח
אִמְרָתוֹ אָרֶץ, עַד מַהֲרָה יְרוּץ דְּבָרוֹ. הַנְּתַן שְׁלֵג בְּצִמְרֵי; כְּפוֹר
כְּאֶפֶר יַפְזֹר. מִשְׁלֵיךְ קִרְחוֹ כְּפִתִּים; לְפָנֵי קִרְתוֹ מִי יַעֲמֵד.
יִשְׁלַח דְּבָרוֹ וַיִּמְסַם; יֵשֶׁב רוּחוֹ, וַיִּזְלוּ מַיִם. מַגִּיד דְּבָרָיו לְיַעֲקֹב,
חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל. Reader לֹא עָשָׂה כֵּן לְכֹל גּוֹי,
וּמִשְׁפָּטִים בַּל יִדְעוּם; הִלְלוּהָ.

ההלים קמו

הִלְלוּהָ; הִלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הִלְלוּהוּ בַּמְּרוֹמִים.
הִלְלוּהוּ כָּל מַלְאָכָיו, הִלְלוּהוּ כָּל צְבָאוֹ. הִלְלוּהוּ שְׁמֵשׁ
וַיָּרַח, הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְחַמִּים
אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי הוּא צִוָּה וַיִּבְרָאוּ.

blind, raises those who are bowed down, and loves the righteous. The Lord protects the strangers, and upholds the fatherless and the widow; but the way of the wicked he thwarts. The Lord shall reign forever; your God, O Zion, for all generations. Praise the Lord!

Psalm 147

Praise the Lord! It is good to sing to our God, it is pleasant; praise is comely. The Lord rebuilds Jerusalem; he gathers together the dispersed people of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives a name to each. Great is our Lord and abundant in power; his wisdom is infinite. The Lord raises the humble; he casts the wicked down to the ground. Sing thanks to the Lord; make melody upon the harp to our God, who covers the sky with clouds, provides rain for the earth, and causes grass to grow upon the hills. He gives food to the cattle, and to the crying young ravens. He cares not for [those who rely on] the strength of the horse; he delights not in [those who rely on] a warrior's legs. The Lord is pleased with those who revere him, those who yearn for his kindness. Praise the Lord, O Jerusalem! Praise your God, O Zion! He has indeed fortified your gates; he has blessed your children within. He establishes peace within your territory, and fills you with the finest of wheat. He sends forth his command to the earth; his word runs very swiftly. He gives snow like wool; he scatters hoarfrost like ashes. He casts forth his ice like crumbs; who can stand before his cold? He sends forth his word and melts them; he causes his wind to blow, and the waters flow. He declares his word to Jacob, his statutes and ordinances to Israel. He has not dealt so with heathen nations; his ordinances they do not know. Praise the Lord!

Psalm 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave

וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֲקֻצְתָּן וְלֹא יַעֲבוֹר. הִלְלוּ אֶת יי מִן
הָאָרֶץ, תַּנְיִינִים וְכָל תְּהוֹמוֹת. אֵשׁ וּבָרָד, שֶׁלֵּג וְקִיטּוֹר, רוּחַ
סַעֲרָה עוֹשֶׂה דְבָרוֹ. הַהָרִים וְכָל גְּבְעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים.
הַחַיָּה וְכָל בְּהֵמָה, רֶמֶשׂ וְצַפּוֹר כָּנָף. מַלְכֵי אֲרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שֹׁפְטֵי אֲרֶץ. בַּחוּרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם
נְעָרִים. יִהְלְלוּ אֶת שֵׁם יי, כִּי נִשְׁנֵב שְׁמוֹ לְבָדוֹ; הוֹדוּ עַל אֲרֶץ
וְשָׁמַיִם. Reader וַיִּרְם קָרְן לְעַמּוֹ, תְּהַלֵּה לְכָל חֲסִידָיו, לְבְנֵי
יִשְׂרָאֵל עִם קָרְבוֹ; הִלְלוּיָהּ.

תהלים קמט

הִלְלוּיָהּ; שִׁירוּ לַיי שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֹהֶל חֲסִידִים.
יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּנֵי צִיּוֹן יִגְלוּ בְּמִלְכָם. יִהְלְלוּ שְׁמוֹ
בְּמַחֲוֹל, בְּתֹף וּבְנֹר יִזְמְרוּ לוֹ. כִּי רוֹצֶה יי בְּעַמּוֹ, יִפְאַר עֲנָוִים
בִּישׁוּעָה. יַעֲלוּ חֲסִידִים בְּכַבוֹד, יִרְנְנוּ עַל מוֹשְׁבֹתָם. רוֹמְמוֹת
אֵל בְּגִרוֹנָם, וַחֲרַב פִּיפִיּוֹת בְּיָדָם. לַעֲשׂוֹת נִקְמָה בְּגוֹיִם,
תּוֹכַחוֹת בְּלְאֻמִּים. Reader לְאֹסֵר מַלְבִּיָּהֶם בְּזָקִים, וְנִכְבְּדִיהֶם
בְּכַבְּלֵי בְרִזָּל. לַעֲשׂוֹת בָּהֶם מוֹשָׁפֵט כְּתוֹב; הֲדָר הוּא לְכָל
חֲסִידָיו; הִלְלוּיָהּ.

תהלים קנ

הִלְלוּיָהּ; הִלְלוּ אֵל בְּקֹדְשׁוֹ, הִלְלוּהוּ בְּרִקִיעַ עֲזוֹ. הִלְלוּהוּ
בְּגִבוֹרָתָיו, הִלְלוּהוּ כְּרֹב גְּדָלוֹ. הִלְלוּהוּ בְּתַקַּע שׁוֹפָר, הִלְלוּהוּ
בְּנִבְל וּבְנֹר. הִלְלוּהוּ בְּתֹף וּמַחֲוֹל, הִלְלוּהוּ בְּמִנִּים וְעִנְבֹ-
הִלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. Reader כֹּל
הַנְּשָׁמָה תִהְלֵל יָהּ; הִלְלוּיָהּ. כֹּל הַנְּשָׁמָה תִהְלֵל יָהּ; הִלְלוּיָהּ.

a law which none transgresses. Praise the Lord from the earth, you sea-monsters and all depths; fire and hail, snow and vapor, stormy wind, fulfilling his word; mountains and all hills, fruit-trees and all cedars; wild animals and all cattle, crawling things and winged fowl; kings of the earth and all nations, princes and all earthly rulers; young men and maidens, old men and children; let them praise the name of the Lord, for his name alone is exalted; his majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!

Psalm 149

Praise the Lord! Sing a new song to the Lord; praise him in the assembly of the faithful. Let Israel rejoice in his Maker; let the children of Zion exult in their King. Let them praise his name with dancing; let them make music to him with drum and harp. For the Lord is pleased with his people; he adorns the meek with triumph. Let the faithful exult in glory; let them sing upon their beds. Let the praises of God be in their mouth, and a double-edged sword in their hand, to execute vengeance upon the nations, punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the written judgment. He is the glory of all his faithful. Praise the Lord!

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and the lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that has breath praise the Lord. Praise the Lord!

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ מִצִּיּוֹן, שֶׁבִן יְרוּשָׁלַיִם;
הַלְלוּיָהּ. בְּרוּךְ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבִדּוֹ.
Reader וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם; וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

דברי הימים א כט, י-יג

וַיְבָרֶךְ דָּוִד אֶת יְיָ לְעֵינָיו כָּל הַיּוֹם, וַיֹּאמֶר דָּוִד: בְּרוּךְ
אַתָּה יְיָ, אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לָךְ יְיָ
הַגְדֵּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ; לָךְ יְיָ הַמְּמַלְכָה, וְהַמְחַנְשָׂא לְכָל לְרֹאשׁ. וְהַעֲשֵׂר
וְהַקְּבֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִיָּדְךָ כֶּסֶף וְהַגְבוּרָה,
וּבִיָּדְךָ לְגַדֵּל וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָךְ,
וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

נחמיה ט, ו-יא

אַתָּה הוּא יְיָ לְבַדְּךָ, אַתָּה עֹשֵׂית אֶת הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם
וְכָל צְבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל אֲשֶׁר בָּהֶם,
וְאַתָּה מְחַיֶּה אֶת כָּל־ם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים. Reader אַתָּה
הוּא יְיָ אֱלֹהֵים, אֲשֶׁר בְּחֶרֶת בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים
וּשְׁמַת שְׁמוֹ אַבְרָהָם. וּמִצֵּאת אֶת לָבָב נְאֻמָּן לְפָנֶיךָ—

וְכָרוֹת עִמּוֹ הַבְּרִית לְתַת אֶת אֶרֶץ הַכְּנַעֲנִי, הַחֲתִי, הָאֲמֹרִי,
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָזִשִׁי, לְתַת לְזַרְעוֹ; וַתִּקַּם אֶת דְּבָרֶיךָ, כִּי
צָדִיק אַתָּה. וַתִּרְא אֶת עֲנֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, וְאַת זַעֲקָתָם
שָׁמַעְתָּ עַל יַם סוּף. וַתַּחַן אֶת־ם וּמִפְתִּים בְּפָרְעָה וּבְכָל עֲבָדָיו
וּבְכָל עַם אֶרֶצוֹ, כִּי יִרְעַת כִּי הִזִּירוּ עָלֵיהֶם; וַתַּעַשׂ לָךְ שֵׁם
כְּהִיּוֹם הַזֶּה. Reader וְהִים בְּקַעַת לְפָנֵיהֶם, וַיַּעֲבְרוּ בַחֹד הַיָּם
בַּיַבֶּשֶׁה; וְאַת רִדְפִיהֶם הַשְׁלִכְתָּ בַּמְּצוֹלָת, כְּמוֹ אֶבֶן בְּמַיִם
עוֹיִם.

Blessed be the Lord forever. Amen, Amen. Blessed-out of Zion be the Lord who dwells in Jerusalem. Praise the Lord! Blessed be the Lord God, the God of Israel, who alone works wonders; blessed be his glorious name forever. May the whole earth be filled with his glory. Amen, Amen.¹

I Chronicles 29:10-13

David blessed the Lord before all the assembly, and David said: Blessed art thou, O Lord, God of Israel our Father, forever and ever. Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty, for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Riches and honor come from thee; thou rulest over all; in thy hand are power and might, and it is in thy power to make all great and strong. Hence, our God, we ever thank thee and praise thy glorious name.

Nehemiah 9:6-11

Thou art the Lord, thou alone. Thou hast made the heavens and the heaven of heavens with all their host, the earth and all the things upon it, the seas and all that is in them, and thou preservest them all; the host of the heavens worships thee. Thou art the Lord God, who didst choose Abram, and didst bring him out of Ur of the Chaldeans, and gavest him the name of Abraham. Thou didst find his heart faithful before thee, and didst make a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants, and hast fulfilled thy words, for thou art righteous. Thou didst see the distress of our fathers in Egypt and hear their cry by the Red Sea; thou didst show signs and wonders on Pharaoh and all his servants and all the people of his land, for thou knewest that they dealt viciously against them; and so hast thou made a name for thyself to this day. The sea thou didst divide before them, so that they went through the middle of the sea on dry ground; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

¹ *Psalms* 89:53; 135:21; 72:18-19.

שמות יד, ל-לא

וַיֹּשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם; וַיֵּרָא יִשְׂרָאֵל
אֶת מִצְרַיִם מֵעַל שַׁפַּת הַיָּם. Reader וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּרָאוּ הָעַם אֶת יי, וַיֹּאמְרוּ
בְּיַי וּבַמֶּשֶׁה עַבְדּוֹ.

שמות טו, א-יח

אָז יָשַׁר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיי, וַיֹּאמְרוּ
לֵאמֹר: אֲשִׁירָה לַיי כִּי גָאָה גָאָה, סוּס וָרֶכֶב רָמָה בָּיָם. עָזִי
וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה; זֶה אֱלֹהֵי וַאֲנִיחֹהוּ, אֱלֹהֵי אָבִי
וַאֲרַמְּנֶהוּ. יי אִישׁ מִלְחָמָה, יי שָׁמוֹ. מִרְכַּבַּת פָּרְעֹה וַחֲיִלוֹ יָרָה
בָּיָם, וּמִבְּחַר שְׁלֹשׁוֹ טָבְעוּ בָיָם סוּף. תְּהַמַּת יִבְסְגֶמוּ; יָרְדוּ
בַמַּצּוֹלֹת כְּמוֹ אֲבָן. יַמִּינֶךָ יי נֶאֱדָרִי בַּבַּחַת, יַמִּינֶךָ יי תִרְעֵץ
אוֹיֵב. וּבָרַב גָּאוֹנֶךָ תִּהְרַס קַמִּינֶךָ; תִּשְׁלַח חַרְוֶנֶךָ, יֹאכְלֶמוּ בַקֶּשׁ.
וּבְרוּחַ אַפִּינֶךָ נִעְרְמוּ מָוִם, נִצְבּוּ כְמוֹ גֵד נְזֹלִים, קָפְאוּ תְהַמַּת
בְּלִבָּיָם. אָמַר אוֹיֵב: אֶרְדֹּף אֲשִׁיג, אֶחְלַק שָׁלָל, תִּמְלֶאמוּ
נַפְשֵׁי, אָרִיק חֲרָבִי, תִּזְרִישְׁמוּ יָדַי. נִשְׁפַּת בְּרוּחֶךָ, בַּסָּמוֹ יָם;
צָלְלוּ בַעֲוֹפֶרֶת בְּמָוִם אֲדִירִים. מִי כְמִכָּה בָּאֵלִים יי, מִי כְמִכָּה
נֶאֱדָר בַּקֶּדֶשׁ, נוֹרָא תְהַלֵּת, עָשָׂה פֶלְאָא. נְטִיחַת יַמִּינֶךָ, תִּבְלַעְמוּ
אֶרֶץ. נְחִיחַת בְּחִסְדֶּךָ עִם-זוֹ נֶאֱלָת; גַּהֲלַת בְּעִנְיֶךָ אֵל גּוֹה קַדְשֶׁךָ.
שָׁמְעוּ עַמִּים, יִרְוֹנוּ; חֵיל אֶחָז יִשְׁבִי פֶלְשֶׁת. אָז נִבְהִלוּ אֱלוֹפֵי
אֲדוּם, אֵילֵי מוֹאָב יֶאֱחָזמוּ רָעַד; נִמְנוּ כֹל יִשְׁבֵי כְנַעַן. תִּפַּל
עֲלֵיהֶם אֵימָתָה וַפְחַד; בְּגִדֵל זְרוּעָה יָדְמוּ כְּאֲבָן; עַד יַעֲבֹר
עִמָּךָ יי, עַד יַעֲבֹר עִם-זוֹ קְנִיחַת. תִּבְאֶמוּ וְתִשְׁעֶמוּ בְּחַר נַחֲלֶתְךָ,
מִכּוֹן לְשִׁבְתֶּךָ פֶּעֲלֶתָ, יי; מִקֶּדֶשׁ, אֲדָנִי, בּוֹנֵנוּ יְדִיחַ. יי יִמְלֹךְ
לְעַלְמֵם וָעַד. יי יִמְלֹךְ לְעַלְמֵם וָעַד.

Exodus 14:30-31

Thus did the Lord save Israel that day from the power of the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the mighty act which the Lord had performed against the Egyptians, and the people revered the Lord: they believed in the Lord and in his servant Moses.

Exodus 15:1-18

Then Moses and the children of Israel sang this song to the Lord; they said: I will sing to the Lord, for he has completely triumphed; the horse and its rider he has hurled into the sea. The Lord is my strength and song, for he has come to my aid. This is my God, and I will glorify him; my father's God, and I will extol him. The Lord is a warrior—Lord is his name. Pharaoh's chariots and his army he has cast into the sea, and his picked captains are engulfed in the Red Sea. The depths cover them; they went down into the depths like a stone. Thy right hand, O Lord, glorious in power, thy right hand, O Lord, crushes the enemy. By thy great majesty thou destroyest thy opponents. Thou sendest forth thy wrath—it consumes them like stubble. By the blast of thy nostrils the waters piled up—the floods stood upright like a wall; the depths were congealed in the heart of the sea. The enemy said: "I will pursue them, I will overtake them, I will divide the spoil, my lust shall be glutted with them; I will draw my sword, my hand shall destroy them." Thou didst blow with thy wind—the sea covered them; they sank like lead in the mighty waters. Who is there like thee among the mighty, O Lord? Who is like thee, glorious in holiness, awe-inspiring in renown, doing marvels? Thou didst stretch out thy right hand—the earth swallowed them. In thy grace thou hast led the people whom thou hast redeemed; by thy power thou hast guided them to thy holy habitation. The peoples have heard of it and trembled; pangs have seized the inhabitants of Philistia. Then were the chieftains of Edom in agony; trembling seized the lords of Moab; all the inhabitants of Canaan melted away. Terror and dread fell on them. Under the great sweep of thy arm they are as still as a stone, till thy people pass over, O Lord, till the people thou hast acquired pass over. Thou wilt bring them in and plant them in the highlands of thy own, the place which thou, O Lord, hast made for thy dwelling, the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. The Lord shall reign forever and ever.

כי ליי המלוכה, ומושל בגוים. Reader ועלו מושיעים בהר ציון לשפט את הר עשו, והיתה ליי המלוכה. והנה יי למלך על כל הארץ; ביום ההוא יהיה יי אחר ושמו אחר.

נשמת כל חי תברך את שמך, יי אלהינו, ורוח כל בשר תפאר ותרום וזכרה, מלבנו, תמיד. מן העולם ועד העולם אתה אל, ומבלעדך אין לנו מלך גואל ומושיע, פודה ומציל ומפרינס, ומרחם בכל עת צרת וצוקה; אין לנו מלך אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות, אדון כל תולדות, המהלל ברב התשבחות, המנהג עולמו בחסד ובריותיו ברחמים. ויי לא ינום ולא יישן, המעורר ישנים, והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים, והסומך גופלים, והזוקף כפופים. לך לבדך אנחנו מודים. אלו פיננו מלא שירה פים, ולשוננו רנה כהמון גליו, ושפתותינו שבת כמרחבי רקיע, ועינינו מאירות כשמש וכיורת, וידינו פרושות כנשרי שמים, ורגלנו קלות כאילות, אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלהי, אלהי אלפי אלפים ורבי רבבות פעמים הטובות שעשית עם אבותינו ועמנו. ממצרים גאלתנו, יי אלהינו, ומבית עבדים פדיתנו; ברעב ונתנו ובשבע כלבלתנו; מחרב הצלתנו ומדבר מלטתנו, ומחלים רעים ונאמנים דליתנו. עד הנה עזרנו רחמך ולא עזבנו חסדך; ואל תשנו, יי אלהינו, לנצח. על כן, אברים שפלת

נשמת was well known in the talmudic period. A portion of this poem is quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The phrase "countless millions of favors" probably refers to the drops of rain, each drop being a separate favor; indeed, the Talmud suggests that thanks

For sovereignty is the Lord's, and he governs the nations. Deliverers shall go up to Mount Zion to rule the hill country of Esau, and dominion shall be the Lord's. The Lord shall be King over all the earth; on that day shall the Lord be One and his name One.¹

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall and raises all who are bowed down. To thee alone we give thanks.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky, and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord our God and God of our fathers, for one thousandth of the countless millions of favors which thou hast conferred on our fathers and on us. Thou hast delivered us from Egypt, Lord our God, and redeemed us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us escape the plague, and freed us from severe and lasting diseases. Until now thy mercy has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

should be given for every drop of rain. *Nishmath* is identified in the Talmud (Pesahim 118a) with *ברכת השיר*, recommended by the Mishnah for the closing of the *Haggadah* service on Passover.

¹ *Psalms* 22:29; *Obadiah* 1:21; *Zechariah* 14:9

בְּנוֹ, וְרוּחַ וּנְשָׁמָה שְׁנִפְחָתָ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן
 הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ
 וַיִּמְלִיכוּ אֶת שְׁמֹךְ, מִלְּבָנוּ. כִּי כָל פֶּה לָּךְ יוֹדֶה, וְכָל לִשׁוֹן לָּךְ
 תִּשָּׁבַע, וְכָל בֶּרֶךְ לָּךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
 וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, כַּדְבָר
 שֶׁכְּתוּב: כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה, יְיָ מִי כָמוֹךָ, מִצִּיל עֲנִי מִחֶזֶק
 מִמֶּנּוּ, וְעֲנִי וְאֶבְיוֹן מִנְּזִלוֹ. מִי יִדְמֶה לָּךְ, וּמִי יִשׁוּה לָּךְ, וּמִי
 יַעֲרֶךְ-לָּךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיַת שָׁמַיִם
 וְאָרֶץ. Reader. נִהְלֵלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ, וְנִבְרַךְ אֶת שֵׁם קִדְשֶׁךָ,
 בְּאִמּוֹר: לְדוֹר, בְּרָכִי נַפְשִׁי אֶת יְיָ, וְכָל קֶרֶבִי אֶת שֵׁם קִדְשׁוֹ.

On festivals the Reader begins here:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכַבוֹד שְׁמֹךְ, הַגִּבּוֹר לְנִצְחָה
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְּלֵךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂאָה.

On Sabbaths the Reader begins here:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ, וְכַתּוּב: רַנְּנוּ צְדִיקִים בְּיְיָ,
 לְיִשְׂרָאֵל נְאֻה תְּהִלָּה.

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל,

וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ,

וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,

וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֹךְ,
 מִלְּבָנוּ, בְּכָל דּוֹר וָדוֹר; שֶׁכֵּן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ, יְיָ

וּבְמִקְהֵלוֹת רַבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֹךְ, is borrowed from Isaiah 57:15. The initials of the four synonyms for "righteous" in **בְּפִי יִשְׂרָאֵל** happen to form the acrostic **יצחק**; by re-arranging

Therefore, the limbs which thou hast apportioned in us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall all thank and bless, praise and glorify, extol and revere, hallow and do homage to thy name, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every knee shall bend to thee, and every person shall bow before thee. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him."¹ Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth? We will praise, laud and glorify thee and bless thy holy name, as it is said by David: "Bless the Lord, O my soul, and let my whole being bless his holy name."²

On festivals the Reader begins here:

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts; thou, O King, art seated upon a high and lofty throne.

On Sabbaths the Reader begins here:

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."³

By the mouth of the upright thou art praised;
 By the speech of the righteous thou art blessed;
 By the tongue of the faithful thou art extolled;
 Inside the holy thou art sanctified.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures

the verbs תתרום, תתברך, תתקדש, תתהלל, the third letters spell רבקה. Such re-arrangement is found in the Sephardic *Siddur*.

¹ Psalm 35:10. ² Psalm 103:1. ³ Psalm 33:1.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, Reader לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדְרֵה, לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בְּיָשִׁי עֲבָדֶיךָ מְשִׁיחֶיךָ.

יִשְׁתַּבַּח שְׁמֶיךָ לְעַד, מִלְּבָנוּ, הָאֵל מִלְּךָ הַגָּדוֹל וְהַקְּדוֹשׁ, בְּשִׁמְיִם וּבְאַרְצֵי. בִּי לֵךְ נָא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבַחָה, הַלֵּל וְזִמְרָה, עִזּוּ וּמְמִשְׁלָה, נְצַחַת, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֲרָת, קִדְשָׁה וּמְלִכוּת, Reader בְּרָכוֹת וְהוֹדָאוֹת, מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה, יְיָ, אֵל מִלְּךָ גָּדוֹל בַּתַּשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָת, מִלְּךָ, אֵל, חַי הַעוֹלָמִים.

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ; וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֵלְמֵינָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדְרֵה, וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא) מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תַּשְׁבְּחָתָא וְנִחְמָתָא, דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

Silent meditation:

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מִלְּךָ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן, וּמְבַלְעָדָיו אֵין אֱלֹהִים. סְלוּ לְרַכֵּב בְּעֲרֻבוֹת, בִּיָּה שְׁמוֹ, וְעָלוּ לְפָנָיו; וְשִׁמוּ מְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ

Reader:

בְּרַכּוּ אֵת יְיָ הַמְּבָרַךְ.

Congregation and Reader:

בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֶד.

לְרַכֵּב בְּעֲרֻבוֹת, בִּיָּה שְׁמוֹ, וְעָלוּ לְפָנָיו; וְשִׁמוּ מְרוֹמֵם עַל כָּל בְּרָכָה וְתִהְיֶה. בְּרוּךְ שֶׁכְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. יְהִי שֵׁם יְיָ מְבָרַךְ מֵעַתָּה וְעַד עוֹלָם.

towards thee, Lord our God and God of our fathers, to thank and praise, laud and glorify, extol and honor, bless and exalt and acclaim thee, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

Reader:

Bless the Lord who is blessed.

Congregation and Reader:

Blessed be the Lord who is blessed
forever and ever.

Silent meditation:

Blessed, praised, glorified, extolled and exalted be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and

besides him there is no God. Extol him who is in the heavens—Lord is his name, and rejoice before him. His name is exalted above all blessing and praise. Blessed be the name of his glorious majesty forever and ever. Let the name of the Lord be blessed henceforth and forever.

ברוך אתה, יי אלהינו, מלך העולם, יוצר אור ובורא חשך, עשה שלום, ובורא את הכל.

On festivals occurring on weekdays say:

(המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית. מה רבו מעשיך, יי; בלם בחכמה עשית, מלאה הארץ גנינה. המלך המרום לבדו מאז, המשבח והמפאר והמתנשא מימות עולם. אלהי עולם, ברחמיה הרבים רחם עלינו, אדון עגנו, צור משנבנו, מגן ישענו, משגב בעגנו.

אל ברוך גדול דעה, הכין ופעל זגרי חמה, טוב יצר כבוד לשמו, מאורות נתן סביבות עזו, פנות צבאיו קדושים, רוממי שדי, תמיד מספרים כבוד אל וקדשתו. תתברך, יי אלהינו, על שבת מעשה ידך, ועל מאורי אור שעשית;

יפארוך סלה.) Continue התברך on page 341.

On Sabbaths say:

הכל יודוך והכל ישבחוך, והכל יאמרו אין קדוש ביי. הכל ירומקוך סלה, יוצר הכל, האל הפותח בכל יום דלתות שערי מזרח, ובוקע חלוני רקיע, מוציא חמה ממקומה, ולבנה ממכון שבתה, ומאיר לעולם בלו וליושביו שברא במדת רחמים. המאיר לארץ ולדרים עליה ברחמים, ובטובו מחדש בכל יום תמיד מעשה בראשית. המלך המרום לבדו מאז, המשבח והמפאר והמתנשא מימות עולם. אלהי עולם, ברחמיה הרבים רחם עלינו, אדון עגנו, צור משנבנו, מגן ישענו, משגב בעגנו. אין בערבך ואין זולתך; אפס בלתיך, ומי דומה לך. Reader אין בערבך, יי

Blessed art thou, Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

On festivals occurring on weekdays say:

(In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. How great are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

The blessed God, great in knowledge, designed and made the brilliant sun. The Beneficent One created glory for his name. He placed luminaries round about his majesty. His chief hosts are holy beings that extol the Almighty. They constantly recount God's glory and holiness. Be thou blessed, Lord our God, for thy excellent handiwork and for the luminaries which thou hast made; they ever render thee glory.)

Continue "Be thou blessed" on page 342.

On Sabbaths say:

All shall thank thee; all shall praise thee; all shall declare There is none holy like the Lord! All shall forever extol thee, Creator of all. Thou, O God, openest daily the gates of the east, and cleavest the windows of the sky; thou bringest forth the sun from its place, and the moon from its abode, and givest light to the whole world and to its inhabitants whom thou hast created in thy mercy.

In mercy thou givest light to the earth and to those who dwell on it; in thy goodness thou renewest the work of creation every day, constantly. Thou alone, O King, art ever exalted! Thou art lauded, glorified and extolled from days of old. Eternal God, show us thy great mercy! Lord of our strength, thou art our secure Stronghold, our saving Shield, our Refuge.

There is none to be compared to thee, and there is none besides thee; there is none but thee. Who is like thee? *There is none to be compared to thee*, Lord our God, in this world, and *there is none*

אֶל־הַיָּנוּ, בְּעוֹלָם הַזֶּה; וְאִין זוֹלָתְךָ, מִלְּבָנוּ, לְחַיֵּי הָעוֹלָם הַבָּא.
אָפֶס בְּלַתְךָ, גּוֹאֲלָנוּ, לַיָּמוֹת הַמְּשֻׁיחַ; וְאִין דּוֹמָה לָךְ, מוֹשִׁיעֵנוּ,
לְתַחֲנִית הַמַּתִּים.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים בְּרוּךְ וּמְבָרֵךְ בְּפִי כָּל נְשָׁמָה;
נִדְּלוּ וְטוּבוֹ מְלֵא עוֹלָם דַּעַת וּתְבוּנָה סוֹבְבִים אֹתוֹ.

הַמַּתְנַאֵה עַל חַיּוֹת הַקִּדְּשׁ וְנִהְדָּר בְּכְבוֹד עַל הַמְרַכְּבָה;
זְכוּת וּמִישׁוֹר לִפְנֵי כֶסֶף חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאֹדוֹת שֶׁבְּרָא אֱלֹהֵינוּ יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל;
כַּח וּגְבוּרָה נָתַן בָּהֶם לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תַּיִל.

מְלֵאִים זֵיו וּמְפִיקִים נְנָה נִאֵה זֵיוֹם בְּכָל הָעוֹלָם;
שְׁמַחִים בְּצֵאתָם וְשָׁשִׁים בְּבוֹאֵם עוֹשִׂים בְּאֵימָה רִצּוֹן קוֹנֵם.

פָּאָר וְכְבוֹד נוֹתְנִים לְשָׁמוּ צָהָלָה וְרִנָּה לְזָכָר מִלְּכוּתוֹ;
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

שָׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם, תַּפְאֲרַת וַיְנַדְּלָה,
שְׂרָפִים וְאוֹפְנִים וְחַיּוֹת הַקִּדְּשׁ—

לְאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי; הַתְּעֵלָה
וַיֵּשֶׁב עַל כֶּסֶף כְּבוֹדוֹ; תַּפְאֲרַת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵן קָרָא
לַיּוֹם הַשְּׁבַת. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שֶׁבּוֹ שָׁבַת אֵל מִכָּל

El Adon is an alphabetical hymn, generally attributed to the *Yorde Mer-
kavah*, mystics of the eighth century, who applied their minds to theosophy.
The *Tur* mentions a variant reading, והקטין instead of והתקן, according to
which the clause concerning the moon refers to the talmudic tradition that
God diminished the original size of the moon (Iullin 60b). *El Adon* is a praise
of God who created the seven seemingly "wandering" celestial bodies (כוכבי
לכת). Having spoken of the sun and the moon, the poet alludes to the five

besides thee, our King, in the life of the world to come; there is none but thee, our Redeemer, in the days of the Messiah; and there is none like thee, our Deliverer, during the revival of the dead.

God is the Lord of all creation;
Blessed and praised is he by every soul.
His greatness and goodness fill the universe;
Knowledge and wisdom surround him.

He is exalted above the celestial beings,
And adorned in glory above the chariot.
Purity and justice stand before his throne;
Kindness and mercy are in his glorious presence.

Good are the luminaries which our God has created;
He made them with knowledge, wisdom and insight;
He placed in them energy and power
To have dominion over the world.

Full of splendor, they radiate brightness;
Beautiful is their brilliance throughout the world.
They rejoice in their rising and exult in their setting,
Performing with reverence the will of their Creator.

Glory and honor do they give to his name,
And joyous song to his majestic fame.
He called forth the sun, and it shone;
He saw fit to regulate the form of the moon.

All the hosts of heaven give him praise;
All the celestial beings attribute glory and grandeur—

To God who rested from all the work of creation on the seventh day, and ascended to sit upon his throne of glory. He vested the day of rest with beauty, and called the Sabbath a delight. Such is the distinction of the seventh day, on which God rested from

planets Saturn (שבתאי), Venus (נונה), Mercury (כוכב), Jupiter (צדק), and Mars (מאדים), by means of the initials of the words שבת ונותנים כל צבא מרום.

שבת **לאל אשר שבת** is found in the geonic liturgy. Like the other Sabbath additions to the *Yotser* benediction, it probably belongs to the talmudic period. According to the Midrash, Adam and the Sabbath sang in unison: "It is good to give thanks to the Lord"; hence **ויום השביעי משבח ואומר**.

מלאכתו. ויום השביעי מושבת ואומר: מזמור שיר ליום השבת, טוב להודות לַיְי. לפיכך יפארו ויברכו לאל כל יצוריו; שבת, יקר ונדלה יתנו לאל מלך, יוצר כל, המנחיל מנוחה לעמו ישראל בקדשתו ביום שבת קדש. שמך יי אלהינו יתקדש, וזכרך מלפנו יתפאר, בשמים ממעל ועל הארץ מתחת. תתברך, מושיענו, על שבת מעשה ידך, ועל מאורי אור שעשית; ופארוך סלה.

תתברך צורנו, מלפנו וגואלנו, בורא קדושים; ושתבח שמך לעד מלפנו, יוצר משרתים, ואשר משרתיו כלם עומדים ברום עולם, ומשמיעים ביראה, יחד בקול, דברי אלהים חיים ומלך עולם. כלם אהובים, כלם ברורים, כלם גבורים, וכלם עשים באימה וביראה רצון קונם. Reader וכלם פותחים את פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים—

את שם האל המלך הגדול, הגבור והנורא, קדוש הוא. וכלם מקבלים עליהם על מלכות שמם זה מזה, ונותנים רשות זה לזה Reader להקדיש ליוצרים. בגנת רוח, בשפה ברורה ובנעימה קדשה, כלם באחד עונים ואומרים ביראה: קדוש, קדוש, קדוש יי צבאות; מלא כל הארץ כבודו.

והאופנים וחיית הקדש, ברעש גדול מתנשאים לעמת שרפים. Reader לעמתם מושבחים ואומרים: ברוך כבוד יי ממקומו.

לאל ברוך נעימות יתנו; למלך, אל חי וקיים, זמרות יאמרו, ותשבחות ישמיעו; כי הוא לבדו פועל גבורות, עשה

all his work. The seventh day itself utters praise, saying: "A song of the Sabbath day—It is good to give thanks to the Lord." Therefore, let all God's creatures glorify and bless him; let them attribute excellence, glory and grandeur to God, the King and Creator of all, who in his holiness bestows rest upon his people Israel on the holy Sabbath day. Thy name, Lord our God, shall be hallowed; thy fame, our King, shall be glorified in heaven above and on earth beneath. Be thou blessed, our Deliverer, for thy excellent handiwork, and for the bright luminaries which thou hast made; they ever render thee glory.

Be thou blessed, our Stronghold, our King and Redeemer, Creator of holy beings; praised be thy name forever, our King, Creator of ministering angels, all of whom stand in the heights of the universe and reverently proclaim in unison, aloud, the words of the living God and everlasting King. All of them are beloved, all of them are pure, all of them are mighty; they all perform with awe and reverence the will of their Creator; they all open their mouth with holiness and purity, with song and melody, while they bless and praise, glorify and reverence, sanctify and acclaim—

The name of the great, mighty and revered God and King, holy is he. They all accept the rule of the kingdom of heaven, one from the other, granting permission to one another to hallow their Creator. In serene spirit, with pure speech and sacred melody, they all exclaim in unison and with reverence:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.¹

Then the celestial ofannim and the holy beings, rising with a loud sound toward the seraphim, respond with praise and say:

Blessed be the glory of the Lord from his abode.²

To the blessed God they offer melodies; to the King, the living and eternal God, they utter hymns and praises. Truly, he alone performs mighty acts and creates new things; he is a warrior who

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12.

תְּדַשׁוּת, בְּעַל מִלְחָמוֹת, זֹרָע צְדָקוֹת, מְצַמֵּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְתַּדְּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית, בְּאֲמֹר: לַעֲשֵׂה אֲזַרִּים גְּדִלִים, כִּי לְעוֹלָם חֲסִדוֹ. Reader אֹר תְּדַשׁ עַל צִיּוֹן תְּאִיר, וְנִזְכָּה בְּלִנּוּ מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יי אֱלֹהֵינוּ; חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ. אָבִינוּ מִלִּפְנֵי, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבְטָחוּ בָךְ, וַתִּלְמַדְם חֲקֵי חַיִּים, בֶּן תַּחֲנֵנִי וַתִּלְמַדְנִי. אָבִינוּ הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם, רַחֵם עָלֵינוּ וְחַן בְּלִבְּנוּ לְהַבִּין וּלְהַשְׁבִּיל, לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַבֵּץ אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ, בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לְבָבֵנו לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא גִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קְדוֹשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטָחֵנוּ, נִגִּילָה וְנִשְׁמַחָה בִישׁוּעָתְךָ. Reader וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְּפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבְנוּ בְּחֵרֶת מִכָּל עַם וְלָשׁוֹן, וְקַבֵּל בְּתוֹרַתְךָ הַגְּדוֹל סֶלָה בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

(אל מִלְּךָ נִאֲמָן: (When praying in private, add:

דברים ו, ד-ט

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וַאֲהַבְתָּ אֶת יי אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם, עַל לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָה, וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ

sows justice, produces triumphs, and creates healing. Revered in renown, Lord of wonders, in his goodness he renews the creation every day, constantly, as it is said: "He makes the great lights; truly, his mercy endures forever."¹ O cause a new light to shine upon Zion, and may we all be worthy soon to enjoy its brightness. Blessed art thou, O Lord, Creator of the lights.

With great love hast thou loved us, Lord our God; great and abundant mercy hast thou bestowed upon us. Our Father, our King, for the sake of our forefathers who trusted in thee, whom thou didst teach laws of life, be gracious to us and teach us likewise. Our Father, merciful Father, thou who art ever compassionate, have pity on us and inspire us to understand and discern, to perceive, learn and teach, to observe, do, and fulfill gladly all the teachings of thy Torah. Enlighten our eyes in thy Torah; attach our heart to thy commandments; unite our heart to love and reverence thy name, so that we may never be put to shame. In thy holy, great and revered name we trust—may we thrill with joy over thy salvation. O bring us home in peace from the four corners of the earth, and make us walk upright to our land, for thou art the God who performs triumphs. Thou hast chosen us from all peoples and nations, and hast truly brought us near to thy great name forever, that we may eagerly praise thee and acclaim thy Oneness. Blessed art thou, O Lord, who hast graciously chosen thy people Israel.

SHEMA

(When praying in private, add: God is a faithful King.)

Deuteronomy 6:4-9

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey,

ברוך שם כבוד was regularly used in the Temple. It is attributed to Jacob.

¹ *Psalm 136:7.*

בְּדִרְךָ, וּבְשִׁכְבְּךָ וּבְקוּמְךָ, וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

דברים יא, יז-כא

וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם
הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם, וּלְעֲבֹדוֹ בְּכָל לִבְבְּכֶם וּבְכָל
נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקֹּשׁ; וְאִסַּפְתָּ
דֶּגְנְךָ, וְתִירְשֶׁהָ וַיִּצְהַרְךָ. וְנָתַתִּי עֹשֵׁב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ; וְאִכְלָתָּ
וְשָׂבַעְתָּ. הַשְּׁמֵרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר
אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מִטֶּר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ;
וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם. וְשָׁמַתֶּם
אֶת דְּבָרֵי אֱלֹהַ עַל לִבְבְּכֶם וְעַל נַפְשְׁכֶם; וּקְשַׁרְתֶּם אוֹתָם
לְאוֹת עַל יַדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדֹתֶם אֹתָם
אֶת בְּנֵיכֶם לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתּוֹךָ בְּדִרְךָ,
וּבְשִׁכְבְּךָ וּבְקוּמְךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְיָ לְאַבְרָהָם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

במדבר טו, לו-סא

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם; וְנָתַנוּ עַל
צִיצִית הַכַּנָּף פֶּתִיל תְּקָלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וְעָשִׂיתֶם אֹתָם. וְלֹא תִתּוּרוּ אֲחֵרֵי
לִבְבְּכֶם וְאֲחֵרֵי עֵינֵיכֶם, אֲשֶׁר אֹתָם זָנִים אֲחֵרֵיהֶם. לְמַעַן
תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
לָכֶם לֵאלֹהִים; אֲנִי Reader יְיָ אֱלֹהֵיכֶם—

when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Deuteronomy 11:13-21

And if you will carefully obey my commands which I give you today, to love the Lord your God and to serve him with all your heart and with all your soul, I will give rain for your land at the right season, the autumn rains and the spring rains, that you may gather in your grain, your wine and your oil. And I will produce grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and worship them; for then the Lord's anger will blaze against you, and he will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly perish from the good land which the Lord gives you. So you shall place these words of mine in your heart and in your soul, and you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall teach them to your children, speaking of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall inscribe them on the doorposts of your house and on your gates—that your life and the life of your children may be prolonged in the land, which the Lord promised he would give to your fathers, for as long as the sky remains over the earth.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to put on the fringe of each corner a blue thread. You shall have it as a fringe, so that when you look upon it you will remember to do all the commands of the Lord, and you will not follow the desires of your heart and your eyes which lead you astray. It is for you to remember and do all my commands and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

אֶמֶת וְיָצִיב, וְנִכּוֹן וְקָיָם, וְיָשָׁר וְנִאֲמָן, וְאֱהוּב וְחָבִיב, וְנִחְמָד וְנִעֵם, וְנוֹרָא וְאֲדִיר, וְמִתְקַן וּמְקַבֵּל, וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת, אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ. Reader לְדֹר וָדֹר הוּא קָיָם, וְשָׁמוּ קָיָם, וְכִסְאוֹ נִבּוֹן, וּמְלֻכוֹתוֹ וְאֱמוּנָתוֹ לְעַד קִנְיָת. וְדִבְרֵיו חַיִּים וְקִנְיָמִים, נֶאֱמָנִים וְנִחְמָדִים, לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דוֹרוֹתֵינוּ, וְעַל כָּל דוֹרוֹת זָרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקָיָם לְעוֹלָם וָעֶד, אֶמֶת וְאֱמוּנָה, חֹק וְלֹא יַעֲבֹר. Reader אֶמֶת, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מְלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמְצִילֵנוּ; מֵעוֹלָם שְׂמֹךְ, אֵין אֱלֹהִים זוֹלָתְךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל דוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶיךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֲרֶץ. אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וְדִבְרֶיךָ יֵשִׁים עַל לְבוֹ. אֶמֶת, אֶתָּה הוּא אֲדוֹן לְעַמְּךָ, וּמְלֶךְ גִּבּוֹר לְרִיב רֵיבָם. אֶמֶת, אֶתָּה הוּא רֵאשׁוֹן וְאֶתָּה הוּא אַחֲרוֹן, וּמְבַלְעֶיךָ אֵין לָנוּ מְלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמְצַרִּים גֹּאֲלֵתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ גֹּאֲלָתָ, וְגַם סוּף בְּקַעֲתָ, וְזוּדִים טִבְעָתָ, וַיִּדְרִים הַעֲבָרָתָ, וַיְכַסּוּ מַיִם צָרִיחָם, אֶחָד מֵהֶם לֹא נוֹתַר. עַל זֹאת שָׁבַחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרֻכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקָיָם. רָם וְנִשְׂא, גָּדוֹל וְנוֹרָא, מְשֻׁבָּל גָּאִים וּמִנְבִּיחַ שְׁפָלִים, מוֹצִיא אֲסִירִים

True and certain, established and enduring, right and steadfast, beloved and precious, pleasant and sweet, revered and glorious, correct and acceptable, good and beautiful is this faith to us forever and ever. True it is that the eternal God is our King, the Stronghold of Jacob and our saving Shield. He exists throughout all generations; his name endures; his throne is firm; his kingship and his truth are forever established. His words are living and enduring, faithful and precious, forever and to all eternity, as for our fathers so also for us, for our children and future generations, and for all generations of the seed of Israel his servants.

Alike for the first and the last generations this faith is good and valid forever and ever; it is true and trustworthy, a law that will not pass away. True it is that thou art the Lord our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Maker and saving Stronghold, our Deliverer and Rescuer. Thou art eternal; there is no God besides thee.

Thou wast the help of our fathers from of old, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is thy habitation, and thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who obeys thy commands and takes thy Torah and thy word to heart. True it is that thou art the Lord of thy people, and a mighty King to champion their cause. True it is that thou art the first and thou art the last, and besides thee we have no King who redeems and saves. From Egypt thou didst redeem us, Lord our God, and from the house of slavery thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem; thou didst divide the Red Sea and drown the arrogant, but thy beloved people thou didst take across; the water covered their enemies, not one of them was left.

For this, the beloved people praised and extolled God; they offered hymns, blessings and thanksgivings to the King, the living and eternal God. He is high and exalted, great and revered; he brings low the arrogant, and raises up the lowly; he frees the captives, and delivers the afflicted; he helps the poor, and answers

ופודה ענוים, ועוזר דלים, ועונה לעמו בעת שועם אליו.
תהלות לאל עליון, ברוך הוא ומברך.

מושה ובני ישראל לך ענו שירה בשמחה רבה, ואמרו כלם:
מי במכה באלם, יי; מי במכה נאדר בקדש, נזרא תהלת,
עשה פלא.

שירה חדשה שבחו גאולים לשמך על שפת נים; יחד
כלם הודו והמליכו ואמרו:

יי ומלך לעולם ועד.

צור ישראל, קומה בעזרת ישראל, ופרה בנאמך יהודה
וישראל. Reader גאלנו יי צבאות שמו, קדוש ישראל. ברוך
אתה, יי, נאל ישראל.

The *Amidah* for festivals begins on page 585.

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

אדני, שפתי תפתח, ופי יגיד תהלתך.

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בניהם למען שמו באהבה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וזכרנו לחיים, מלך חפץ בחיים,

ובתבנו בספר החיים, למענה אלהים חיים.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.
אתה גבור לעולם, אדני, מחיה מתים אתה, רב להושיע.

Between *Sukkoth* and *Pesah* add:

(מושיב הרות ומוריד הגשם.)

his people whenever they cry to him. Praised be the supreme God; be he ever blessed.

Moses and the children of Israel sang a song to thee with great joy; all of them said:

“Who is like thee, O Lord, among the mighty?
Who is like thee, glorious in holiness,
Awe-inspiring in renown, doing wonders?”¹

The redeemed people sang a new song of praise to thy name at the seashore; they all, in unison, gave thanks and proclaimed thy sovereignty, and said:

“The Lord shall reign forever and ever.”²

Stronghold of Israel, arise to the help of Israel; deliver Judah and Israel, as thou hast promised. Our Redeemer, thou art the Lord of hosts, the Holy One of Israel. Blessed art thou, O Lord, who hast redeemed Israel.

The Amidah for festivals begins on page 586.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesaḥ add:

(Thou causest the wind to blow and the rain to fall.)

¹ *Exodus* 15:11. ² *Exodus* 15:18. ³ *Psalms* 51:17.

מְבַלְבֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתּוֹר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ לַיְשָׁנֵי עֶפְרָי. מִי בְּמוֹד, בְּעַל גְּבוּרֹת, וּמִי דוֹמָה לָךְ, מְלַךְ מִמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי בְּמוֹד, אֵב הַרְחַמִּים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)
וַיֵּאמְרוּ אֵתָּה לְהַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מַחֲיָה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.
נִקְדַּשׁ אֶת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם, בְּפָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יי צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
אִז בְּקוֹל רַעַשׂ גָּדוֹל, אֲדִיר וְחֹזֵק, מְשֻׁמְעִים קוֹל, מַתְנַשְׂאִים לְעַמֹּת שָׂרָפִים, לְעַמֹּתָם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.
מִמְּקוֹמֶךָ מְלַכְנוּ תוֹפִיעַ וְתַמְלִךְ עָלֵינוּ, כִּי מַחֲבִים אֲנַחְנוּ לָךְ. מֵתֵי תַמְלִךְ בְּצִיּוֹן, בְּקָרוֹב בְּיַמֵּינוּ לְעוֹלָם וָעֶד תִּשְׁבּוֹן. תִּתְנַדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ, כְּדָבָר הָאָמוֹר בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:
יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר; הַלְלוּיָהּ.

Reader:

לְדוֹר וָדוֹר נִגִּיד נְדָלְךָ, וּלְנֹצֵחַ נְצָחִים קְדַשְׁתֶּךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלַךְ גָּדוֹל וְקְדוּשׁ אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל * (הַמְּלַךְ) הַקְּדוּשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say הַמְּלַךְ הַקְּדוּשׁ.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the Seraphim, they respond by exclaiming: Blessed—

Blessed be the glory of the Lord from his abode.²

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say "holy King".*

ממקומך מלכנו is included in the weekday *Kedushah* in the *Siddur* of Amram Gaon with some variations: . . . בקרוב בימינו ובהיינו חשכך . . . ותפיע ותשיענו.

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12. ³ *Psalms* 146:10.

אתה קדוש ושמה קדוש, וקדושים בכל יום יהללוך סלה.
ברוך אתה, יי, האל (המלך) הקדוש.

ישמח משה במתנת חלקו, כי עבד נאמן קראת לו; כליל
תפארת בראשו נתת, בעמרו לפניך על הר סיני. ושני לוחות
אבנים הוריד בידו, וכתוב בהם שמירת שבת, וכן כתוב
בתורתך:

ושמרו בני ישראל את השבת, לעשות את השבת לדורתם
ברית עולם. ביני ובין בני ישראל אות היא לעולם, כי ששית
ימים עשה יי את השמים ואת הארץ, וביום השביעי שבת
וינפש.

ולא נתתו, יי אלהינו, לגויי הארצות; ולא הנחלתו, מלבנו,
לעובדי פסילים; וגם במנוחתו לא ישכנו ערלים; כי לישראל
עמך נתתו באהבה, לזרע יעקב אשר בם בחרת. עם מקדשי
שביעי, כלם ישבעו ויתענגו מטובך. והשביעי רצית בו
וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.

אלהינו ואלהי אבותינו, רצה במנוחתנו; קדשנו במצותך,
ותן חלקנו בתורתך; שבענו מטובך, ושמחנו בישועתך; וטהר
לבנו לעבדך באמת; והנחילנו, יי אלהינו, באהבה וברצון
שבת קדשה, וניחונו בה ישראל מקדשי שמך. ברוך אתה, יי,
מקדש השבת.

רצה, יי אלהינו, בעמך ישראל ובתפלתם; והשב את
העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל
ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol ha-Mo'ed add:

(אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה
וישמע, ויפקד ויזכר, וזכרוננו ופקדוננו, וזכרון אבותינו,

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God

Moses was pleased with the gift bestowed on him, for thou didst call him a faithful servant. A glorious crown didst thou place on his head as he stood before thee on Mount Sinai. He brought down in his hand the two tablets of stone upon which was engraved the command to observe the Sabbath, as it is written in thy Torah:

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.¹

Thou, Lord our God, hast not given the Sabbath day to the nations of the world; thou, our King, hast not given it as a heritage to those who worship idols; heathen do not enjoy its rest. But thou hast graciously given it to Israel thy people, the descendants of Jacob whom thou hast chosen. May all the people who sanctify the seventh day be satisfied and delighted with thy goodness. Thou wast pleased with the seventh day and didst hallow it—the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Je-

ישמח משה alludes to the talmudic statement that God said to Moses: "I have a precious gift in my treasure house, called the Sabbath, and I desire to give it to Israel" (Shabbath 10b).

עבד נאמן קראת לו refers to Numbers 12:7 ("Moses my servant, so faithful in all my household").

¹ *Exodus* 31:16-17.

וְזָכְרוּן מְשִׁיחַ בְּיַדְךָ וְעֲבָדְךָ, וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁה,
וְזָכְרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה וּלְטוֹבָה, לְחַן
וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חג הסוכות

חג המצות

ראש החדש

הַזֶּה. יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם
עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם
אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחֲזִיר שְׂבִינְתּוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בְּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגְּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינָה וְתַקִּימָנוּ,
וְתַאֲסֹף גְּלוּתֵינוּ לְחַצְרוֹת
קְדֻשָׁה לְשִׁמּוֹר חֲקִיךָ וּלְעֲשׂוֹת
רְצוֹנְךָ, וּלְעֲבֹדְךָ בְּלִבָּב
שָׁלוֹם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
יִשְׁעֵנו אַתָּה הוּא. לְדוֹר וָדוֹר
גּוֹדֵה לָךְ, וְנִסְפֵּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נַסִּיָּה שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרֵב וְבָקֵר וְצֹהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִינֵנוּ לָךְ.

rusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i>
the New Moon.	the Feast of Un- leavened Bread	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

On Hanukkah add:

(על הנסים ועל הפרקו, ועל הגבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך, ולהעבירם מחקי רצונך. ואתה ברחמך הרבים עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם; מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. וליה עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו כהיום הזה. ואחר כן באו בניך לדביר ביתך, ובנו את היכלך, וטהרו את מקדשך, והדליקו גרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלבנו, תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

(ובכתוב לחיים טובים כל בני ברייתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל, ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, וליה נאח להודות.

Priestly blessing recited by the Reader:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה הכתובה על ידי משה עבדך, האמורה מפני אהרן ובניו, כהנים עם קדושך, כאמור: 'ברכה יי וישמך. יאר יי פניו אליך ויחנך. ישא יי פניו אליך, וישם לך שלום.'

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in the world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Tōrah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

¹ *Numbers* 6:24-26.

שׁוּם שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל עַמּוּךָ. בְּרַכְנוּ אֲבוֹנֵנוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנֵיךָ;
 כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וְצַדִּיקָה וּבְרָכָה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבַרְךָ
 אֶת עַמּוּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ. * בְּרוּךְ
 אַתָּה, יְיָ, הַמְּבַרְךָ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

* Between Rosh Hashanah and Yom Kippur say:

בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינְסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח
 לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמּוּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעֵ, וּשְׁפַתִּי מִדַּבֵּר מִרְמָה; וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בְּעַפְרָ לְכָל תַּהֲוֵה. פִּתַּח לִבִּי בְּתוֹרַתְךָ,
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
 תִּפְרַע עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
 יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן
 יְרִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי. יְהִיוּ לְרַצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי
 לְפָנֶיךָ, יְיָ, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמוֹת, הוּא יַעֲשֵׂה
 שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רַצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
 בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעֲרָבָה לִי מִנַּחַת
 יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

Hallel (page 565) is recited here on Rosh Hodesh, H'ol ha-Mo'ed and Hanukkah.

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel, Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Hallel (page 566) is recited here on Rosh Hodesh, Hol ha-Mo'ed and Hanukkah.

¹ *Psalms* 60:7; 19:15 ² *Malachi* 3:4.

Reader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֹה רַבָּא בְּעֵלְמָא דִּי בְרָא בְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵנְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא (לְעֵלָא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קְדָם אַבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

קריאת התורה

Congregation and Reader:

אֵין כְּמוֹד בְּאֵלֹהִים, אֲדָנִי, וְאֵין כְּמַעֲשֵׂיָהּ. מַלְכוּתָהּ מַלְכוּת
כָּל עֲלָמִים, וּמְמַשְׁלֵתָהּ בְּכָל דֵּר וְדָר. יְיָ מְלֹךְ, יְיָ מְלֹךְ, יְיָ
יְיָ מְלֹךְ לְעָלְמֵי וָעֵד. יְיָ עֲזֵר לְעַמּוֹ יִתָּן, יְיָ יְבָרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

קריאת התורה, the public reading from the Torah at the synagogue, has been one of the most powerful factors of education. Formerly, the reading was accompanied by interpretation so that the Torah became the property of all Israel. Josephus, writing in the first century, says that Moses "showed the Torah to be the best and the most necessary means of instruction by enjoining the people to assemble not once or twice or frequently, but every week while abstaining from all other work, in order to hear the Torah and learn it in a thorough manner—a thing which all other lawgivers seem to have

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

READING OF THE TORAH

Congregation and Reader:

There is no God like thee, O Lord, and there are no deeds like thine. Thy kingdom is an everlasting kingdom; thy dominion endures through all generations. The Lord is King; the Lord was King; the Lord shall be King forever and ever. The Lord will give strength to his people; the Lord will bless his people with peace.¹

neglected." The custom of reading from the Torah on Sabbath afternoon, when people have leisure, and on Mondays and Thursdays, the market days in early times, is attributed to Ezra the Scribe who organized Jewish life in Palestine after Israel's return from the Babylonian Captivity.

At one time it was the practice in Palestine to read the Torah in triennial cycles; the Torah was thus divided into about one hundred and seventy-five weekly portions. The universal custom today is to complete the reading of the Torah each year and to divide the Torah into fifty-four larger portions. Since, however, the ordinary year does not contain fifty-four Sabbaths it was found necessary, in order to complete the annual cycle, to have two portions read on some Sabbaths. Festivals frequently coincide with Sabbaths, in which case not the portion of the week but one which has some bearing on the festival is read.

¹ *Psalms* 86:8; 145:13; 29:11.

אב הרחמים, היטיבה ברצונך את ציון, תבנה חומות ירושלים. כי כך לבד בטחננו, מלך אל רם ונשא, ארון עולמים.

The ark is opened.

Reader and Congregation:

יְהִי בְנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפְצְוּ אִיִּבְיָהּ, וַיִּנְסוּ מִשְׁנֵאִיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ.

On festivals occurring on weekdays add:

יְיָ, יְיָ אֵל רַחוּם וְחַנוּן, אֲרַךְ אַפַּיִם, וְרַב חֶסֶד וְאֱמֶת; נִצַּר חֶסֶד לְאֱלֹפִים, נִשָּׂא עוֹן וּפְשַׁע וְחַטָּאתָהּ, וְנִקְהָה. רְבוּנוֹ שֶׁל עוֹלָם, מִלֵּא מִשְׁאֲלוֹת לְבִי לְטוֹבָה, וְהִפַּק רְצוֹנִי וְתֵן שְׂאֵלְתִי, לִי עֲבֹדֶיךָ בֵּן אֲמֻתָּהּ, וְזַכְּנִי (וְאֵת אִשְׁתִּי וְכִנִּי וּבְנוֹתַי) לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבִי שָׁלֵם. וּמִלְטָנוּ מִיָּצַר הָרָע, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְזַכְּנֵנוּ שְׂתִשְׁרָה שְׂכִינְתְּךָ עָלֵינוּ, וְהוֹפֵעַ עָלֵינוּ רוּחַ חֶכְמָה וּבִינָה, רוּחַ עֲצָה וּנְבוּנָה, רוּחַ דַּעַת וַיִּרְאֵת יְיָ. וְכֵן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּזְכְּנוּ לַעֲשׂוֹת מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ וּלְלַבֵּת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ. וּקְדָשְׁנוּ בְּמִצְוֹתֶיךָ, כְּדִי שְׁנִזְכֶּה לַחַיִּים טוֹבִים וְאַרְכִּים וּלְחַיֵּי הָעוֹלָם הַבָּא; וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִמַּעֲשׂוֹת רְעוּת הַמִּתְרַנְּשׁוֹת לְבָא לְעוֹלָם. וְהַבּוֹטֵחַ בֵּינִי חֶסֶד יִסּוּבְּכֵנוּ. אָמֵן. יְהִי לְרְצוֹן אֲמַרִי פִי וְהִגִּיזוֹן לְבִי לְפָנֶיךָ, יְיָ, צוּרִי וְגוֹאֲלִי. וְאֲנִי תַפְלְתִי לָךְ, יְיָ, עַת רְצוֹן; אֱלֹהִים, כְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

appeared for the first time in שְׁעָרֵי צִיּוֹן, a collection of prayers and customs by Rabbi Nathan Hannover of the seventeenth century.

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."¹ Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.²

Blessed be he who in holiness gave the Torah to his people Israel.

On festivals occurring on weekdays add:

(The Lord, the Lord is a merciful and gracious God, slow to anger and abounding in kindness and truth. He keeps kindness to the thousandth generation, forgiving iniquity and transgression and sin, and acquitting the penitent.³

Lord of the universe, fulfill the prayers of my heart for happiness; grant my petition and my request; enable me to do thy will with a perfect heart; deliver me from the evil impulse. Grant us a share in thy Torah; make us worthy of thy divine presence; bestow on us the spirit of wisdom and understanding, the spirit of counsel and courage, the spirit of knowledge and piety. May it be thy will, Lord our God and God of our fathers, to enable me to perform deeds that please thee, and to walk before thee in the paths of the upright. Sanctify us with thy commandments, that we may merit the long and blessed life of the world to come; guard us from evil deeds, and from evil times which assail the world.

May kindness surround him who trusts in the Lord. Amen.

May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.)⁴

¹ *Numbers* 10:35. ² *Isaiah* 2:3. ³ *Exodus* 34:6-7. ⁴ *Psalms* 32:10; 19:15; 69:14.

זוהר, ויקהל

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלָמָא, בְּרִיךְ בְּתַרְדּוֹ וְאַתְרֵיהּ. יְהֵא
 רְעוּתֵיהּ עִם עַמּוּד יִשְׂרָאֵל לְעֵלָם, וּפְרָקוֹן יְמִינֵיהּ אַחֲזִי לְעַמּוּד
 בְּבֵית מִקְדָּשֶׁךָ; וְלֹא אִמְטוּיָא לָנָא מִטּוֹב נְהוּרֵךְ, וְלִקְבֵּל צְלוּתָנָא
 בְּרַחֲמִין. יְהֵא רַעְיָא קְדָמָךְ, וְדִתּוּרֵיהּ לָן חֵיוֹן בְּטִיבוּתָא;
 וְלֵהוּא אָנָּא פְּקוּדָא בְּגוּ צְדִיקָנָא, לְמַרְחַם עָלֵי וְלִמְנַטֵּר יְתִי
 יְהֵת כָּל דֵּי לִי וְדֵי לְעַמּוּד יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכָלֵּא וּמְפָרְגִים
 לְכָלֵּא; אַנְתָּה הוּא שְׁלִיט עַל כָּלֵּא; אַנְתָּה הוּא דְשְׁלִיט עַל
 מַלְכֵינָא, וּמַלְכוּתָא דִּילְךָ הִיא. אָנָּא עֲבָדָא דְקַדְשָׁא בְּרִיךְ
 הוּא, דְסַגְדָנָא קַמָּהּ וּמִקְמָא דִּיקַר אֲוִרִיתָהּ בְּכָל עֲדוֹן וְעֲדוֹן.
 לָא עַל אֲנָשׁ רְחֻצָנָא, וְלָא עַל בֵּר אֱלֹהִין סְמִכָנָא, אֱלָא
 בְּאַלְהָא דְשַׁמְיָא, דְהוּא אֱלֹהָא קְשׁוּט, וְאֲוִרִיתָהּ קְשׁוּט,
 וְנִבְיָאוּהִי קְשׁוּט, וּמִסְגָּא לְמַעַבְדַּד טַבְּנָן וּקְשׁוּט. בְּה אָנָּא רַחֲמִין,
 וְלִשְׁמַה קְדִישָׁא יִקְרָא אָנָּא אָמַר תְּשַׁבְּחוּ. יְהֵא רַעְיָא קְדָמָךְ,
 דְתַפְתַּח לְבָאֵי בְּאֲוִרִיתָא, Reader וְתַשְׁלֵם מִשְׁאֲלִין דְלִבָּאֵי,
 וְלִבָּא דְכָל עַמּוּד יִשְׂרָאֵל, לְטַב וּלְחֵיוֹן וּלְשָׁלָם.

The Reader takes the Torah.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גְּדִלוֹ לֵי אַתִּי, וְנִרְוּמָמָה שְׁמוֹ יְחִדּוֹ.

Congregation:

לֵךְ יְיָ הַגְּדִלָה וְהַגְּבוּרָה וְהַתְּפָאֲרָתָהּ וְהַנְּצַח וְהַהוֹד, כִּי כָל
 בְּשָׁמַיִם וּבְאָרְצִי; לֵךְ, יְיָ, הַפְּמִלְכָהּ וְהַמְתַּנְשָׂא לְכָל לְרֵאשׁ.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

The Reader takes the Torah.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.¹

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.²

Congregation

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme

¹ Deuteronomy 6:4. ² Psalm 34:4.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֵדָם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוּ
 יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֵר קְדָשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.
 עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ, וְיִשְׁתַּבַּח וְיִתְפָּאֵר, וְיִתְרוֹמַם
 וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא,
 בְּעוֹלָמוֹת שְׂבָרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרִצּוֹנוֹ וּבְרִצּוֹן
 יְרֵאִיו, וּבְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמוֹת, אֲדוֹן כָּל
 הַבְּרִיּוֹת, אֱלֹהֵי כָּל הַנְּפֻשׁוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵי מְרוֹם, הַשׁוֹכֵן
 בְּשָׁמַי שָׁמַי קָדָם; קְדָשְׁתוֹ עַל הַחַיּוֹת, וּקְדָשְׁתוֹ עַל כִּסֵּא
 הַכְּבוֹד. וּבְכוֹן יִתְקַדַּשׁ שְׁמֹךְ בְּנוֹ, יְיָ אֱלֹהֵינוּ, לְעֵינֵי כָּל חַי.
 וְנֹאמֵר לְפָנָיו שִׁיר תְּהַדָּשׁ, בְּכַתּוּב: שִׁירוּ לַאלֹהִים, זָמְרוּ שְׁמוֹ,
 סִלוּ לָרֶכֶב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ, וְעִלּוּ לְפָנָיו. וְנִרְאֶהוּ עֵין
 בְּעֵין בְּשׁוּבוֹ אֶל נִוְהוֹ, בְּכַתּוּב: כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן.
 וְנִיאָמֵר: וְנִגְלָה כְּבוֹד יְיָ, וְרֹאוּ כָּל בָּשָׂר יַחְדָּו, כִּי פִי יְיָ דִבֶּר.

Reader:

אֵב הַרְחָמִים, הוּא יִרְחַם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית
 אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הַרְעוֹת, וְיַגְעֵר בְּיָצָר הַרְע
 מִן הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וְיִמְלֵא מִשְׁאַלוֹתֵינוּ
 בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וַיַּעֲזֹר וַיַּגֵּן וַיִּזְשִׁיעַ לְכָל הַחוּסִים בּוֹ, וְנֹאמֵר אָמֵן. הַכֹּל הָבוּ
 גִּדְּל לַאלֹהֵינוּ, וְחַנוּ כְּבוֹד לַתּוֹרָה. כְּהֵן, קָרְבִּי; יַעֲמֵד (פְּלוֹנִי
 בֶן פְּלוֹנִי) הַכְּהֵן. בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקְדָשְׁתוֹ.

over all.¹ Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.²

Magnified and hallowed, praised and glorified, exalted and extolled above all be the name of the supreme King of kings, the Holy One, blessed be he, in the worlds which he has created—this world and the world to come—in accordance with his desire and the desire of those who revere him, and of all the house of Israel. He is the eternal Stronghold, the Lord of all creatures, the God of all souls, who dwells in the wide extended heights, who inhabits the ancient high heavens; whose holiness is above the celestial beings and above the throne of glory. Now, thy name, Lord our God, shall be sanctified among us in the sight of all the living. Let us sing a new song before him, as it is written: "Sing to God, praise his name; extol him who is above the heavens, whose name is Lord, and exult before him."³ May we see him eye to eye when he returns to his abode, as it is written: "For they shall see eye to eye when the Lord returns to Zion."⁴ And it is said: "Then the glory of the Lord shall be revealed, and all shall see it together; for thus has the Lord promised."⁵

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May he help, shield and save all who trust in him; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward (*the Reader names the first person called to the Torah*). Blessed be he who in his holiness gave the Torah to his people Israel.

¹ *I Chronicles* 29:11. ² *Psalm* 99:5. ³ *Psalm* 68:5. ⁴ *Isaiah* 52:8.
⁵ *Isaiah* 40:5.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בְּיַי אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
הָעַמִּים, וַנִּמְצֵא לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Torah is read; then he recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת
אַמְתָּה, וְחַיֵּי עוֹלָם נִשְׁעַ בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

בְּרַכַּת הַגּוֹמֵל

One who has come safely through a dangerous experience recites:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַגּוֹמֵל לְחַיִּיבִים
טוֹבוֹת, שְׁמַמְלָנִי כָּל טוֹב.

Congregation responds:

מִי שְׁמַמְלָךְ כָּל טוֹב, הוּא יְגַמְלָךְ כָּל טוֹב סָלָה.

The father of a *Bar-Mitzvah* pronounces the following blessing:

בָּרוּךְ שְׁפָטָרְנִי מֵעַנְשׂוֹ שֶׁל זֶה.

ברכות התורה, the two blessings pronounced over the Torah, contain forty words which are said to allude to the forty days spent by Moses on Mount Sinai. These benedictions are quoted in the Talmud (*Berakhoth* 11b; 49b).

ברכת הגומל is based on a talmudic statement to the effect that all who escape serious danger arising from illness, imprisonment or a perilous voyage, must offer thanks to God (*Berakhoth* 54b). This is derived from Psalm 107, where thanksgiving is offered on occasions such as these.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.¹

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

THANKSGIVING

One who has come safely through a dangerous experience recites:

Blessed art thou, Lord our God, King of the universe, who bestowest favors on the undeserving, and hast shown me every kindness.

Congregation responds:

May he who has shown you every kindness ever deal kindly with you.

The father of a Bar-Mitzvah pronounces the following blessing:

Blessed be he who has relieved me of the responsibility for this boy.

בר מצוה, "man of duty," is applied in the Talmud (Baba Metsia 96a) to every adult Israelite. Since the fourteenth century the term *Bar-Mitzvah* has been applied to a boy attaining the age of thirteen, at which time he enters manhood and becomes personally responsible for his religious behavior. Henceforth the boy is regarded as an adult, being counted as one of the ten men necessary for a *minyan*.

¹ Deuteronomy 4:4.

On behalf of each person called to the Torah:

מִי שְׁבַרְךָ אֲבוֹתֵינוּ, אֲבָרְהֵם יִצְחָק וַיַּעֲקֹב, הוּא יִבְרָךְ
 אֶת... * שְׁעָלָה לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה (on festivals)
 וְלְכַבּוֹד הַרְגֵל). הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וַיַּצִּילֵהוּ
 מִכָּל צָרָה וְצוּקָה וּמִכָּל גִּנְעַ וּמִחֲלָה, וַיִּשְׁלַח בְּרָכָה
 וְהַצִּילָהּ בְּכָל מַעֲשֵׂה יָדָיו (וַיִּזְכֶּה לַעֲלוֹת לְרֵגֶל
 (on festivals) עִם כָּל יִשְׂרָאֵל אָחִיו; וְנֹאמַר אָמֵן.

On the occasion of naming a new-born daughter:

מִי שְׁבַרְךָ אֲבוֹתֵינוּ, אֲבָרְהֵם יִצְחָק וַיַּעֲקֹב, מוֹשֶׁה וְאַהֲרֹן,
 דָּוִד וְשְׁלֹמֹה, הוּא יִבְרָךְ אֶת הָאִשָּׁה הַיּוֹלְדָת... * וְאֶת בִּתּוּהָ
 שְׁנוֹלְדָה לָּהּ; וַיִּקְרָא שְׁמָהּ בְּיִשְׂרָאֵל... * וַיִּזְכּוּ לְגִדּוּלָהּ
 לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים; וְנֹאמַר אָמֵן.

On behalf of a sick man:

מִי שְׁבַרְךָ אֲבוֹתֵינוּ, אֲבָרְהֵם יִצְחָק וַיַּעֲקֹב, מוֹשֶׁה
 וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יִרְפֵּא אֶת הַחוֹלֵה... * הַקְדוּשׁ
 בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלָיו לְהַחֲלִימוֹ וְלִרְפְּאוֹתוֹ,
 לְהַחֲזִיקוֹ וּלְהַחְיֹתוֹ, וַיִּשְׁלַח לוֹ מְהֵרָה רְפוּאָה שְׁלֵמָה,
 רְפוּאָת הַנְּפֶשׁ וְרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

On behalf of a sick woman:

מִי שְׁבַרְךָ אֲבוֹתֵינוּ, אֲבָרְהֵם יִצְחָק וַיַּעֲקֹב, מוֹשֶׁה
 וְאַהֲרֹן, דָּוִד וְשְׁלֹמֹה, הוּא יִרְפֵּא אֶת הַחוֹלֵה... * הַקְדוּשׁ
 בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ לְהַחֲלִימָהּ וְלִרְפְּאוֹתָהּ,
 לְהַחֲזִיקָהּ וּלְהַחְיֹתָהּ, וַיִּשְׁלַח לָּהּ מְהֵרָה רְפוּאָה שְׁלֵמָה,
 רְפוּאָת הַנְּפֶשׁ וְרְפוּאָת הַגּוּף; וְנֹאמַר אָמֵן.

* The name is given.

On behalf of each person called to the Torah:

He who blessed our fathers Abraham, Isaac and Jacob, may he bless . . .* who has come up to honor God and the Torah. May the Holy One, blessed be he, protect and deliver him from all distress and illness, and bless all his efforts with success (*on festivals: may he live to celebrate festivals in Jerusalem*) among all Israel his brethren; and let us say, Amen.

On the occasion of naming a new-born daughter:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he bless the mother . . .* and her new-born daughter, whose name in Israel shall be . . .* May they raise her for the marriage canopy and for a life of good deeds; and let us say, Amen.

On behalf of a sick man:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore him to perfect health, both spiritual and physical; and let us say, Amen.

On behalf of a sick woman:

He who blessed our fathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may he heal . . .* who is ill. May the Holy One, blessed be he, have mercy and speedily restore her to perfect health, both spiritual and physical; and let us say, Amen.

* *The name is given.*

After the reading of the Torah, the Reader recites:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יְתְבָרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרִידָהּ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

The Torah is raised, and the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ
בְיַד מֹשֶׁה.

עַיִן חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיָּהּ מְאֹשֶׁר. דְרַכִּיָּהּ
דְרַכִּי נְעֵם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. אֲרֵךְ יָמִים בְּיַמֶּיהָ;
בְּשִׂמְלָהּ עֲשֶׂר וּכְבוֹד. יְיָ תַפְיֵן לְמַעַן צְדָקוֹ, וַיְגַדִּיל תּוֹרָה
וַיִּאֲדִיר.

Before reading the *Haftarah*, the *Maftir* chants:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּפָנֶיךָ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים
שׁוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת בְּרוּךְ אַתָּה יְיָ
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עַבְדּוֹ וּבַיִשְׂרָאֵל עַמּוֹ וּבַנְּבִיאֵי הָאַמֶּת
וְצִדְקָא.

הפטרה, signifying completion, includes those portions of the Prophets recited immediately after the reading of the Torah. Usually, though not always, the *Haftarah* passage contains some reference to an occasion described in the section read from the Torah. On the three Sabbaths preceding *Tish'ah b'Av*, passages of rebuke are recited; on the seven Sabbaths after *Tish'ah*

After the reading of the Torah, the Reader recites:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Torah is raised, and the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord was pleased, for the sake of his righteousness, to render the Torah great and glorious.²

Before reading the Haftarah, the Maftir chants:

Blessed art thou, Lord our God, King of the universe, who hast chosen good prophets, and hast been pleased with their words which were truthfully spoken. Blessed art thou, O Lord, who hast chosen the Torah and thy servant Moses, thy people Israel and the true and righteous prophets.

b'Av prophetic consolations are read. Abudarham (fourteenth century) traces the *Haftarah* back to the period of persecution preceding the Maccabean revolt, when the reading from the Torah was prohibited and sections from the Prophets were substituted. At any rate, the custom of concluding the Torah reading by a supplementary portion from the Prophets is very old. *Haftarah* is mentioned in the Mishnah and the Tosefta. At least three verses from the end of the weekly portion are repeated when the *Maftir*, reader of the *Haftarah*, is called to the Torah. The blessings before and after the *Haftarah* are from the tractate *Sofrim* (seventh century).

¹ *Deuteronomy* 4:44; *Numbers* 9:23. ² *Proverbs* 3:18, 17, 16; *Isaiah* 42:21.

After reading the *Haftarah*, the *Maftir* recites:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּפָנֶיךָ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר
וּמְקַיֵּם, שְׁכַל דְּבָרָיו אִמַּת וְצָדֵק.

נְאֻמָּן אַתָּה הוּא, יי אֱלֹהֵינוּ, וְנֹאמְנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד
מִדְּבָרֶיךָ אַחֲזֵר לֹא יִשׁוּב רִיקָם, כִּי אֵל מִלְּפָנֶיךָ נְאֻמָּן וְדַחְמָן
אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיִּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יי, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמַחְנוּ, יי אֱלֹהֵינוּ, בְּאַלְהֵינוּ הַנְּבִיא עֲבָדֶךָ, וּבְמַלְכוּת בֵּית
דָּוִד מְשִׁיחֶךָ. בְּמַהֲרָה יָבֹא, וְיַגִּיל לְבָנֵינוּ; עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,
וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ
לוֹ, שְׁלֹא יִכְבֶּה גֵרוֹ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי, מִגֵּן דָּוִד.

On Sabbaths:

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת
הַזֶּה, שְׁנַתְּךָ לָנוּ, יי אֱלֹהֵינוּ, לְקִדְשָׁה וְלִמְנוּחָהּ, לְכָבוֹד
וְלַתְּפִאֲרָתָהּ.

עַל הַבַּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ;
תְּבָרַךְ שְׁמוֹךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יי,
מִקֵּדֶשׁ הַשַּׁבָּת.

On festivals:

(עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת
הַזֶּה] וְעַל יוֹם

<i>Shemini Atsereth</i>	<i>Sukkoth</i>	<i>Shavuoth</i>	<i>Pesah</i>
חַג הַמִּצּוֹת	חַג הַשָּׁבֻעוֹת	חַג הַשָּׁבֻעוֹת	חַג הַמִּצּוֹת
חַג הַשְּׂמִינִי חַג הָעֲצֵרֶת	חַג הַסּוּכוֹת	חַג הַשָּׁבֻעוֹת	חַג הַמִּצּוֹת
הַזֶּה, שְׁנַתְּךָ לָנוּ, יי אֱלֹהֵינוּ, [לְקִדְשָׁה וְלִמְנוּחָהּ], לְשִׁשּׁוֹן וְלִשְׂמֻחָהּ, לְכָבוֹד וְלַתְּפִאֲרָתָהּ.			

After reading the Haftarah, the Maftir recites:

Blessed art thou, Lord our God, King of the universe, Creator of all the worlds, righteous in all generations, faithful God, who sayest and performest, who speakest and fulfillest, for all thy words are true and just.

Faithful art thou, Lord our God, and faithful are thy words; no word of thine returns unfulfilled, for thou art a faithful and merciful God and King. Blessed art thou, O Lord God, who art faithful in all thy words.

Have compassion on Zion, for it is the source of our life; save the humbled soul speedily in our days. Blessed art thou, O Lord, who makest Zion rejoice in her children.

Gladden us, Lord our God, with the appearance of thy servant Elijah the prophet, and with the rule of the house of David thy anointed. May he soon come and bring joy to our heart. Let no stranger occupy David's throne; let others no longer possess themselves of his glory, for thou didst promise him by thy holy name that his light would never go out. Blessed art thou, O Lord, Shield of David.

On Sabbaths:

We thank thee for the Torah, for the worship, for the Prophets and for this Sabbath day, which thou hast given us, Lord our God, for holiness and rest, for glory and beauty.

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest the Sabbath.

On festivals:

(We thank thee for the Torah, for the worship, for the Prophets [for this Sabbath day] and for this day of

<i>Pesah</i>	<i>Shavuoth</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
the Feast of Un- leavened Bread,	the Feast of Weeks,	the Feast of Tabernacles,	the Eighth- Day Feast,

which thou hast given us, Lord our God, [for holiness and rest], for joy and gladness, for glory and beauty.

על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך;
 יתברך שמך בפי כל חי תמיד, לעולם ועד. ברוך אתה, יי,
 מקדש [השבת ו]ישראל [והזמנים].

The following three paragraphs are recited on Sabbaths only.

יקום פֶּרְקָן מִן שְׁמַיָא, חֲנָא וְחֶסְדָא וְרַחֲמֵי, וְחַי אַרְיֵי
 וּמְזוּנֵי רֵיחֵי וְסִינְעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מַעֲלֵיָא,
 זְרַעָא חַיָא וְקַיָמָא, זְרַעָא דֵי לָא יִפְסֹק וְדֵי לָא יִבְטַל מִפְתָּנְמֵי
 אֹרִינְתָא, לְמַרְנֵן וּרְבָנֵן, חֲבוּרְתָא קַדִּישָׁתָא דֵי בְּאַרְעָא
 דִּישְׂרָאֵל וְדֵי בְּבָבֶל; לְרִישֵׁי כְּלֵי וּלְרִישֵׁי גְלוּתָא, וּלְרִישֵׁי
 מַחֲבֵתָא וּלְדַיְנֵי דֵי בְּבָא; לְכָל תַּלְמִידֵיהוֹן וּלְכָל תַּלְמִידֵי
 תַּלְמִידֵיהוֹן, וּלְכָל מִן דְּעֶסְקִין בְּאוּרִינְתָא. מְלָכָא דְעֵלְמָא
 יְבָרַךְ נְתַהוֹן, יִפִּישׁ חַיֵּיהוֹן וְיַסְגֵּיא יוֹמֵיהוֹן וְיַתֵּן אַרְכָּה לְשַׁנְיַהוֹן,
 וְיַחֲפָרְקוֹן וְיַשְׁתַּיְזְבוּן מִן כָּל עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרָן
 דֵי בְשְׁמַיָא יְהֵא בְּסַעֲדַהוֹן כָּל זְמַן וְעַדָּן, וְנֵאמַר אָמֵן.

When praying in private, omit the following two paragraphs.

יקום פֶּרְקָן מִן שְׁמַיָא, חֲנָא וְחֶסְדָא וְרַחֲמֵי, וְחַי אַרְיֵי
 וּמְזוּנֵי רֵיחֵי וְסִינְעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא מַעֲלֵיָא,
 זְרַעָא חַיָא וְקַיָמָא, זְרַעָא דֵי לָא יִפְסֹק וְדֵי לָא יִבְטַל מִפְתָּנְמֵי
 אֹרִינְתָא, לְכָל קְהֵלָא קַדִּישָׁא הָדָן, רַבְרַבֵּיא עִם זַעֲרֵיא,
 טַפְּלָא וְנַשְׂיָא. מְלָכָא דְעֵלְמָא יְבָרַךְ נְתַכּוֹן, יִפִּישׁ חַיֵּיכוֹן וְיַסְגֵּיא
 יוֹמֵיכוֹן וְיַתֵּן אַרְכָּה לְשַׁנְיַיְכוֹן, וְיַחֲפָרְקוֹן וְיַשְׁתַּיְזְבוּן מִן כָּל
 עָקָא וּמִן כָּל מַרְעִין בִּישׁוֹן. מָרָן דֵי בְשְׁמַיָא יְהֵא בְּסַעֲדֵיכוֹן
 כָּל זְמַן וְעַדָּן, וְנֵאמַר אָמֵן.

יקום פרקן, the prayer in Aramaic, was composed in Babylonia where Aramaic remained the daily language of the Jews for more than a thousand years, until the ninth century when Arabic became the popular language. The first *Yekum Purkan*, recited in behalf of Babylonian and Palestinian

We thank and bless thee, Lord our God, for all things; be thy name ever blessed by every living being. Blessed art thou, O Lord, who hallowest [the Sabbath] and Israel and the festivals.)

The following three paragraphs are recited on Sabbaths only.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision, and healthy children who will never neglect the study of the Torah—be granted to our scholars and teachers, to the holy societies that are in the land of Israel and in the land of Babylon, to the heads of the academies and the chiefs of the captivity, to the presidents of the colleges and the judges of the towns, to their disciples and the disciples of their disciples, and to all who study the Torah. May the King of the universe bless them, prolong their lives, increase their days and add to their years; may they be saved and delivered from all distress and disease. May our Lord who is in heaven be their help at all times; and let us say, Amen.

When praying in private, omit the following two paragraphs.

May salvation arise from heaven. May grace, kindness and mercy—long life, ample sustenance and divine aid; physical health, perfect vision and healthy children who will never neglect the study of the Torah—be granted to this entire congregation, great and small, women and children. May the King of the universe bless you, prolong your lives, increase your days and add to your years; may you be saved and delivered from all distress and disease. May our Lord who is in heaven be your help at all times; and let us say, Amen.

scholars and leaders, was of late amplified by the addition of *ודי בכל ארעת גלותא* ("and that are in all the lands of our diaspora") in order to make the whole passage applicable to our own times (Baer's edition, page 229). Curiously enough, *Yekum Purkan* is not included in the Babylonian *Siddurim* of Amram Gaon and Saadyah Gaon, but is mentioned in *Maḥzor Vitry* which has come down to us from France. *רישי כלה* refers to the heads of the semi-annual conventions of the Babylonian scholars which were held during the months of *Adar* and *Elul*. The second *Yekum Purkan*, phrased like the first, is a prayer for the congregation, similar in content to the Hebrew paragraph *מי שברך*, which singles out those who contribute toward the maintenance of the synagogue as well as to charity.

מִי שֶׁבִרְדָּ אָבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, הוּא יִבְרַךְ אֶת
 כָּל הַתְּהֵל הַתְּקַדּוֹשׁ הַזֶּה עִם כָּל קְהֵלוֹת הַקִּדְשׁ, הֵם וּנְשֵׁיהֶם
 וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכֹל אֲשֶׁר לָהֶם, וְמִי שֶׁמִּיַּחֲדִים בְּתֵי כְּנִסְיוֹת
 לַחֲפֻלָּה, וְמִי שֶׁבָּאִים בְּתוֹכָם לְהַתְּפַלֵּל, וְמִי שֶׁנוֹתְנִים גֵּר
 לַמָּאוֹר, וְיִיזן לְקַדּוֹשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְצָדָקָה לְעֲנִיִּים,
 Reader וְכֹל מִי שֶׁעוֹסְקִים בְּצַרְכֵי צְבוּר בְּאַמוּנָה. הַתְּקַדּוֹשׁ בְּרוּךְ
 הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל מַחֲלָה, וְיִרְפָּא לְכָל גּוֹפֶם,
 וְיִסְלַח לְכָל עוֹנֵם, וְיִשְׁלַח בְּרָכָה וְהַצְּלָחָה בְּכָל מַעֲשֵׂה
 יְדֵיהֶם, עִם כָּל יִשְׂרָאֵל אַחֵיהֶם, וְנֹאמֵר אָמֵן.

תְּפִלָּה בְּשֵׁלּוֹמָה שֶׁל מַלְכוּת

The Reader takes the Torah and recites:

הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים וּמַמְשִׁלָּה לְנַסִּיכִים, מַלְכוּתוֹ
 מַלְכוּת כָּל עוֹלָמִים; הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה,
 הַנּוֹתֵן בָּיָם דָּרָךְ, וּבְכַמִּים עֲזִים נְתִיבָה, הוּא יִבְרַךְ וְיִשְׁמֹר וְיַנְצֹר
 וְיַעֲזֹר וִירוּמֵם וַיַּגְדֵּל וַיַּנְשֵׂא לְמַעַלָּה

אֶת הַנְּשִׂיא וְאֶת מִשְׁנֵהוּ

וְאֶת כָּל שְׂרֵי הָאָרֶץ הַזֹּאת.

מְלֹךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יְחִים וְיִשְׁמְרֵם, וּמַכֵּל צָרָה
 וַיַּגִּן וַיַּנְצֵם וַיַּצִּילֵם. מְלֹךְ מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִתֵּן בְּלָבָם
 וּבְלֵב כָּל יוֹעֲצֵיהֶם וְשָׂרֵיהֶם לַעֲשׂוֹת טוֹבָה עִמָּנוּ וְעִם כָּל
 יִשְׂרָאֵל. בִּימֵיהֶם וּבְיָמֵינוּ תִּנְשַׁע יְהוּדָה, וְיִשְׂרָאֵל יִשְׁכּוֹן
 לְבַטָּח, וּבָא לְצִיּוֹן גּוֹאֵל. וְכֵן יְהִי רָצוֹן, וְנֹאמֵר אָמֵן.

הַנּוֹתֵן תְּשׁוּעָה has undergone some verbal variations in the course of time.
 The custom to pray for the welfare of the government is based on Jeremiah
 29:7 ("Seek the welfare of the country where I have sent you into exile; pray

May he who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation and all other congregations—their wives, their sons and daughters, and all that belongs to them. May he bless those who dedicate synagogues for worship and those who enter therein to pray, those who provide lamps for lighting and wine for Kiddush and Havdalah and those who give food to the transient guests and charity to the poor, as well as all those who faithfully occupy themselves with the needs of the community. May the Holy One, blessed be he, grant them their reward, remove from them all sickness, preserve them in good health, and forgive all their sins; may he bless and prosper their work and the work of all Israel their brethren; and let us say, Amen.

PRAYER FOR THE GOVERNMENT

The Reader takes the Torah and recites:

He who granted victory to kings and dominion to princes, his kingdom is a kingdom of all ages; he who delivered his servant David from the evil sword, he who opened a road through the sea, a path amid the mighty waters—may he bless and protect, help and exalt

THE PRESIDENT AND THE VICE-PRESIDENT
AND ALL THE OFFICERS OF THIS COUNTRY.

May the supreme King of kings, in his mercy, sustain them and deliver them from all distress and misfortune. May the supreme King of kings, in his mercy, inspire them and all their counselors and aides to deal kindly with us and with all Israel. In their days and in our days Judah shall be saved, Israel shall dwell in security, and a redeemer shall come to Zion. May this be the will of God; and let us say, Amen.

to the Lord for it, for your welfare depends on its welfare"). This prayer is composed of excerpts from Psalms 145:13; 144:10; Isaiah 43:16; Jeremiah 23:6; Isaiah 59:20. Abudarham wrote in the fourteenth century: "It is the custom to bless the king and to pray to God that he may give him victory."

בְּרַבַּת הַחֹדֶשׁ

Recited on the Sabbath preceding *Rosh Hodesh*.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ ואלהי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה; וְתַתְּנֵנוּ לָנוּ חַיִּים
אֲרָכִים, חַיִּים שֶׁל שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם
יְרֵאת שָׁמַיִם וְיְרֵאת חֲטָא, חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּבְלִמָּה,
חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד, חַיִּים שֶׁתְּהִי בָנוּ אֶהְבַּת תּוֹרָה וְיְרֵאת
שָׁמַיִם, חַיִּים שֶׁיִּמְלְאוּ מִשְׂאֵלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סְלָה.

The Reader takes the Torah and recites:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ וְנֵאל אוֹתָם מֵעַבְדוֹת לְחֵרוֹת,
הוּא יֵנְאֵל אוֹתָנוּ בְּקְרוֹב, וַיִּקְבֹּץ נְדָחֵינוּ מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ,
חֲבֵרִים כָּל יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

Announcing the day of *Rosh Hodesh*.

רֹאשׁ חֹדֶשׁ . . . יִהְיֶה בַּיּוֹם . . .
תִּבְאָ עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

Congregation and Reader:

יְחַדְּשֵׁהוּ תְּקֵדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל עַמּוֹ, בֵּית
יִשְׂרָאֵל, לְחַיִּים וְלְשְׁלוֹם, לְשִׁשׁוֹן וְלְשִׁמְחָה, לְיִשׁוּעָה וְלִנְחֻמָּה,
וְנֹאמַר אָמֵן.

ברכת החודש is reminiscent of the Temple period when the arrival of a new month was solemnly announced by the Sanhedrin after examining the witnesses who had noticed the appearance of the new moon. The thirtieth day of the expiring month was proclaimed as the first day of the new month if the statement of the witnesses was found to be correct. The proclamation of the new month was signaled from mountain top to mountain top throughout Palestine by lighting flares. In the middle of the fourth century, Hillel II published scientific rules for the computation of the calendar, making the months to alternate between 30 and 29 days. *Nisan, Sivan, Av, Tishri, Kisle*

BLESSING OF THE NEW MONTH

Recited on the Sabbath preceding Rosh Hodesh

May it be thy will, Lord our God and God of our fathers, to grant us this new month for happiness and blessedness. O grant us long life, a life of peace and well-being, a life of blessing and sustenance, a life of physical health, a life of piety and dread of sin, a life free from shame and disgrace, a life of wealth and honor, a life marked by our love for Torah and our fear of Heaven, a life in which the wishes of our heart shall be fulfilled for happiness. Amen.

The Reader takes the Torah and recites:

May he who performed miracles for our fathers, and freed them from slavery, speedily redeem us and gather our dispersed people from the four corners of the earth so that all Israel be knit together; and let us say, Amen.

Announcing the day of Rosh Hodesh:

The new month of . . . will begin on May it come to us and to all Israel for happiness.

Congregation and Reader:

May the Holy One, blessed be he, grant that the new month bring to us and to all his people, the house of Israel, life and peace, joy and gladness, salvation and comfort; and let us say, Amen.

and *Shevat* have each 30 days; the other six months have 29 days each. In leap year, the first *Adar* has 30 days, the second 29. *Heshvan* is occasionally lengthened to 30 days. When the preceding month has 30 days, its last day is celebrated as the first day of *Rosh Hodesh*, while the second day of *Rosh Hodesh* marks the first day of the new month.

יהי רצון is cited in the Talmud (Berakhoth 16b) as the daily private prayer of Rav, the founder of the Babylonian academy of Sura (third century). It was adopted in the eighteenth century as a prayer for the coming of a happy month by adding the words הוה לטובה ולברכה שתחדש עלינו את החדש הזה (Judges 20:11). The phrase יראת שמים is not repeated in the talmudic source of this prayer.

ויאסף כל איש את ישראל... is similar to the biblical expression ויאסף כל איש את ישראל (Judges 20:11), which is rendered "all the men of Israel were knit together as one man"; see Ezekiel 37:16-22; Hagigah 26a.

הזכרת נשמות הקדושים

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as Parashath Shekalim.

אב הרתמים, שובן מרומים, ברתמיו העצומים, הוא
 יפקד ברתמים החסידים והישרים והתמימים, קהלות הקדש
 שמסרו נפשם על קדשת השם, הנאהבים והנעימים בתייהם,
 ובמותם לא נפגרו. מנשרים קלו, ומאיריות נברו, לעשות
 רצון קונם וחספן צורם. יזכרם אלהינו לטובה עם שאר
 צדיקי עולם, וינקם נקמת דם עבדיו השפוד, כפתוב בתורת
 משה איש האלהים: הרנינו, גוים, עמו, כי דם עבדיו יקום,
 ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיך
 הנביאים פתוב לאמר: ונקיתי דמם, לא נקיתי, ויי שכן בציון.
 ובכתבי הקדש נאמר: למה יאמרו הגוים איה אלהיהם, יודע
 בגוים לעינינו נקמת דם עבדיך השפוד. Reader ואומר: כי
 דרש דמים אותם זכר, לא שכח צעקת עניים. ואומר: ידון
 בגוים, מלא גויות, מחץ ראש על ארץ רבה, מנחל בדרדך
 ישתה, על בן ירים ראש.

אשרי יושבי ביתך; עוד יהללך סלה.

אשרי העם שפכה לו; אשרי העם שיי אלהיו.

אב הרתמים was probably composed during the first Crusade in 1096, when many Jewish communities were destroyed. Speaking of the Hebrew elegies occasioned by the medieval persecutions, Zunz writes: "If there are ranks in suffering, Israel takes precedence of all the nations . . . if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy . . . in which the poets and the actors were also the heroes?"

COMMEMORATION OF MARTYRS

Omitted on festivals, on Sabbath-Rosh Hodesh, and on all distinguished Sabbaths such as Parashath Shekalim.

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.⁴

מנחל בדרך ישתה describes the victor in hot pursuit of the enemy. Wearied from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ Deuteronomy 32:43. ² Joel 4:21. ³ Psalms 79:10; 9:13; 110:6-7.

⁴ Psalms 84:5; 144:15.

חהלים קמה

תהלה לַדָּוִד

אֲרוּמָמָה, אֱלֹהֵי הַמִּלְחָה, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אַבְרָכָה, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּהוּ.
הַדָּר כְּבוֹד הַזֶּהָרָה וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.
זָכַר רַב טוֹבָךָ יִבְיָעוּ, וְצַדִּיקְתְּךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְיָ, אֲרַךְ אַפָּיִם וּגְדֹל־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מִעֲשָׂיו.
יִזְדוּקָה יְיָ כָּל מִעֲשֵׂיךָ, וַחֲסִידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמוֹת, וּמִמְשַׁלְתְּךָ בְּכָל דוֹר וָדָר.
סוּמָה יְיָ לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלֵם בְּעֵתוֹ.
פּוֹתַח אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
צַדִּיק יְיָ בְּכָל דְרָכָיו, וַחֲסִיד בְּכָל מִעֲשָׂיו.
קְרוֹב יְיָ לְכָל קִרְאוֹ, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמְתּוֹ.
רְצוֹן יִרְאוּ יַעֲשֵׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his compassion is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest every living thing with favor.
The Lord is righteous in all his ways,
And gracious in all his deeds.
The Lord is near to all who call upon him,
To all who call upon him sincerely.
He fulfills the desire of those who revere **him**;
He hears their cry and saves them.
The Lord preserves all who love **him**,
But all the wicked he destroys,

תְּהִלַּת יְיָ יִבְרַךְ-פִּי; וַיְבָרֶךְ כָּל בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
וַאֲנִיחֵנוּ נִבְרַךְ יְהוָה מִזֵּמְתָהּ וְעַד עוֹלָם; הִלְלוּיָהּ.

The Reader takes the Torah and says:

יְהִלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָב שְׁמוֹ לְבָדוֹ—

Congregation:

הודו על אֶרֶץ וְשָׁמַיִם. וַיִּרְם קָרוֹן לְעַמּוֹ, תְּהִלָּה לְכָל
חֲסִידָיו, לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הִלְלוּיָהּ.

On Sabbaths:

תהלים כט

מִזְמוֹר לְדָוִד. הָבוּ לִי, בְּנֵי אֱלֹהִים, הָבוּ לִי כְבוֹד וָעֹז.
הָבוּ לִי כְבוֹד שְׁמוֹ, הַשְׁתַּחֲוִי לִי בְּהַדְרַת קִדְשׁ. קוֹל יְיָ עַל
הַמָּיִם, אֵל הַכְּבוֹד הַרְעִים, יְיָ עַל מַיִם רַבִּים. קוֹל יְיָ בַּפֶּתַח,
קוֹל יְיָ בְּהַדְרָה, קוֹל יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשֶׁרִיֹן כְּמוֹ בְּרֹדְאִים. קוֹל יְיָ חָצַב
לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחִיל מַדְבָּר, יַחִיל יְיָ מַדְבַּר קִדְשׁ. קוֹל יְיָ
יַחֲלֹל אֵילֹת, וַיִּחַשֶׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אֲמַר כְּבוֹד. יְיָ
לְמַבּוּל יָשָׁב, וַיִּשָׁב יְיָ מִלֶּךְדָּ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

On festivals occurring on weekdays:

תהלים כד

(לְדָוִד מִזְמוֹר. לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבְל וַיִּשְׁבִּי בָהּ. כִּי הוּא
עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בְּהַר יְיָ, וּמִי
יָקוּם בַּמְּקוֹם קִדְשׁוֹ. נָקִי כַפָּיִם וּבֵר לִבָּב, אֲשֶׁר לֹא נִשְׂא לְשׂוֹא
בַּפִּי, וְלֹא נִשְׁבַּע לְמַרְמָה. יִשְׂא בְרָכָה מֵאֵת יְיָ, וּצְדָקָה מֵאֱלֹהֵי
יִשְׁעוֹ. זֶה דוֹר דִּרְשָׁיו, מִבְּקִשֵׁי פִּנְיָהּ, יַעֲקֹב, סִלְּהָ. שְׂאוּ שְׁעָרִים

My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.

¹We will bless the Lord henceforth and forever.

Praise the Lord!

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the people near to him. Praise the Lord!²

On Sabbaths:

Psalm 29

A psalm of David. Give to the Lord, heavenly beings, give to the Lord honor and glory. Give to the Lord the glory due to his name; worship the Lord in holy array. The voice of the Lord peals across the waters; it is the God of glory thundering! The Lord is over the vast waters. The voice of the Lord is mighty; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord shatters the cedars of Lebanon. He makes Lebanon and Sirion leap like a calf, like a wild ox. The voice of the Lord strikes flames of fire; the voice of the Lord causes the desert to tremble; the Lord causes the desert of Kadesh to tremble. The voice of the Lord whirls the oaks, and strips the woods bare; in his palace everything says: "Glory." The Lord sat enthroned at the flood; the Lord remains King forever. The Lord will give strength to his people; the Lord will bless his people with peace.

On festivals occurring on weekdays:

Psalm 24

(A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves,

¹ *Psalm* 115:18. ² *Psalm* 148:13-14.

רְאִישֵׁיכֶם, וְהִנְשָׂאוּ פִתְחֵי עוֹלָם, וַיִּבּוֹא מִלֶּךְ הַכְּבוֹד. מִי זֶה
 מִלֶּךְ הַכְּבוֹד, יִי עֲזוֹז וְנִבּוֹר, יִי גִבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים
 רְאִישֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיִּבּוֹא מִלֶּךְ הַכְּבוֹד. מִי הוּא זֶה
 מִלֶּךְ הַכְּבוֹד, יִי צְבָאוֹת הוּא מִלֶּךְ הַכְּבוֹד, סְלֵה.

While the *Torah* is being placed in the ark:

וּבְנִיחָה יֹאמֵר: שׁוּבָה, יְיָ, רַבְבוֹת אֱלֹהֵי יִשְׂרָאֵל. קוּמָה יְיָ
 לְמִנוּחֶתֶךָ, אֶתָּה וְאֶרְוֹן עֵינֶיךָ. בְּהִנֵּיךָ יִלְבָּשׁוּ צַדִּיק, וְחִסְדֵיךָ
 יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשׁב פָּנֶי מִשִּׁיחֶךָ. כִּי לָקַח טוֹב
 נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזְבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
 וְתַמְכִּיחַ מֵאֲשֶׁר. דְּרָכֶיךָ דְרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיךָ שְׁלוֹם.
 הִשִּׁיבֵנו יְיָ אֱלֹהֵינוּ, וְנִשׁוּבָה; חֲדַשׁ יָמֵינוּ בְּקֶרֶם.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
 וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בַּעֲנָלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא)
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמְרוּן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן.

The *Musaf* service for festivals begins on page 585.

The ancient gates of Zion are poetically called on to raise their heads, in token of reverence to God. Different parts of this psalm were sung by different choirs at the time when David brought the ark to Mount Zion.

סֵלֵה marks a pause or a transition between one thought and another. It calls forth changes in the orchestral music corresponding to the ideas, and

you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.)

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

The Musaf service for festivals begins on page 586.

cessation of music or hushed music. The last four verses of Psalm 24 describe the holy ark, "which is called by the name of the Lord," as standing outside the gates. The gatekeepers are summoned to open the gates high and wide in order that the holy ark, the symbol of God's majesty, may enter.

¹ *Numbers* 10:36; *Psalm* 132:8-10; *Proverbs* 4:2; 3:18, 17; *Lamentations* 5:21.

מוסף לשבת

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ נִדְרֵי לְאֱלֹהֵינוּ.

אֲדַנִּי, שְׁפַתִּי תִפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

וְזָכְרֵנוּ לְחַיִּים, מְלֶכֶד חַפְצֵי בְּחַיִּים,

וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגוֹן. בְּרוּךְ אַתָּה, יְיָ, מְגוֹן אַבְרָהָם.

אַתָּה גִבּוֹר לְעוֹלָם, אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
גּוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ, בְּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָךְ, מְלֶכֶד מְמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)

מוסף, the prayer added after *Shaharith*, corresponds to the additional sacrifices on Sabbaths and festive days over and above the regular daily *tamid* offered in the Temple.

MUSAF SERVICE FOR SABBATHS

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!¹
O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

כִּי שָׁם precedes the *Amidahs* of *Musaf* and *Minḥah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction וְאֵל יִשְׂרָאֵל and the *Amidah*.

¹ Deuteronomy 32:3.

² Psalm 51:17.

וּנְאֻמָּן אֶתָּה לְהַחֲיוֹת מֵתִים. בְּרוּךְ אַתָּה, יי, מְחַיֵּה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נְעַרְיָצָךְ וְנִקְדִישְׁךָ בְּסוּד שְׁרָפֵי קִדְשׁ הַמִּקְדָּשִׁים שְׁמֹךְ
בְּקִדְשׁ, בְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
כְּבוֹדוֹ מְלֵא עוֹלָם; מְשַׁרְתֵּי שׁוּאֵלִים זֶה לְזֶה אֵינָה מְקוֹם
כְּבוֹדוֹ; לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—
בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יָפֶן בְּרַחֲמִים, וְיָחַן עִם הַמַּיְחֲדִים שְׁמוֹ; עָרַב
וּבָקָר, בְּכָל יוֹם תְּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים—
שְׁמַע, יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.
הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהִיּוֹת לָכֶם לְאֱלֹהִים—
אֲנִי יי אֱלֹהֵיכֶם.

וּבְדַבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:
יְמַלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר; תִּלְלוּיָהּ.

Reader:

לְדָר וָדָר נְגִיד נְדָלָה, וּלְנִצַּח נְצַחִים קִדְשָׁתְךָ נִקְדִישׁ,
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, בִּי אֵל מְלֻךְ
גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל * (תְּמַלֵּךְ) הַקְּדוֹשׁ.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יִתְלַלְוֶה סְלָה.
בְּרוּךְ אַתָּה, יי, הָאֵל * (תְּמַלֵּךְ) הַקְּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say הקְדוֹשׁ.

שיח סוד equals שׁוּרֵי קוּדֵשׁ; compare שׁוּרֵי קוּדֵשׁ in the Sephardic *Siddur*.
אל נַעֲרֵץ בְּסוּד קְדוּשִׁים (Psalm 89:8) where the meaning is: "God is revered in the council of the holy ones."

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

His glory fills the universe; his ministering angels ask one another: "Where is his glorious place?" They say to one another: "Blessed—

Blessed be the glory of the Lord from his abode."²

From his abode may he turn with compassion and be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

"Hear, O Israel, the Lord is our God, the Lord is One."³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again in his mercy proclaim to us in the presence of all the living: ". . . to be your God—

I am the Lord your God."⁴

And in the holy Scriptures it is written:
The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!⁵

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, * holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say, "holy King."*

שמע ישראל and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form.

¹ Isaiah 6:3. ² Ezekiel 3:12. ³ Deuteronomy 6:4. ⁴ Numbers 15:41.

⁵ Psalm 146:10.

On regular Sabbaths:

תַּכְנֵת שַׁבָּת, רְצִיַת קַרְבָּנוֹתֶיהָ. צְוִיַת פְּרוּשֵׁיהָ עִם סְדוּרֵי
 נִסְכֶיהָ. מְעַנְיָהּ לְעוֹלָם כְּבוֹד יִנְחָלוּ; מוֹעֲמֶיהָ חַיִּים זָכוּ; וְגַם
 הָאוֹהָבִים דְּבָרֶיהָ גִּדְּלָה בְּחֶרֶן. אִזּוּ מְסִינִי נֶצְטוּוּ עָלֶיהָ. וְתִצְנֶנּוּ,
 יְיָ אֱלֹהֵינוּ, לְהַקְרִיב בָּהּ קָרְבַן מוֹסֵף שַׁבָּת פְּרָאוּי. יְהִי רְצוֹן
 מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֶנוּ,
 וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ; וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֵינוּ,
 תְּמִידִים בְּסֹדְרָם וּמוֹסְפִים בְּהִלְכָתָם. וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת
 הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוֹת רְצוֹנָה, כְּמוֹ
 שַׁבָּתֹת עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ,
 בְּאִמּוֹר:

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִים; וְשְׁנֵי עֶשְׂרִים
 סֹלֶת, מִנְחָה בְּלוּלָה בְּשֶׁמֶן, וְנִסְכּוֹ. עֲלֹת שַׁבָּת בְּשַׁבְּתוֹ, עַל
 עֲלֹת הַתְּמִיד וְנִסְכָּהּ.

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקַדְשֵׁי
 שְׁבִיעִי, כְּלָם יִשְׁבְּעוּ וְיִתְעַנְּנוּ מִטּוֹבְךָ; וּבְשִׁבְעֵי רְצִיַת בּוֹ
 וְקַדְשָׁתוֹ, תְּמַדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֶׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ. קֹדְשָׁנוּ בְּמִצְוֹתֶיךָ,
 וְתוֹ חֵלְקֵנוּ בְּתוֹרָתְךָ; שְׂבַעֲנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ; וְטַהַר
 לִבֵּנוּ לְעַבְדְּךָ בְּאַמֶּת; וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרְצוֹן
 שַׁבָּת קֹדְשָׁהּ, וְיִנְחָחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶה. בְּרוּךְ אַתָּה, יְיָ,
 מְקַדֵּשׁ הַשַּׁבָּת. Continue רצה (page 399).

tchnn sbt, the first twenty-two words of which run in a reversed alpha-
 betic acrostic, is found in Mahzor Vitry and was known to Amram Gaon
 (ninth century). The passage begins with n, the last letter of the alphabet,
 and ends with a, the first letter.

On regular Sabbaths:

Thou hast instituted the Sabbath and favorably accepted its offerings; thou hast prescribed its special duties and the order of its libations. Those who observe it with joy will forever possess glory; those who enjoy its happiness merit eternal life; those who love its laws have chosen greatness. Of yore, at Sinai they were commanded concerning it. Thou, Lord our God, didst command us to offer the additional Sabbath offering in due form. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offering of this Sabbath day we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.¹

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Continue "Be pleased..." (page 400)

¹ *Numbers* 28:9-10.

On Sabbath-Rosh Hodesh:

(אתה יצרת עולמן מקדם; בלית מלאכתך ביום השביעי. אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלבנו לעבודתך, ושמה הגדול והקדוש עלינו קראת; ותתן לנו, יי אלהינו, באהבה, שבתות למנוחה וראשי חודשים לכפרה. ולפי שחטאנו לפניך, אנחנו ואבותינו, חרבה עירנו, ושמים בית מקדשנו, ונגלה יקרנו, ונטל כבוד מבית חינו, ואין אנחנו יכולים לעשות חובותינו בבית בחירתך, בבית הגדול והקדוש שנקרא שמה עליו, מפני הך שנשתלחה במקדשך. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתעלנו בשמחה לארצנו, ותטענו בגבולנו; ושם נעשה לפניך את קרבנות חובותינו, תמידים בסדרם ומוספיים בהלכתם. ואת מוספי יום השבת הזה ויום ראש החדש הזה נעשה ונקריב לפניך באהבה, במצות רצונך, כמו שכתבת עלינו בתורתך, על ידי משה עבדך, מפי כבודך, כאמור:

וביום השבת, שני כבשים בני שנה תמימים; ושני עשרנים סלת, מנחה בלולה בשמן, ונסכו. עלת שבת בשבתו על עלת התמיד ונסכה.

ובראשי חודשיכם תקריבו עלה ליי: פרים בני בקר שנים, ואיל אחד, כבשים בני שנה שבעה, תמימים.

ומנחתם ונסביהם, במדבר: שלשה עשרנים לפר, ושני עשרנים לאיל, ועשרון לכבש, ויין כנסכו, ושעיר לכפר, ושני תמידים בהלכתם.

*Musaf Service for Sabbaths**On Sabbath-Rosh Hodesh:*

Thou didst form thy world long ago, completing thy work on the seventh day. Thou hast loved, favored and exalted us above all nations, and sanctified us with thy commandments. Thou, our King, hast brought us near to thy service, and called us by thy great and holy name. Thou, Lord our God, hast graciously given us Sabbaths for rest, and new moon festivals for atonement. But since we and our fathers sinned against thee, our city is destroyed, our sanctuary is laid waste, our glory is departed, and removed is the glory from the source of our life. We cannot perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the destruction that has come upon thy sanctuary. May it be thy will, Lord our God and God of our fathers, to bring us in joy back to our land and to plant us within our borders. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The additional offerings of this Sabbath day and of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.

And on your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three-tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 28:9-11.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי, עִם מְקוֹדְשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מִטוֹבְךָ; וּבְשִׁבְעֵי רְצִיָּת בּוֹ וְקוֹדְשֵׁי, חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצָה בְּמִנוּחֶתְנוּ, וְחָדַשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת הַחֲדָשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָה, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה וּלְנַחֲמָה, לְפָרְנִסָּה וּלְכַלְפָּלָה, לְחַיִּים וּלְשָׁלוֹם, לְמַחִילַת חַטָּא וּלְסְלִיחַת עֲוֹן (וּלְכַפֶּרֶת פָּשַׁע: during leap year).
 כִּי בַעֲמֻךָ יִשְׂרָאֵל בְּחַרְתָּ מִכָּל הָאֲמוֹת, וּשְׁבַת קוֹדֶשְׁךָ לָהֶם הוֹדַעְתָּ, וְחָקֵי רְאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ. בְּרוּךְ אַתָּה, יְיָ, מְקוֹדֵשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים.

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רְצָה, יְיָ אֱלֹהֵינוּ, בַּעֲמֻךָ יִשְׂרָאֵל וּבְחַפְלָתְךָ; וְהִשָּׁב אֶת הַעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתְךָ בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ, הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בְּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרָאוּשִׁית, בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁחֵיִיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינֵנוּ וְתַקְיַמְנוּ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר נוֹדָה לָךְ, וְנִסְפָּר תְּהַלְלֶתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל

Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.

Our God and God of our fathers, be pleased with our rest. On this Sabbath day give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year*: and atonement of transgression). Truly thou hast chosen thy people Israel from all nations; thou hast made the holy Sabbath known to them, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the new moon festivals.)

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Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy, to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

נפלאותיה וטובותיה שבכל
 עת, ערב ובקר וצהרים.
 הטוב כי לא כלו רחמיך,
 והמרחם כי לא תמו חסדיך,
 ותאסוף גליותינו לחצרות
 קדשך לשמור חקיך ולעשות
 רצונך, ולעבדך בלבב
 שלם, על שאנחנו מודים לך.
 מעולם קיינו לך.
 ברוך אל ההודאות.)

On Hanukkah add:

(על הנסים ועל הפרקן, ועל הנובורות ועל התשיעות, ועל
 המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, בשעמדה
 מלכות יון הרשעה על עמך ישראל להשביחם תורתך,
 ולהעבירם מחגי רצונך. ואתה ברחמיך הרבים עמדת להם
 ביעת צרתם, רבת את ריבם, דגת את דינם, נקמת את נקמתם;
 נסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד
 טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך.
 וליה עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית
 תשועה גדולה ופרקן כהיום הזה. ואחר בן באו בניך לדביר
 ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו גרות
 בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל
 לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלבנו, תמיד לעולם
 ועד.

Between Rosh Hashanah and Yom Kippur add:

(וכתוב לחיים טובים כל בני בריתך.)

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל,
 ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, וליה נאה
 להודות.

evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.	holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)
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On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add:

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו,
בְּחַיִּים עִם קְדוּשָׁה, כְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחַנֶּךָ. יֵשָׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

שֵׁם שְׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ בְּאֶחָד, בְּאוֹר פְּנֵיךָ;
כִּי בְּאוֹר פְּנֵיךָ נִתְתָּ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַצַּדִּיקָה וּבְרָכָה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ. * בְּרוּךְ
אַתָּה, יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

* Between Rosh Hashanah and Yom Kippur say:

(בְּסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִפְתָּח
לְפָנֶיךָ, אֲנַחֲנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְׁלוֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעֵי, וּשְׁפָתַי מִדַּבֵּר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְּדוּמָה, וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וּמְלַקֵּל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אֲמָרֵי כִּי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ, יי, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

Priestly blessing recited by Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. * Blessed art thou, O Lord, who blessest thy people Israel with peace.

**Between Rosh Hashanah and Yom Kippur say:*

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

¹ Numbers 6:24-26. ² Psalms 60:7; 19:15.

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית
המקדש במהרה בימינו, ותן חלקנו בתורתך. ושם נעבדך
ביראה, בימי עולם ובשנים קדמוניות. וערבה ליי מנחת
יהודה וירושלים, בימי עולם ובשנים קדמוניות.

Reader:

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותיה;
וימליך מלכותה בתיבון וביומיבון, ובתיי דכל בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמין.
יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדר,
ויתעלה ויתהלל שמה דקדשא, ברוך הוא, לעלא (לעלא)
מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמירן בעלמא,
ואמרו אמן.

תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון
די בשמיא, ואמרו אמן.
יהא שלמא רבא מן שמיא, ותיים, עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומוי, הוא יעשה שלום עלינו ועל כל
ישראל, ואמרו אמן.

קנה אל יי, חזק ויאמץ לבך, וקנה אל יי. אין קדוש ביי,
כי אין בלתיך, ואין צור באלהינו. כי מי אלוה מבלעדי יי,
ומי צור זולתי אלהינו.

לעלא לעלא is said between *Rosh Hashanah* and *Yom Kippur*; otherwise only *לעלא* is said. In some rituals *לעלא* is repeated throughout the year. *לעלא לעלא* is the Targum's rendering of *מעלה מעלה* (Deuteronomy 28:43).

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Hope in the Lord; be strong and brave, and hope in the Lord. None is holy like the Lord; there is none but thee; no stronghold is steadfast like our God. For who is God but the Lord? Who is a stronghold but our God?²

נחמה ("consolations"), occurring in the Kaddish as a synonym of praise, probably refers to prophetic works such as the Book of Isaiah, called Books of Consolation, which contain hymns of praise as well as Messianic prophecies.

¹ *Malachi* 3:4. ² *Psalm* 27:14; *I Samuel* 2:2; *Psalm* 18:32.

אין באלהינו, אין באדונינו, אין במלכנו, אין כמושיענו.
 מי באלהינו, מי באדונינו, מי במלכנו, מי כמושיענו.
 נודה לאלהינו, נודה לאדונינו, נודה למלכנו, נודה למושיענו.
 ברוך אלהינו, ברוך אדונינו, ברוך מלכנו, ברוך מושיענו.
 אתה הוא אלהינו, אתה הוא אדונינו, אתה הוא מלכנו, אתה
 הוא מושיענו.

אתה הוא שהקטירו אבותינו לפניך את קטרת הסמים.

מסכת כריתות ו, א

פטום הקטרת: הצרי, והצפרן, החלבנה והלבונה, משקל
 שבעים שבעים מנה; מר וקציעה, שבילת נרד וברבם, משקל
 ששה עשר ששה עשר מנה; הקשט שנים עשר, וקלופה שלשה,
 וקנמון תשעה, ברית ברשינה תשעה קבין; יין קפריסין סאין
 תלתא וקבין תלתא; ואם אין לו יין קפריסין, מביא חמר
 חורין עתיק; מלח סדומית רבע הקב; מעלה עשן כל שהוא.
 רבי נתן אומר: אף כפת הירדן כל שהוא. ואם נתן בה דבש,
 פסלה; ואם חסר אחת מכל סמניה, חייב מיתה. רבן שמעון
 בן גמליאל אומר: הצרי אינו אלא שרף הנוטף מעצי הקטרף.
 ברית ברשינה, ששפין בה את הצפרן כדי שתהא נאה; יין
 קפריסין, ששורין בו את הצפרן כדי שתהא עזה. והלא מי
 רגלים יפין לה, אלא שאין מכניסין מי רגלים בעזרה מפני
 הקבוד.

אמן forms the acrostic ברוך אתה, אמן. Each of the three letters of אמן is repeated four times, totalling twelve. Rashi, in his *Siddur*, points out that אמן כאלהינו is recited on Sabbaths and festivals, when the *Amidah* prayer

EN KELOHENU

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God? Who is like our Lord? Who is like our King? Who is like our Deliverer?

Let us give thanks to our God; let us give thanks to our Lord; let us give thanks to our King; let us give thanks to our Deliverer.

Blessed be our God; blessed be our Lord; blessed be our King; blessed be our Deliverer.

Thou art our God; thou art our Lord; thou art our King; thou art our Deliverer.

Thou art he to whom our fathers offered the fragrant incense.

Talmud Kerithoth 6a

The incense was composed of balm, onycha, galbanum, and frankincense, seventy minas' weight of each; myrrh, cassia, spike-nard, and saffron, sixteen minas' weight of each; twelve minas of costus; three minas of an aromatic bark; nine minas of cinnamon; nine *kabs* of Karsina lye; three *seahs* and three *kabs* of Cyprus wine—if Cyprus wine could not be obtained, strong white wine might be substituted for it—a fourth of a *kab* of Sodom salt, and a minute quantity of *ma'aleh ashan* [a smoke-producing ingredient]. Rabbi Nathan says: A minute quantity of Jordan amber was also required. If one added honey to the mixture, he rendered the incense unfit for sacred use; and if he left out one of its required ingredients, he was subject to the penalty of death.

Rabban Simeon ben Gamaliel says: The balm required for the incense is a resin exuding from the balsam trees. The Karsina lye was rubbed over the onycha to refine it; the Cyprus wine was used to steep the onycha in it so as to make it more pungent. Though *mei raglayim* might have been good for that purpose, it was not decent to bring it into the Temple.

is limited to seven benedictions instead of the nineteen benedictions contained in the regular *Shemoneh Esreh*, in order to bring the blessings to a total of nineteen. *En Kelohenu* was composed during the period of the Geonim.

משנה תמיד ז, ד

השיר שֶׁהיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ.
 בַּיּוֹם הַרְאִשׁוֹן הָיוּ אוֹמְרִים: לַיְי הָאָרֶץ וּמְלוֹאָהּ, תִּבְל
 וַיִּשְׁבִּי בָּהּ.
 בַּשְּׁנֵי הָיוּ אוֹמְרִים: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, בְּעִיר אֱלֹהֵינוּ,
 הַר קָדְשׁוֹ.
 בַּשְּׁלִישִׁי הָיוּ אוֹמְרִים: אֱלֹהִים נִצָּב בַּעֲדַת אֵל, בִּקְרֹב
 אֱלֹהִים יִשְׁפֹּט.
 בְּרְבִיעִי הָיוּ אוֹמְרִים: אֵל נִקְמוֹת יְיָ, אֵל נִקְמוֹת הַוּפִיעַ.
 בַּחֲמִישִׁי הָיוּ אוֹמְרִים: הִרְגִינוּ לְאֱלֹהִים עוֹזְנֵנוּ, הִרְיֵעֵנוּ
 לְאֱלֹהֵי יַעֲקֹב.
 בַּשְּׁשִׁי הָיוּ אוֹמְרִים: יְיָ מֶלֶךְ, גְּאוֹת לְבָשׁ; לְבָשׁ יְיָ, עֵז הַתְּאֲזָר;
 אֶף תִּבּוֹן תִּבְל, בַּל תִּמּוֹט.
 בַּשְּׁבִעִי הָיוּ אוֹמְרִים: מְזֻמּוֹר שִׁיר לַיּוֹם הַשְּׁבִעִי. מְזֻמּוֹר שִׁיר
 לְעֵתִיד לְבָא, לַיּוֹם שֶׁבָּלוּ שְׁבַת וּמְנוּחָהּ, לְחַיֵּי הָעוֹלָמִים.

מסכת מגילה כח, ב

תֵּנָא רַבִּי אֱלִיהוּ: כָּל הַשּׁוֹנֶה הַלְכוֹת בְּכָל יוֹם, מִבְּטָח לֹא
 שְׁחִיא בֶן עוֹלָם הָבָא, שְׁנַאֲמַר: הַלְכוֹת עוֹלָם לֹא. אֵל תִּקְרָא
 הַלְכוֹת, אֶלָּא הַלְכוֹת.

מסכת ברכות סד, א

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא: תִּלְמִידֵי חֲכָמִים
 מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנַאֲמַר: וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ, וְרַב שְׁלוֹם

יום שכלו שבת, "the great Sabbath," a symbolic description of the world to come, a foretaste of which is offered by the weekly Sabbath.

תנא דבי אליהו, a midrashic collection of mysterious authorship, consists of two parts: *Seder Eliyyahu Rabba* (thirty-one chapters) and *Seder Eliyyahu Zuta* (twenty-five chapters). According to the Talmud (Kethuboth 106a), Elijah

Mishnah Tamid 7:4

Following are the psalms which the Levites used to recite in the Temple.

On Sunday they used to recite: "The earth and its entire contents belong to the Lord, the world and its inhabitants."¹

On Monday they used to recite: "Great is the Lord, and highly to be praised, in the city of our God, his holy mountain."²

On Tuesday they used to recite: "God stands in the divine assembly; in the midst of the judges he gives judgment."³

On Wednesday they used to recite: "God of retribution, Lord God of retribution, appear!"⁴

On Thursday they used to recite: "Sing aloud to God our strength; shout for joy to the God of Jacob."⁵

On Friday they used to recite: "The Lord is King; he is robed in majesty; the Lord is robed, he has girded himself with strength; thus the world is set firm and cannot be shaken."⁶

On the Sabbath they used to recite: "A song for the Sabbath day."⁷ It is a song for the hereafter, for the day which will be all Sabbath and rest in life everlasting.

Talmud Megillah 28b

It was taught in the school of Elijah: Whoever studies traditional laws every day is assured of life in the world to come, for it is said: "His ways are eternal."⁸ Read not here *halikhoth* [ways] but *halakhoth* [traditional laws].

Talmud Berakhoth 64a

Rabbi Elazar said in the name of Rabbi Ḥanina: Scholars increase peace throughout the world, for it is said: "All your children shall be taught of the Lord, and great shall be the peace

frequently visited Rabbi Anan (third century) and taught him *Seder Eliyyahu*. This work, which has been named "the jewel of aggadic literature," repeatedly emphasizes the importance of diligence in the study of the Torah.

¹ Psalm 24. ² Psalm 48. ³ Psalm 82. ⁴ Psalm 94. ⁵ Psalm 81. ⁶ Psalm 93. ⁷ Psalm 92. ⁸ *Habakkuk* 3:6.

בְּנֵי־הַיָּד. אֵל תִּקְרָא בְּנֵי־הַיָּד, אֶלָּא בּוֹנֵי־הַיָּד. שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ,
וְאִין לָמוּ מִכְשׁוֹל. יְהִי שְׁלוֹם בְּחֵילְךָ, שְׁלֹמָה בְּאַרְמְנוֹתֶיךָ.
Reader לְמַעַן אַחֲרֵי וְרַעֲי, אַדְבָּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְיָ
אַלְהֵינוּ, אֲבִקְשָׁה טוֹב לְךָ. יְיָ עֲזֵר לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ
בְּשְׁלוֹם.

קִדְיָשׁ דִּרְבָּנָן

Mourners:

יְתַנַּדְל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵלְמָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדַּר,
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא (לְעֵלְמָא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחְמַתָּא, דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמֵי־דִיהוֹן וְעַל כָּל תַּלְמֵי־דִי
תַּלְמֵי־דִיהוֹן, וְעַל כָּל מִן דְּעֵסְקִין בְּאוֹרֵי־תָא, דִּי בְּאַתְרָא הָדָן
וְדִי בְּכָל אֶתְר וְאַתְר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא
וְחֶסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיבִין, וּמְזוּנֵי רוּיְחֵי, וּפְרָקְנָא מִן קַדְמֵי
אֲבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים טוֹבִים, עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

קִדְיָשׁ introduces a play on words, and is not intended as an emendation of the biblical text.

of your children."¹ Read not here *banayikh* [your children], but *bonayikh* [your builders—scholars are the true builders of peace].

Abundant peace have they who love thy Torah, and there is no stumbling for them. Peace be within your walls, and security within your palaces. In behalf of my brethren and friends, let me pronounce peace for you. For the sake of the house of the Lord our God, I will seek your good. The Lord will give strength to his people; the Lord will bless his people with peace.²

KADDISH D'RABBANAN

Mourners:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

[We pray] for Israel, for our teachers and their disciples and the disciples of their disciples, and for all who study the Torah, here and everywhere. May they have abundant peace, loving-kindness, ample sustenance and salvation from their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and a happy life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he in his mercy create peace for us and for all Israel; and say, Amen.

¹ *Isaiah* 54:13. ² *Psalms* 119:165; 122:7-9; 29:11.

עלינו לשבח לארון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה; שלא שם חלקנו בהם, ונרלנו בכל המונם. ואנחנו פורעים ומשתחווים ומודים לפני מלך מלכי המלכים, הקדוש ברוך הוא, שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים. הוא אלהינו, אין עוד; אמת מלבנו, אפס זולתו, בכתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל ועל הארץ מתחת, אין עוד.

על כן נקנה לה, יי אלהינו, לראות מהרה בתפארת עגה, להעביר גלולים מן הארץ, והאלילים פרות יפרתו; לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לה תכרע כל ברך, תשבע כל לשון. לפניך, יי אלהינו, יכרעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את על מלכותך, ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, בכתוב בתורתך: יי ימלך לעלם ועד. Reader ונאמר: והיה יי למלך על כל הארץ; ביום שהוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה;
 וימליך מלכותה בחייכון וביומיכון, ובחיי דכל בית ישראל,
 בעגלא ובזמן קריב, ואמרו אמן.
 יהא שמה רבא מברך לעלם ולעלמי עלמא.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."² And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."³

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

¹ Deuteronomy 4:39. ² Exodus 15:18. ³ Zechariah 14:9.

יִתְפָּרֵד וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא (לְעֵלָּא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרֵן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

אַל תִּירָא מִפְּחָד פְּתָאם, וּמִשְׂאֵת רְשָׁעִים כִּי תְבֹא. עֲצוּ
עֲצֵה וְתַפֵּר, דְּדַבְּרוּ דְבַר וְלֹא יָקוּם, כִּי עֲפָנּוּ אֵל. וְעַד זְקִנְהָ
אֲנִי הוּא, וְעַד שִׁיבָה אֲנִי אֶסְבֵּל; אֲנִי עֲשִׂיתִי וְאֲנִי אֲשֵׂא, וְאֲנִי
אֶסְבֵּל וְאִמְלֹט.

שִׁיר הַכְּבוֹד

Recited in responsive form

The ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרֹג.

נַפְשִׁי חֲמֻדָּה בְּצַל יְיָ, לְדַעַת כָּל רִז סוֹדְךָ.

מִדֵּי דַבְּרֵי בְּכַבּוֹדְךָ, הוֹמָה לְבִי אֶל הוֹדְךָ.

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֶסְפָּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמֶּה אֲכַנֶּה וְלֹא יִדְעֶתִיךָ.

כִּי־נִבְיִאִיךָ בְּסוֹד עֲבָדֶיךָ, דִּמְיִתְ הֲדַר כְּבוֹד הוֹדְךָ.

(ר' יהודה החסיד) is attributed to Rabbi Judah of Regensburg (R' יהודה החסיד), who was a philosopher and poet, saint and mystic. He died in 1217. Each stanza in this poem contains sixteen syllables.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.¹

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the same; when you are gray-headed, still will I sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

HYMN OF GLORY

Recited in responsive form

The ark is opened.

I sing hymns and compose songs
Because my soul longs for thee.

My soul desires thy shelter,
To know all thy mystery.

When I speak of thy glory,
My heart yearns after thy love.

Hence I utter thy glories,
And offer thee songs of love.

I tell thy praise, though I have not seen thee;
I describe thee, though I have not known thee.

Through thy prophets amidst thy worshipers
Didst thou show forth thy majestic splendor.

בסוד עבדיך has been mistranslated: "in the mystic utterance of thy servants." However, the poet uses **בסוד עבדיך** in the sense of **בסוד קדושים** (Psalm 89:8) which is rendered "in the council of the holy ones." See page 393.

¹ *Proverbs* 3:25; *Isaiah* 8:10; 46:4.

גִּדְלָתָהּ וּגְבוּרָתָהּ, בְּנוּ לְתַקְוָהּ פֶּעֶלְתָּהּ.
 דְּמוּ אוֹתָהּ וְלֹא כְפִי יִשָּׁה, וַיִּשְׁוּדָה לְפִי מַעֲשֵׂיהָ.
 הַמְשִׁילֶנָּה בְּרַב חֲזִיוֹנוֹת, הִנֵּה אֶחָד בְּכָל דְּמִיוֹנוֹת.
 בִּיחֲזִיו בְּךָ זְקֵנָה וּבְחֲרוֹת, וּשְׁעַר רֵאשִׁיבָה וְשַׁחֲרוֹת.
 זְקֵנָה בְּיוֹם דִּין וּבְחֲרוֹת בְּיוֹם קָרֵב, פְּאִישׁ מִלְחָמוֹת יָדָיו לֹז רָב.
 חֶבֶשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֵאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.
 טְלָלִי אוֹרוֹת רֵאשׁוֹ נְמֻלָּא, וּקְנֻצוֹתָיו רְסִיסֵי לַיְלָה.
 יִתְפָּאֵר בִּי כִי חֲפֵץ בִּי, וְהוּא יִהְיֶה לִי לְעֹטְרַת צְבִי.
 כְּתָם טְהוֹר פְּזוֹ דְּמוֹת רֵאשׁוֹ, וְחַק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ.
 לְחַן וּלְכְבוֹד צְבִי תִפְאָרָה, אֲמַתּוֹ לוֹ עֲטָרָה עֲטָרָה.
 מַחְלָפוֹת רֵאשׁוֹ כְּבִימֵי בְחֲרוֹת, קוֹנֻצוֹתָיו תִּלְתְּלִים שַׁחֲרוֹת.
 נוֹה הַצֶּדֶק צְבִי תִפְאָרְתּוֹ, יַעֲלֶה נָא עַל רֵאשׁ שְׂמַחְתּוֹ.
 סִגְלָתוֹ תְּהִי בִידּוֹ עֲטָרַת, וְצִנִּיף מְלוּכָה צְבִי תִפְאָרַת.
 עֲמוּסִים נְשָׂאִם עֲטָרַת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו בְּבָרָם.
 פֶּאֶרוֹ עָלַי וּפֶאֶרִי עָלָיו, וְקָרוֹב אֵלַי בְּקָרְאֵי אֱלֹהֵי.
 צַח וְאֶדוֹם לְלִבּוֹשׁוֹ אָדָם, פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאֶדוֹם.
 קִשֶׁר תְּפִלִּין הִרְאָה לְעֵנּוֹ, תְּמוּנַת יְיָ לְנֶגַד עֵינָיו.
 רוֹצֵה בְּעֵמוֹ עֲנִיִּים יִפְאֵר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר.

that is, the human intellect cannot conceive the essence of God, but only his acts.

... ויחזו כך alludes to Daniel 7:9; Song of Songs 5:11; Exodus 15:3; Deuteronomy 33:7; Psalm 98:1; Isaiah 26:19; 28:5; Song of Songs 5:2, 11.

על מצח the plate on Aaron's forehead, upon which was engraved: "Holy to the Lord" (Exodus 28:36). עטרה hymns of praise. נה הצדק Jerusalem.

עלי the *tefillin* containing the words אחד ה', "the Lord is One".

מי כעמך... גי אחד God's *tefillin* containing the words פארי עלי.

... צבי תפארת Isaiah 62:3; 46:3; 43:4; Song of Songs 5:10; Isaiah 63:1-3.

קשר תפלין refers to the talmudic statement that Moses saw God's *tefillin*.

Thy greatness and thy power
They traced in thy mighty work.

They imaged thee, not as thou art really;
They described thee by thy acts only.

They depicted thee in countless visions;
Despite all comparisons thou art One.

They saw in thee both old age and young age,
With the hair of thy head now grey, now black:

Age in judgment day, youth in time of war,
As a warrior whose hands fight for him,

A helmet of triumph tied on his head,
His holy right arm bringing victory;

As though his head is drenched with dew of light,
And his locks are filled with drops of the night.

He glories in me, he delights in me;
My crown of beauty he shall ever be.

His head is like pure gold; on the forehead
He engraved his glorious holy name.

For grace and glory, beauty and splendor,
His own people has made a crown for him.

The locks of his head are such as in youth;
His curls, forming countless ringlets, are black.

May his splendid Temple of righteousness
Be prized by him above his highest joy.

May his people be a crown in his hand,
A royal diadem of great beauty.

Borne by him, he uplifted and crowned them;
Being precious to him, he honored them.

His glory rests on me, and mine on him:
He is near to me when I call to him.

Dazzling he is and ruddy, his clothes red,
When from treading Edom's winepress he comes.

Meek Moses was shown symbolic tefillin
When the Lord's image was before his eyes.

Pleased with his people, he glorifies them;
Enthroned in glories, he glories in them.

ראש דְּבָרָה אֲמַת, קוֹרָא מְרַאשׁ הַדּוֹר וְדוֹר, עִם הַדּוֹרְשָׁה דְרוֹשׁ.
 שֵׁית הַמּוֹן שִׁירֵי נָא עֲלֶיךָ, וְרַנְתִּי תִקְרַב אֵלֶיךָ.
 תְּהַלְתִּי תְהִי לְרֵאשִׁי עֲטָרַת, וְתִפְלְתִי תִבּוֹן קְטָרֶת.
 תִּיקַר שִׁירַת רֵשׁ בְּעֵינֶיךָ, כְּשִׁיר יוֹשֵׁר עַל קַרְבְּנֶיךָ.
 בְּרַכְתִּי תִעֲלֶה לְרֵאשׁ מִשְׁבִּיר, מִחֻלְל וּמִזְלִיד צְדִיק בְּבִיר.
 וּבְבִרְכָתִי תִנְעֲנַע לִי רֵאשׁ, וְאוֹתָהּ קַח לָךְ כְּבִשְׁמִים רֵאשׁ.
 יַעֲרַב נָא שִׁיחֵי עֲלֶיךָ, בִּי נִפְשֵׁי תַעֲרוֹג אֵלֶיךָ.

לָךְ, יְיָ, תִגְדְּלָהּ וְתִגְבּוֹרָהּ וְתִתְפַּאֲרַת וְתִנְצַח וְתִהְיוּ, בִּי כָל
 בְּשָׂמִים וּבְאַרְצֵי. לָךְ, יְיָ, הַמְמַלְכָהּ וְהַמְתַּנְשֵׂא לְכָל לְרֵאשׁ. מִי
 יִמְלֵל גְּבוּרוֹת יְיָ, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.

Mourners' Kaddish.

הַיּוֹם שַׁבַּת קָדְשׁ, שָׁבוּ הָיוּ הַלְלוִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

הַהִלִּים צַב

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לֵי, וּלְזַמֵּר לְשִׁמְךָ
 עֲלִינוּ. לְהַגִּיד בְּבִקְרַת חֲסִדֶיךָ, וְאַמוֹנָתְךָ בְּלֵילוֹת. עֲלֵי עָשׂוֹר
 וְעֲלֵי נָבֶל, עֲלֵי הַגִּינוֹן בְּכַנּוֹר. בִּי שִׁמְחֵתָנִי יְיָ בְּפַעֲלֶיךָ; בְּמַעֲשֵׂי
 יְדֶיךָ אֲרַנּוּ. מַה נִּדְּלוּ מַעֲשֵׂיךָ, יְיָ; מְאֹד עָמְקוּ מִחֻשְׁבְּתֶיךָ. אִישׁ
 בְּעַר לֹא יָדַע, וּכְסִיל לֹא יָבִין אֶת זֹאת. בְּפִרְחֵי רִשְׁעִים בָּמוֹ
 עָשָׁב, וַיַּצִּיצוּ כָּל פְּעֻלֵי אֲנוֹ, לְהַשְׁמָדֵם עֲדֵי עַד. וְאַתָּה מְרוֹם
 לְעֵלָם, יְיָ. בִּי הִנֵּה אֵיבֶיךָ, יְיָ, בִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ, וְתִפְרְדוּ
 כָּל פְּעֻלֵי אֲנוֹ. וְתִרְם כְּרָאִים קְרָנֵי; בִּלְתִּי בְּשִׁמּוֹן רַעְנוֹ. וְתִבְט

אמת alludes to בראשית ברא אלהים ראש דברך אמת the first three words of the Torah, whose final letters spell אמת.

Thy chief word is truth, Creator of all;
Care for thy people who seek thee forever.

O set my abundant songs before thee;
May my ringing cry come near to thee.

May my praise be deemed a crown for thy head;
Let my prayer rise like incense before thee.

Let a poor man's song be precious to thee
As the song that was sung at the offerings.

May my blessings rise to God who sustains,
Creates and brings forth, the Just, the Mighty.

As for my prayer, nod thy approval,
And accept it as the choicest incense.

May my meditation be sweet to thee,
For all my being is yearning for thee.

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all. Who can describe the mighty deeds of the Lord, or utter all his praise?¹

Mourners' Kaddish.

This is the holy Sabbath day, on which the Levites in the Temple used to recite:

Psalm 92

A psalm, a song for the Sabbath day. It is good to give thanks to the Lord, and to sing praises to thy name, O Most High; to proclaim thy goodness in the morning, and thy faithfulness at night, with a ten-stringed lyre and a flute, to the sound of a harp. For thou, O Lord, hast made me glad through thy work; I sing for joy at all that thou hast done. How great are thy works, O Lord! How very deep are thy designs! A stupid man cannot know, a fool cannot understand this. When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever. But thou, O Lord, art supreme for evermore. For lo, thy enemies, O Lord, for lo, thy enemies shall perish; all evildoers shall be dispersed. But thou hast exalted my power like that of the wild ox; I am anointed with fresh oil. My eye has gazed on my foes; my

¹ *I Chronicles 29:11; Psalm 106:2*

עיני בשורי, בקמים עלי מרעים תשמענה אוני. צדיק פתמר
 יפרח, בארז בלבנון ישנה. שתולים בבית יי, בנצרות אלהינו
 יפריחו. Reader עוד ינובון בשיבה, דשנים נרעננים יהיו.
 להגיד כי ישר יי; צורי, ולא עולתה בו.

Mourners' Kaddish.

The following is recited from *Rosh Hodesh Elul* until *Simhath Torah*.

תהלים כו

לְדוֹד. יי אורי וישעי, ממי אירא; יי מעוז חיי, ממי אפחד.
 בקרב עלי מרעים לאכל את בשרי, צרי ואיבי לי, הקפה
 בשלו ונפלו. אם תחנה עלי מחנה, לא יירא לבי; אם תקום
 עלי מלחמה, בזאת אני בוטח. אחת שאלתי מאת יי, אותה
 אבקש: שבתו בבית יי כל ימי חיי, לחזות בנעם יי, ולבקר
 בהיכלו. כי יצפני בספה ביום רעה, יסתרני בסתר אהלו;
 בצור ירוממני. ועתה רום ראשי על איבי סביבותי, ואזבחה
 באהלו זבחי תרועה; אשירה ואזמרה לי. שמע יי קולי
 אקרא, וחקני וענני. לה אמר לבי, בקשו פני; את פניו, יי,
 אבקש. אל תסתר פניו ממני, אל תט באף עבדך, עזרתי
 הית; אל תטשני ואל תעזבני, אלהי ישעי. כי אבי ואמי
 עזבוני, ויי יאספני. הורני יי דרךך, ונחני בארץ מישור, למען
 שררי. אל תתנני בנפש צרי; כי קמו בי עדי שקר ויפת חמס.
 לולא האמנתי לראות בטוב יי בארץ חיים. Reader קוה אל יי,
 חוק ויאמץ לבך, וקוה אל יי.

Mourners' Kaddish.

... אבי ואמי עובוני Though I am orphaned, friendless and deserted, God will be father to me and protect me.

... לולא האמנתי The remainder of the sentence is left to the imagination: "What would my condition be, if I had not believed!" The word לולא is marked with dots in the Massoretic text.

ears have heard my enemies' doom. The righteous will flourish like the palm tree; they will grow like a cedar in Lebanon. Planted in the house of the Lord, they shall flourish in the courts of our God. They shall yield fruit even in old age; vigorous and fresh they shall be, to proclaim that the Lord is just! He is my Stronghold, and there is no wrong in him.

Mourners' Kaddish.

The following is recited from Rosh Hodesh Elul until Simhath Torah.

Psalm 27

A psalm of David. The Lord is my light and aid; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers press against me to eat up my flesh—my enemies and my foes—it is they who stumble and fall. Even though an army were arrayed against me, my heart would not fear; though war should arise against me, still would I be confident. One thing I ask from the Lord, one thing I desire—that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to meditate in his sanctuary. Surely, he will hide me within his own tabernacle in the day of distress; he will conceal me in the shelter of his tent; he will set me safe upon a rock. Thus my head shall be high above all my foes around me; I will offer sacrifices within his tabernacle to the sound of trumpets; I will sing and chant praises to the Lord. Hear, O Lord, my voice when I call; be gracious to me and answer me. In thy behalf my heart has said: "Seek you my presence"; thy presence, O Lord, I do seek. Hide not thy face from me; turn not thy servant away in anger; thou hast been my help; do not abandon me, forsake me not, O God my Savior. Though my father and mother have forsaken me, the Lord will take care of me. Teach me thy way, O Lord, and guide me in a straight path, in spite of my enemies. Deliver me not to the will of my adversaries; for false witnesses have risen up against me, such as breathe forth violence. I do believe I shall yet see the goodness of the Lord in the land of the living. Hope in the Lord; be strong, and let your heart be brave; yes, hope in the Lord.

Mourners' Kaddish.

בְּטָרֶם כָּל יַצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרַי בְּכִלּוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הַנָּה וְהוּא הַנָּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	וְהוּא אֶחָד וְאֵין שְׁנַי
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכָלִית
וְצוֹר חֲכָלִי בְּעַת צָרָה.	וְהוּא אֵלִי וְחִי נֶאֱלִי
מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי
בְּעַת אִישׁוֹן וְאֶעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵירָא.	וְעַם רוּחִי גְּנִיתִי

קְדוּשַׁת לְיוֹם הַשַּׁבָּת

שמות לא, טו-יז

וּשְׁמָרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנְפֹּשׁ.

שמות כ, ח-יא

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל
מְלֶאכֶתֶךָ. יוֹם הַשְּׁבִיעִי שַׁבָּת לַיְיָ אֱלֹהֶיךָ; לֹא תַעֲשֶׂה כָּל
מְלֶאכֶתֶךָ, אֹתָהּ וּבְנֶהּ וּבִתָּהּ, עֲבָדֶךָ וְאִמָּתֶךָ וּבַחֲמֹתֶךָ, וּגְרֶךָ
אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן בֵּרַךְ
יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַתְּנָפֹן.

ADON OLAM

He is the eternal Lord who reigned
 Before any being was created.
 At the time when all was made by his will,
 He was at once acknowledged as King.
 And at the end, when all shall cease to be,
 The revered God alone shall still be King.
 He was, he is, and he shall be
 In glorious eternity.
 He is One, and there is no other
 To compare to him, to place beside him.
 He is without beginning, without end;
 Power and dominion belong to him.
 He is my God, my living Redeemer,
 My stronghold in times of distress.
 He is my guide and my refuge,
 My share of bliss the day I call.
 To him I entrust my spirit
 When I sleep and when I wake.
 As long as my soul is with my body
 The Lord is with me; I am not afraid.

KIDDUSH FOR SABBATH MORNING

Exodus 31:16-17

The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Exodus 20:8-11

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work; but on the seventh day, which is a day of rest in honor of the Lord your God, you shall not do any work, neither you, nor your son, nor your daughter, nor your male or female servant, nor your cattle, nor the stranger who is within your gates; for in six days the Lord made the heavens, the earth, the sea, and all that they contain, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

קידושא רבא, the great Kiddush, so called by way of inversion, since it is of later origin and of less importance than the Kiddush recited in the evening.

זְמִירוֹת לְשַׁבָּת

Chanted at the table

בְּרוּךְ אֲדֹנָי יוֹם יוֹם, יַעֲמֹס־לָנוּ יֵשׁעַ וּפְדִיּוֹם, וּבִשְׁמוֹ נִגִּיל כָּל
הַיּוֹם, וּבִישׁוּעָתוֹ נָרִים רֹאשׁ עֲלִיּוֹן, כִּי הוּא מָעוֹז לְדָל וּמַחֲסֵה
לְאַבְיוֹן.

שְׁבִטֵי יִהְיֶה לְיִשְׂרָאֵל עֲדוֹת, בְּצַרְתָּם לֹא צָר בְּסִבְלוֹת וּבַעֲבֹדוֹת,
בְּלִבְנֵת הַסְּפִיר הֶרְאָם עֹז יְדִידוֹת, וְנִגְלָה לְהַעֲלוֹתָם מֵעַמְּק
בוֹר וָדוֹת, כִּי עִם יְיָ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוֹת.

מִה יִקָּר חֲסֵדוֹ בְּצִלוֹ לְגוֹנְנָמוּ, בְּגָלוֹת בְּבִלְהָ שְׁלַח לְמַעֲנָמוּ,
לְהוֹרִיד בְּרִיחִים נִמְנָה בִּינִימוּ, וַיִּתְּנֵם לְרַחֲמִים לְפָנַי שׁוֹבִימוּ,
כִּי לֹא יִטַּשׁ יְיָ אֶת עַמּוֹ, בְּעַבוֹר הַגְּדוֹל שְׁמוֹ.

עֵינַי שָׁת בְּסֹאֵל לְהַצִּיל יְדִידָיו, לְהַעֲבִיר מִשָּׁם מָעֲזָנִי מוֹרְדָיו,
מֵעַבֵּר בְּשִׁלַּח פָּדָה אֶת עַבְדָּיו, קָרַן לְעַמּוֹ יָרִים תְּהַלֵּה לְכָל
חֲסִידָיו, כִּי אִם הוֹגֵה וְרַחֵם בְּרַחֲמָיו וּכְרַב חֲסָדָיו.

וּצְפִיר הָעֵזִים הַגְּדִיל עֲצוּמָיו, וְגַם חֲזוֹת אַרְבַּע עָלוּ לְמִרוֹמָיו,
וּבְלִבָּם דָּמוּ לְהַשְׁחִית אֶת רַחֲמָיו, עַל יְדֵי כַּהֲנָיו מִגֵּר
מִתְקוּמָיו, חֲסָדֵי יְיָ כִּי לֹא תִמְנֶנּוּ כִּי לֹא כָלוּ רַחֲמָיו.

This poem was composed by Rabbi Simeon bar Isaac bar Abun, a native of Mayence, who was one of the most important liturgical writers and scholars of the eleventh century. The name of the author (שמעון בר יצחק) forms the acrostic of the stanzas, each of which consists of five rhymed verses. The part beginning with *ברוך הוא אלהינו* seems to be a later addition.

The poem bears no reference to the Sabbath, but deals with the persecutions endured by our people in *Galuth*. Each stanza ends with a biblical verse as a chorus. The poet utilized the following biblical verses: Psalm 68:20; Isaiah 25:4; 63:9; Exodus 24:10; Psalm 130:7; Isaiah 43:14; Psalm 106:46;

SABBATH HYMNS

Chanted at the table

Blessed be the Lord day by day!
 He brings us help and redemption;
 In his name we rejoice all day;
 By his aid we raise our head high;
 He is the poor man's strength and shield.

"God's tribes" proves Israel's merit;
 He feels their stress while in slavery;
 By the sapphire he showed them strong love;
 He came to lift them out of the depths;
 The Lord is kind and great to save.

How precious is his protecting love!
 He went to Babylon for their sake;
 He was with them in their exile;
 He made their captors pity them;
 The great Lord forsakes not his people.

In Persia he saved his loved ones,
 And destroyed his rebels' strongholds;
 He saved his servants from the sword,
 Raising the honor of his people;
 Though he wounds, he shows great mercy.

The Hellenic power waxed strong;
 Four horns pointed against his heights;
 They meant to destroy his loved ones;
 He cast his foes down by his priests,
 For the Lord's mercies never fail.

I Samuel 12:22; Jeremiah 49:38; Job 33:18; Psalm 148:14; Lamentations 3:32; Daniel 8:8,21; Lamentations 3:23; Jeremiah 60:34; Job 38:6; Lamentations 3:31; Isaiah 63:1; 34:6; Psalm 76:13; Isaiah 27:8; Deuteronomy 4:43; Psalms 31:24; 42:9; Ezekiel 37:9; 17:23; 20:40; 34:14; Deuteronomy 30:3-4; Isaiah 63:7; 43:7; Psalm 117:2; Isaiah 9:5.

נסַגְרַתִּי לְאָדוּם בְּיַד רְעֵי מִדְּנִי, שֶׁבְּכֹל יוֹם מִמְּלֵאִים בְּרָסָם
מֵעַדְנִי, עֲזַרְתּוֹ עִמִּי לְסִמְךָ אֶת אֲרֻנִי, וְלֹא נִטְשָׁתַנִּי כָּל יְמֵי
עַדְנִי, כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנִי.

בְּבוֹאוֹ מֵאֲדוּם חֲמוּץ בְּגָדִים, זָבַח לוֹ בְּבִצְרָה וְטָבַח לוֹ
בְּבוּגְדִים, וַיִּזַּן נֶצְחָם מִלְּבוּשָׁיו לְהָאֲדִים, בְּכַחוֹ הַגָּדוֹל יִבְצַר
רוּחַ בְּגִידִים, הִגָּה בְּרוּחוֹ הַקָּשָׁה בְּיוֹם קָדִים.

רֵאוּתוֹ כִּי בֶן אֲדוּמֵי הַעוֹצֵר, יַחֲשֹׁב לוֹ בְּצִרָה תִּקְלוֹט בְּבִצְרָה,
וּמִלְאָדָּה בְּאֲדָם בְּתוֹכָהּ יִנְצֵר, וּמִזִּיד בְּשׁוֹנֵג בְּמִקְלָט יַעֲצֵר,
אֲהַבּוּ אֶת יְיָ כָּל חֲסִידָיו אֲמוּנִים נוֹצֵר.

יִצְוֶה צוּר חֲסִדוֹ קַהְלוֹתָיו לְקַבֵּץ, מֵאֲרַבַּע רוּחוֹת עַדְיוֹ
לְהַקְבִּץ, וּבַחֵר מְרוֹם הָרִים אוֹתָנוּ לְהַרְבִּץ, וְאֲתָנוּ יָשׁוּב
נִדְחִים קוֹבֵץ, יָשׁוּב לֹא נֶאֱמַר כִּי אִם וְשָׁב וְקַבֵּץ.

בְּרוּךְ הוּא אֱלֹהֵינוּ אֲשֶׁר טוֹב גְּמָלָנוּ, בְּרַחֲמָיו וּכְרַב חֲסִדָּיו
הַגָּדִיל לָנוּ, אֱלֹהֵי וּכְאֵלֵה יוֹסֵף עַמָּנוּ, לְהַגְדִּיל שְׂמוֹ הַגָּדוֹל
הַגָּבוּר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְּרָאָנוּ
לְכַבוֹדוֹ, לְהַלְלוֹ וּלְשַׁבְּחוֹ וּלְסַפֵּר הוֹדוֹ, מִכָּל אִם גָּבַר עָלֵינוּ
חֲסִדוֹ, לָכֵן בְּכָל לֵב וּבְכָל נַפֶּשׁ וּבְכָל מְאוֹד נִמְלִיכוֹ וַיִּנְחַדּוּ.
שֶׁהַשְּׁלוֹם שָׁלוֹ יָשִׁים עָלֵינוּ בְּרַכָּה וְשְׁלוֹם; מִשְׁמָאל וּמִיָּמִין עַל
יִשְׂרָאֵל שְׁלוֹם; הַרְחֵמֵן הוּא יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם; וַיִּזְבּוּ
לְרֵאוֹת בְּנִים וּבְנֵי בָנִים עוֹסְקִים בְּתוֹרָה וּבְמִצְוֹת; עַל יִשְׂרָאֵל
שְׁלוֹם; יוֹעֵץ אֵל גָּבוּר אֲבִי־עַד שֶׁר־שְׁלוֹם.

refers to a statement in the Talmud (Makkoth 12a) that the guardian angel of Edom will commit three errors in fleeing to Bozrah. He will think that Bozrah is a city of refuge, confusing it with Bezer; he will think that the cities of refuge afford protection to wilful murderers; he will be ignorant of the fact that only human beings may seek refuge in these cities.

I was sold to Rome by my foes,
 Who daily gorge themselves with my wealth;
 God's help supports my foundations;
 Throughout my life he deserts me not,
 For the Lord never abandons.

Coming from Edom all crimsoned,
 Having slain the traitors in Bozrah,
 Whose lifeblood splashed and stained his robes—
 He cut off the breath of princes,
 Sweeping them away by his rough blast.

Edom's guardian lord, on seeing this,
 Will think that Bozrah is a refuge,
 Like Bezer, for both angel and man,
 And that it protects wilful crimes.
 Love the Lord who guards the faithful!

May God grant his love to his people
 And gather them from all ends to him,
 To make them rest on the lofty Mount;
 May he return among those gathered,
 For it is written: "He will come back..."

Praised be our God who deals well with us,
 And graciously does great things for us;
 May he manifold these things for us,
 To magnify his great name which we bear.

Praised be our God who created us
 For his glory, to recount his praise;
 His love to us is greatest of all,
 Let us acclaim him with all our might.

May the Author of peace grant us peace;
 Peace be to Israel north and south!
 May the Lord bless his people with peace;
 May they live to see sons and grandsons
 Occupied with Torah and good deeds.
 O God, Author and Champion of peace!

בְּרוּךְ אֵל עֲלִיּוֹן אֲשֶׁר נָתַן מְנוּחָה, לְנַפְשֵׁנוּ פְדִיּוֹן מִשְׂאֵת וְאַנְחָה,
וְהוּא יִדְרוֹשׁ לְצִיּוֹן עִיר הַנְּדָחָה, עַד אָנָּה תוֹגִיֵן נַפְשׁ נְאֻנְחָה.
הַשׁוֹמֵר שֶׁבֶת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

רוֹכֵב בְּעֶרְבוֹת מְלֶךְ עוֹלָמִים, אֶת עֲמוֹ לְשֶׁבֶת אֲזַן בְּנִעִימִים,
בְּמֵאֲכָלוֹת עֶרְבוֹת בְּמִינֵי מִטְעָמִים, בְּמִלְבוּשֵׁי כְבוֹד זָכַח
מִשְׁפָּחָה.

הַשׁוֹמֵר שֶׁבֶת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

וְאֲשֶׁרִי כָּל חוֹכָה לְתִשְׁלוּמֵי כֶּפֶל, מֵאֵת כֹּל סוֹכָה שׁוֹכֵן
בְּעֶרְפֶּל, נִחְלָה לוֹ יְזָכָה בְּהָר וּבִשְׂפֵל, נִחְלָה וּמְנוּחָה בְּשִׁמְשׁ
לוֹ יִרְחָה.

הַשׁוֹמֵר שֶׁבֶת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

כָּל שׁוֹמֵר שֶׁבֶת בְּדַת מִחְלָלוֹ, הֵן הַכָּשֵׁר חֶבֶת קָדֵשׁ גּוֹרְלוֹ,
וְאִם יֵצֵא חוֹבֵת הַיּוֹם אֲשֶׁרִי לוֹ, לֹאֵל אֲדוֹן מְחוֹלְלוֹ מִנְחָה
הִיא שְׁלוּחָה.

הַשׁוֹמֵר שֶׁבֶת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

חֲמֻדַּת הַיָּמִים קָרְאוּ אֵלֵי צוּר, וְאֲשֶׁרִי לְתַמִּימִים אִם יִהְיֶה
נְצוּר, בְּתֵר הַלּוּכִים עַל רֹאשׁוֹ יְצוּר, צוּר הָעוֹלָמִים רוּחוֹ
בָּם נִחָה.

הַשׁוֹמֵר שֶׁבֶת הַבֵּן עִם הַבֵּת, לֹאֵל יִרְצוּ בְּמִנְחָה עַל מַחְבַּת.

ברוך אל עליון is a poem by Rabbi Baruch ben Samuel of Mayence, one of the most eminent German rabbis of the thirteenth century. The stanzas, consisting of four verses each with a cross rhyme and a refrain, bear the acrostic *ברוך, חוק*. Each of the seven stanzas, including the refrain, has a total of sixty syllables. The refrain *הבן עם הבת* is an allusion to the fourth commandment: "You shall not do any work, neither you, nor your son, nor your daughter . . ." *מנחה על מחבת*, the offering baked on a griddle, is ordained in Leviticus 2:5. The expression *עד אנה תוגיין נפש* is borrowed from Job 19:2.

Blessed be God Most High who gives repose,
To our soul relief from dismay and woe;
He cares for Zion, the forlorn city:

“How long will you oppress a moaning soul?”

*All sons and daughters who keep the Sabbath—
Most pleasing to God is their offering.*

God in heaven, King of the universe,
Bade his people keep Sabbath with delight—
Savory food and all kinds of dainties,
Distinguished clothes and a family feast.

All sons and daughters who keep the Sabbath. . .

Happy is he who awaits double reward
From God who sees all and is invisible;
He will merit land on hill and in vale,
A sunlit heritage and a serene mind.

All sons and daughters who keep the Sabbath. . .

Whoever keeps the Sabbath unprofaned
Is qualified to love what is holy;
Happy he who fulfills the day's precept,
As an offering to his Creator.

All sons and daughters who keep the Sabbath. . .

My God has proclaimed it the choicest day;
Happy are the faithful who keep it holy;
God will place a fitting crown on their head,
His divine spirit resting in their midst.

All sons and daughters who keep the Sabbath. . .

The biblical verses utilized in this poem are: Genesis 14:20; I Kings 8:50; Lamentations 3:47; Jeremiah 30:17; Job 19:2 (Stanza I). Psalm 68:5; Ecclesiastes 12:9; I Samuel 20:29 (Stanza II). Isaiah 30:18; I Kings 8:12; Deuteronomy 1:7; Malachi 3:20, or Genesis 32:32 (Stanza III). Isaiah 56:6; Genesis 32:19 (Stanza IV). Psalm 119:1; Isaiah 26:4; 11:2 (Stanza V). Numbers 6:7; Proverbs 29:17; Exodus 29:29 (Stanza VI). Exodus 35:2; Ezekiel 44:30; Exodus 35:3; 20:10 (Stanza VII).

תְּשׁוּמֵי כֶּסֶל, the twofold reward for Sabbath observance, is in keeping with the opening words of the fourth commandment, זָכוֹר and שָׂמֹר, in Exodus 20:8 and Deuteronomy 5:12, respectively.

זְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, קִרְנֵנוּ כִּי נִבְרָהָ נִזְוֵר עַל רֵאשׁוֹ,
 עַל כֵּן יִתֵּן הָאָרֶם לְנַפְשׁוֹ עֲנָנִים וְגַם שְׁמֹחָה, בְּהֵם לֹו לְמִשְׁחָה.
 הַשׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּית, לֹאל יִרְצוּ בְּמִנְחָה עַל מִחְבַּת.
 קִדְּשׁ הוּא לָכֶם שַׁבָּת הַמְּלָכָה, אֶל תִּזְוֹד בְּתִיכֶם לְהַנִּיחַ בְּרָכָה,
 בְּכָל מוֹשְׁבוֹתֵיכֶם לֹא תַעֲשׂוּ מְלָאכָה, בְּנִיכֶם וּבְנוֹתֵיכֶם עֲבָד
 וְגַם שַׁפְּחָה.
 הַשׁוֹמֵר שַׁבָּת הַבֵּן עִם הַבֵּית, לֹאל יִרְצוּ בְּמִנְחָה עַל מִחְבַּת.

יוֹם זֶה מְכַבֵּד מְכָל יָמִים, כִּי בּו שַׁבָּת צוּר עוֹלָמִים.
 שֵׁשֶׁת יָמִים עָשָׂה מְלֵאכְתָּהּ, וְיוֹם הַשְּׁבִיעִי לְאַלְהוּיָהּ,
 שַׁבָּת לֹא תַעֲשֶׂה בּו מְלָאכָה, כִּי כָל עָשָׂה שֵׁשֶׁת יָמִים.
 יוֹם זֶה מְכַבֵּד מְכָל יָמִים, כִּי בּו שַׁבָּת צוּר עוֹלָמִים.
 רֵאשׁוֹן הוּא לְמַקְרָאֵי קִדְּשׁ, יוֹם שַׁבְּחוֹן שַׁבָּת קִדְּשׁ,
 עַל כֵּן כָּל אִישׁ בְּנִינוּ יִקְדֹּשׁ, עַל שְׁתֵּי לְחֵם יִבְצְעוּ תְּמִימִים.
 יוֹם זֶה מְכַבֵּד מְכָל יָמִים, כִּי בּו שַׁבָּת צוּר עוֹלָמִים.
 אֲכַל מִשְׁמָנוֹם שְׁתָּה מִמִּתְקִים, כִּי אֵל יִתֵּן לְכָל בּו רְבִיקִים,
 בְּגֵד לְלִבּוֹשׁ לְחֵם חֲקִים, בְּשָׂר וְדָגִים וְכָל מִטְעָמִים.
 יוֹם זֶה מְכַבֵּד מְכָל יָמִים, כִּי בּו שַׁבָּת צוּר עוֹלָמִים.

יוֹם זֶה מְכַבֵּד is by an unidentified poet, Rabbi Israel, whose name appears in the acrostic, which adds הגר ("the proselyte") in the last stanza. Each verse contains six syllables. The biblical verses utilized in this poem are: Isaiah 58:13; Genesis 2:3; Exodus 20:9-11; 12:2; 16:23; Nehemiah 8:10; Deuteronomy 4:4; Genesis 28:20; Proverbs 30:8; Deuteronomy 8:9-10; 7:14; 15:6; Psalms 19:2; 33:5; Isaiah 66:2; Deuteronomy 32:4.

Remember to keep the Sabbath holy;
 High its glory, a crown rests on its head;
 Hence, let man give himself pleasure and joy,
 And let him feel exalted like a prince.

All sons and daughters who keep the Sabbath. . .

Let Queen Sabbath be holy unto you,
 That she may place a blessing in your house;
 You shall do no work in all your dwellings,
 Nor your sons and daughters, nor your servants.

All sons and daughters who keep the Sabbath. . .

This day is the most precious of all days,
 Because on it the Eternal ceased from work.

Six days you are to perform all your work,
 But the seventh day is your God's Sabbath;
 On it you must not do any labor,
 For in six days he accomplished all things.

This day is the most precious of all days. . .

It is foremost among the holy feasts,
 The day of rest, the holy Sabbath day;
 Hence, let each recite *Kiddush* over wine,
 Let the faithful say grace over the twin loaves.

This day is the most precious of all days. . .

Come, enjoy the dainties and drink the sweet,
 For God provides for all who cling to him
 Clothes to wear and portions of nourishment,
 Meat and fish and all luxurious foods.

This day is the most precious of all days. . .

...אכל משמנים is based on the talmudic statement that the best food should be prepared for the Sabbath, for "he who delights in the Sabbath is granted his heart's desires" (Shabbath 118a-b). The emphasis on the Sabbath as a day of eating and drinking was meant, according to some, to counteract the ascetic tendencies of the Essenes.

לא תחסר כל בו ואכלת ושבעת וברכת
את יי אלהיך אשר אהבת, כי ברכתך מכל עמים.
יום זה מכבד מכל ימים, כי בו שבת צור עולמים.

השמים מספרים כבודו, וגם הארץ מלאה חסדו,
ראו כל אלה עשתה ידו, כי הוא הצור פועלו תמים.
יום זה מכבד מכל ימים, כי בו שבת צור עולמים.

יה רבון עלם ועלמיא, אנת הוא מלכא מלך מלכיא, עובד
גבורתך ותמהיא, שפר קדמי להחנייה.

יה רבון עלם ועלמיא, אנת הוא מלכא מלך מלכיא.

שבחין אסדר צפרא ורמשא, לך אלהא קדישא די ברא כל
נפשא, עירין קדישין ובני אנשא, חיות ברא ועופי שמיא.

יה רבון עלם ועלמיא, אנת הוא מלכא מלך מלכיא.

רב רבין עובדיך ותקיפין, מכד רמיא וזקף כפיפין, לו יחיא
גבר שנין אלפין, לא יעל גבורתך בחשבניא.

יה רבון עלם ועלמיא, אנת הוא מלכא מלך מלכיא.

אלהא די לה יקר ורבוותא, פרק ית ענד מפס אריוותא, ואפק
ית עמד מנו גלוותא, עמד די בחרת מכל אמיא.

יה רבון עלם ועלמיא, אנת הוא מלכא מלך מלכיא.

יה רבון was written in Aramaic by Rabbi Israel Najara, one of the most prolific Hebrew writers of the sixteenth century. His signature is seen in the initials of the five stanzas of this beautiful poem. At the end of the sixteenth century, he published a second and enlarged edition of his *Zemiroth Yisrael*, comprising three hundred and forty-six poems, which soon became the most popular songbook among the Jewish communities in the Orient. He was familiar with several languages, and was inspired by the kabbalistic school of Rabbi Isaac Luria at Safed, Palestine. His song *Yah Ribbon*, which

You shall not be in want of anything;
 When you have eaten and are satisfied,
 You shall bless the Lord your God whom you love,
 For he has blessed you above all people.

This day is the most precious of all days. . .

The heavens declare his glory,
 The earth is full of his kindness;
 Lo, his hand has made all these things!
 He is God, whose work is perfect!

This day is the most precious of all days. . .

Lord, eternal Master of worlds,
 Thou art the Supreme King of kings.
 Thy mighty acts and wondrous deeds
 It is my pleasure to declare.

Lord, eternal Master. . .

Morning and evening I praise thee,
 Holy God, who didst form all life:
 Sacred spirits, human beings,
 Beasts of the field, birds of the sky.

Lord, eternal Master. . .

Great and mighty are thy deeds,
 Humbling the proud, raising the meek;
 Were man to live a thousand years,
 Yet he could not recount thy might.

Lord, eternal Master. . .

O God of glory and greatness,
 Save thy flock from the lion's jaws;
 Free thy people from captivity,
 Thy people chosen from all nations.

Lord, eternal Master. . .

contains no allusion to the Sabbath, is chanted on Friday evenings all over the world. After describing the wonders of God's creation, the poet concludes with a prayer that God may redeem Israel and restore Jerusalem, the city of beauty. The phrase *שפר קדמי להחיה* is borrowed from Daniel 3:32.

לְמִקְדָּשְׁךָ תוֹב וּלְקִדְשׁ קִדְשֵׁינוּ, אֲתֵר דִּי בַּהּ יִחְדוּן רוּחֵינוּ וְנִפְשֵׁינוּ,
וַיִּזְמְרוּ לְךָ שִׁירֵינוּ וְרַחֲשֵׁינוּ, בִּירוּשָׁלַם קִרְתָּא דְשַׁפְרָיָא.
יְהִי רַבּוּן עָלֵם וְעַלְמָיָא, אֲנִתָּהּ הוּא מְלָכָא מְלַךְ מְלַכְיָא.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבַּר יְיָ.
הֵזֵן אֶת עוֹלָמוֹ, רוּעֵנוּ אֲבִינוּ, אֶבְלָנוּ אֶת לַחֲמוֹ, וַיִּנְנוּ שְׁתִּינּוּ,
עַל בֶּן נֹדֶה לְשִׁמּוֹ, וְנִהְלָלוּ בְּפִינוּ, אֲמַרְנוּ וְעָנִינוּ, אִין קְדוּשׁ בְּיָי.
צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבַּר יְיָ.

בְּשִׁיר וְקוֹל תּוֹדָה, נִבְרַךְ לְאַלְהֵינוּ, עַל אֶרְצֵי חַמּוּדָה,
שְׁהַנְחִיל לְאַבוֹתֵינוּ, מִזֶּזֶן וְצָדָה הַשְּׁבִיעַ לְנִפְשָׁנוּ, חֲסִדוֹ נִבְרַךְ
עָלֵינוּ, וַיֵּאֱמַת יְיָ.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבַּר יְיָ.
רַחֵם בְּחַסְדֶּךָ, עַל עַמֶּךָ צוּרְנוּ, עַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
זְבוּל בֵּית תְּפִאֲרֹתֵינוּ, בֶּן דָּוִד עַבְדֶּךָ, יָבֵא וַיִּגְאֲלֵנוּ, רוּחַ אֲפִינוּ,
מִשִּׁיחַ יְיָ.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבַּר יְיָ.
יִבְנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן תְּמִלָּא, וְשֵׁם נְשִׁיר שִׁיר חֲדָשׁ,
וּבְרַנָּה נַעֲלָה, תְּרַחֲמֵן הַנְּקִדְשׁ, יִתְבָּרַךְ וַיִּתְעַלָּה, עַל בּוֹס יִיו
מְלָא, בְּבִרְבַת יְיָ.

צוּר מִשְׁלוֹ אֶבְלָנוּ בְּרַכּוֹ אַמּוּנִי, שְׁבַעְנוּ וְהוֹתַרְנוּ בְּדַבַּר יְיָ.

צוּר מִשְׁלוֹ is of unknown authorship. This poem is an introduction to the grace recited after the meal. Its four stanzas contain the substance of that prayer. The first stanza is based on the first paragraph of the grace; the second stanza relates to the second paragraph of the grace (מודה); the third stanza corresponds to the third paragraph of the grace (ועל ירושלים); and the fourth stanza has reference to the grace recited over a cup of wine. This poem, though it has no bearing on the Sabbath, is not used on the busy weekdays.

Return to thy most holy shrine,
The place where all souls will rejoice
And sing melodic hymns of praise—
Jerusalem, city of beauty.

Lord, eternal Master. . .

My comrades, bless the Lord whose food we ate!
We ate and have some left, as God has said.

He feeds his world—our Shepherd, our Father;
His was the bread we ate, his the wine we drank;
Hence, let us thank and praise him with our lips,
Chanting: There is none holy like the Lord!

My comrades, bless the Lord . . .

We praise our God with song and thanksgiving
For the good land he gave to our fathers
And for the ample sustenance he grants us;
Great is his love to us; the Lord is true.

My comrades, bless the Lord . . .

Our God, O have mercy on thy people,
On Zion thy shrine and our splendid home;
May David's scion come to redeem us,
The Lord's anointed, the breath of our life.

My comrades, bless the Lord . . .

Let the shrine be restored, Zion refilled,
That we may come up singing a new song;
Blessed be the Merciful, Holy One,
Over the brimful cup of wine, God's gift.

My comrades, bless the Lord . . .

ברוכי נברך corresponds to the introductory phrase *ברוך*, inviting the table companions to recite the grace. *אמוני* my faithful friends. *כדבר ה'* refers to II Kings 4:43 (*כה אמר ה' אכול והותר*). Other biblical references are: I Samuel 2:2; Jeremiah 3:19; 33:15; Lamentations 4:20; Isaiah 63:15; 33:5. *גבר עלינו חסדו*, which reads: *לעולם ה' ואמת ה' לעולם* is Psalm 117:2 transposed.

מִנְחָה לְשַׁבַּת יוֹם טוֹב

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ; עוֹד יִתְלַקֵּךְ סֶלְתָּה.
אֲשֶׁר הָעַם שָׁפְכָה לוֹ; אֲשֶׁר הָעַם שִׁוּי אֱלֹהָיו.

תהלים קמח

תְּהִלָּה לְדָוִד

אַרְוַמְמָה, אֱלֹהֵי הַמִּלְחָמָה, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אַבְרָכָה, וְאַתְּלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אִין חֲקָר.
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹּה.
הַדָּר כְּבוֹד הוֹדָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וַעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֶסְפְּרָנָה.
זָכַר רַב טוֹבָה יִבְיָעוּ, וְצִדְקָתְךָ יִרְגְּנוּ.
חֲנוּן וְרַחוּם יְיָ, אֲרַךְ אַפָּיִם וְגִדְל־חֶסֶד.
טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִדְוָה יְיָ כָּל מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרָכֶנּוּ.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבִנֵי הָאָדָם גִּבּוֹרְתָיו, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל עַלְמִים, וּמִמְשַׁלְתֶּךָ בְּכָל דוֹר וָדוֹר.
סוֹמֵךְ יְיָ לְכָל הַנְּפֹלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.

AFTERNOON SERVICE FOR SABBATHS AND FESTIVALS

Happy are those who dwell in thy house; they are ever praising thee. Happy the people that is so situated; happy the people whose God is the Lord.¹

Psalm 145

A hymn of praise by David.

I extol thee, my God the King,
And bless thy name forever and ever.
Every day I bless thee,
And praise thy name forever and ever.
Great is the Lord and most worthy of praise;
His greatness is unsearchable.
One generation to another praises thy works;
They recount thy mighty acts.
On the splendor of thy glorious majesty
And on thy wondrous deeds I meditate.
They speak of thy awe-inspiring might,
And I tell of thy greatness.
They spread the fame of thy great goodness,
And sing of thy righteousness.
Gracious and merciful is the Lord,
Slow to anger and of great kindness.
The Lord is good to all,
And his mercy is over all his works.
All thy works praise thee, O Lord,
And thy faithful followers bless thee.
They speak of thy glorious kingdom,
And talk of thy might,
To let men know thy mighty deeds,
And the glorious splendor of thy kingdom.
Thy kingdom is a kingdom of all ages,
And thy dominion is for all generations.
The Lord upholds all who fall,
And raises all who are bowed down.
The eyes of all look hopefully to thee,
And thou givest them their food in due season.

¹ *Psalms* 84:5; 144:15.

פּוֹתַח אֶת יַדָּהּ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.
 צְדִיק יי בְּכָל דְרָבָיו, וְחָסִיד בְּכָל מַעֲשָׂיו.
 קְרוֹב יי לְכָל קְרָאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
 שׁוֹמֵר יי אֶת כָּל אִהְבָּיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמֹד.
 תַּהֲלֵת יי יַדְבַּר-פִּי, וַיְבַרֵךְ כָּל בְּשָׂר שֶׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.
 Reader וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבֵי פִשְׁעַ בְּיַעֲקֹב, נֹאֵם יי. וְאֵנִי, זֹאת
 בְּרִיתִי אִתְּם, אָמַר יי: רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרֵי אֲשֶׁר שָׁמַתִּי
 בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַע, אָמַר יי.
 מֵעַתָּה וְעַד עוֹלָם. וְאֵתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרָא
 זֶה אֵל אֵל וְאָמַר: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל
 הָאָרֶץ כְּבוֹדוֹ. וּמִקְבְּלוֹי דִן מִן דִּין וְאָמְרוּ: קְדִישׁ בְּשֵׁמִי מְרוֹמָא
 עֲלֵאָהּ, בֵּית שְׂכִינְתָּהּ; קְדִישׁ עַל אֶרְעָא, עוֹבֵד גְּבוּרְתָּהּ; קְדִישׁ
 לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא יי צְבָאוֹת; מְלֵיָא כָּל אֶרְעָא זִיו יִקְרֶהּ.
 וְתַשְׁאֲנֵי רוּחַ, וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל: בְּרוּךְ כְּבוֹד יי
 מִמְּקוֹמוֹ. וּנְטַלְתְּנִי רוּחָא, וְשִׁמְעַת בְּתַרִּי קָל זִיע סִגְיָא דִּי
 מִשְׁבַּחִין וְאָמְרוּ: בְּרִיךְ יִקְרָא דִּי מֵאֲתַר בֵּית שְׂכִינְתָּהּ. יי
 יִמְלֹךְ לְעֵלְמָא וְעַד. יי מְלִכּוּתָהּ (קָאֵם) לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.
 יי אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה זֹאת לְעוֹלָם,
 לְיָצֵר מַחֲשָׁבוֹת לְבַב עַמְּךָ, וְהִכֵּן לְבָבָם אֵלֶיךָ. וְהוּא רַחוּם,
 יִכַּפֵּר עָוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל
 חַמְתּוֹ. כִּי אֵתָּה, אֲדֹנָי, טוֹב וְסִלַּח וְרַב חַסֵּד לְכָל קְרָאֶיךָ.

is postponed till Minḥah on Sabbaths and festivals. The reason is explained on page 131.

Thou openest thy hand
 And satisfiest every living thing with favor.
 The Lord is righteous in all his ways,
 And gracious in all his deeds.
 The Lord is near to all who call upon him,
 To all who call upon him sincerely.
 He fulfills the desire of those who revere him;
 He hears their cry and saves them.
 The Lord preserves all who love him;
 But all the wicked he destroys.
 My mouth speaks the praise of the Lord;
 Let all creatures bless his holy name forever and ever.
¹We will bless the Lord henceforth and forever.
 Praise the Lord!

A redeemer shall come to Zion and to those in Jacob who turn from transgression, says the Lord. As for me, this is my covenant with them, says the Lord: My spirit it is which shall be upon you; and my words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children, says the Lord, henceforth and forever.²

Thou, holy God, art enthroned amidst the praises of Israel.³ They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."⁴ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁵ *Then a wind lifted me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode."* The Lord shall reign forever and ever.⁶ *The Lord's kingship is established forever and to all eternity.*

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.⁷ He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness

^{*}The words in italics are the Targum paraphrase of the preceding verse.

¹ Psalm 115:18. ² Isaiah 59:20-21. ³ Psalm 22:4. ⁴ Isaiah 6:3. ⁵ Ezekiel 3:12. ⁶ Exodus 15:18. ⁷ I Chronicles 29:18.

צְדָקָתְךָ צְדָק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּיִנוּ מִיְמֵי קֶדֶם. בְּרוּךְ יְיָ, יוֹם יוֹם יַעֲמֵס-לָנוּ, הָאֵל יִשׁוּעָתָנוּ, סֵלָה. יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה. יְיָ צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ. יְיָ הוֹשִׁיעָה; הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרָאֵנוּ. בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכַבְדּוֹ, וְהַבְדִּילָנוּ מִן הַתּוֹעִים, וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַי עוֹלָם נִטַע בְּתוֹכָנוּ; הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ, וְיִשֶׁם בְּלִבָּנוּ אֶהְבֵּתוֹ וְיִרְאֵתוֹ, לַעֲשׂוֹת רְצוֹנוֹ וּלְעַבְדּוֹ בְּלִבָּב שְׁלֵם. לְמַעַן לֹא נִינַע לְרִיק, וְלֹא נִגְדַּל לְבַהֲלָה. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירֶשׁ טוֹבָה וּבִרְכָה, לְשָׁנֵי יְמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא. לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם; יְיָ אֱלֹהֵי, לְעוֹלָם אֲוֶרֶךְ. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּינִי, וְהִנֵּה יְיָ מִבְּטַחוֹ. בְּטַחוֹ בֵּי עַדֵי עַד, כִּי בָּהֵ יְיָ צוּר עוֹלָמִים. Reader וְיִבְטַחוּ בְּךָ יוֹדְעֵי שְׁמֹךְ, כִּי לֹא עֲזַבְתָּ דַרְשֵׁיךָ, יְיָ. יְיָ חַפֵּץ לְמַעַן צְדָקוֹ, וְיִגְדִּיל תוֹרָה וְיִאֲדִיר.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ; וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר, וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְא (לְעָלְא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעָלְמָא, וְאִמְרוּ אָמֵן.

is eternal, and thy Torah is truth.¹ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.² Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.³

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. So that my soul may sing praise to thee, and not be silent; Lord my God, I will praise thee forever.⁴ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁵

The Lord was pleased, because of his righteousness, to render the Torah great and glorious.⁶

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

¹ *Psalms* 78:38; 86:5; 119:142. ² *Micah* 7:20. ³ *Psalms* 68:20; 46:8; 84:13; 20:10. ⁴ *Psalms* 30:13. ⁵ *Jeremiah* 17:7; *Isaiah* 26:4; *Psalms* 9:11. ⁶ *Isaiah* 42:21.

On festivals the *Minhah* service is continued on page 585.

וְאֵנִי תְּפַלְתִּי לָךְ, יְיָ, עַת רְצוֹן; אֱלֹהִים, בְּרַב־חַסְדֶּךָ עֲנֵנִי
בְּאַמַּת יִשְׁעֶךָ.

קְרִיאַת הַתּוֹרָה

The ark is opened.

Reader and Congregation:

יְיָהִי בְּנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפְצוּ אֵיבֹיךָ, וַיִּנְסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָיִם.
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ.

זוהר, ויקהל

בְּרִיד שְׁמֹה דְמָרָא עָלְמָא, בְּרִיד בְּתָרָךְ וְאַתְרָךְ. יְהֵא
רְעוּתָךְ עִם עַמְּךָ יִשְׂרָאֵל לְעָלַם, וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְּךָ
בְּבֵית מִקְדָּשְׁךָ; וְלֹא מִטּוֹיָא לָנָא מִטּוֹב נְהוּרָךְ, וְלִקְבַל צְלוּתָנָא
בְּרַחֲמִין. יְהֵא רַעְוָא קְדָמָךְ, דְּתוֹרִידָךְ לֹן סִיּוֹן בְּטִיבוּתָא;
וְלֵהוּוּ אָנָּא פְּקִידָא בְּגוּ צְדִיקָיָא, לְמַרְחַם עָלֵי וְלְמַנְטֵר יְתִי
וַיֵּת כָּל דִּי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְבָלָא וּמְפָרְגִים
לְבָלָא, אַנְתָּה הוּא שְׁלִיט עַל כָּלָא. אַנְתָּה הוּא דְשְׁלִיט עַל מַלְכֵיָא,
וּמַלְכוּתָא דִּילָךְ הִיא. אָנָּא עֲבָדָא דְקִדְשָא בְּרִיד הוּא, דְסִגְרָנָא
קָמָה וּמְקַמָּא דִּיקֵר אֹרִיתָה בְּכָל עַדָן וְעַדָן. לָא עַל אָנָּשׁ
רְחֻצָנָא, וְלָא עַל בַּר אֱלֹהִין סְמִכְנָא, אָלָא בְּאַלְהָא דְשְׁמָיָא.
דְּהוּא אֱלֹהָא קְשׁוּט, וְאוֹרִיתָה קְשׁוּט, וּנְבִיאֹוּהִי קְשׁוּט, וּמְסִנָּא
לְמַעַבְד טַבְנֹן וְקְשׁוּט. בַּה אָנָּא רְחִין, וְלִשְׁמֹה קוּדִישָא יִקְרָא
אָנָּא אָמֵר תְּשַׁבְּחוּן. יְהֵא רַעְוָא קְדָמָךְ, דְּתַפְתַּח לְבָאֵי
בְּאוֹרִיתָא, Reader וְתַשְׁלֵם מִשְׁאֲלֵין דְּלְבָאֵי וְלְבָא רְכָל עַמְּךָ
יִשְׂרָאֵל, לְטַב וְלְחַיִּין וְלְשָׁלָם.

On festivals the Minḥah service is continued on page 586.

I offer my prayer to thee, O Lord, at a time of grace. O God, in thy abundant kindness, answer me with thy saving truth.¹

READING OF THE TORAH

The ark is opened.

Reader and Congregation:

And it came to pass, whenever the ark started, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."² Truly, out of Zion shall come forth Torah, and the word of the Lord out of Jerusalem.³

Blessed be he who in his holiness gave the Torah to his people Israel.

Zohar, Wayyakhel

Blessed be the name of the Lord of the universe! Blessed be thy crown and thy dominion. May thy good will ever abide with thy people Israel. Reveal thy saving power to thy people in thy sanctuary; bestow on us the good gift of thy light, and accept our prayer in mercy. May it be thy will to prolong our life in happiness.

Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to thy people Israel. Thou art he who nourishes and sustains all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart to thy Torah, and to fulfill the wishes of my heart and of the heart of all thy people Israel for happiness, life and peace.

¹ *Psalm* 69:14. ² *Numbers* 10:35. ³ *Isaiah* 2:3.

The Reader takes the Torah and says:

נִדְלוּ לִי אֶתִי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Congregation:

לֵךְ יְיָ הַנְּדָלָה וְהַנְּבוֹרָה וְהַתְּפָאֶרֶת וְהַתְּנַצַּח וְהַחֹד, כִּי כָל
בְּשָׁמַיִם וּבָאָרֶץ. לֵךְ, יְיָ, תִמְמָלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֵי לְהֵדָם רַגְלָיו, קְדוֹשׁ הוּא. רוֹמְמוֹ
יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוֵי לְהַר קְדֻשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

Reader:

אֵב הַרְחָמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכּוֹר בְּרִית
אִיתָנִים, וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בְּיַצָּר הָרָע
מִן הַנְּשׂוּאִים, וַיַּחֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיִּמְלֵא מִשְׁאֵלוֹתֵינוּ
בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים.

The Torah is placed on the desk. The Reader unrolls it and says:

וַתִּגְלָה וַתִּרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְנֵי קְרוֹב, וַיַּחֵן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד, לְרַחֲמִים וּלְרַצוֹן,
וְנֹאמַר אָמֵן. הַכֹּל הָבִי נְדָל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לְתוֹרָה; כְּהֵן,
קָרָב; יַעֲמֵד (פְּלוֹנִי בֶן פְּלוֹנִי) הַכְּהֵן. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Reader:

וְאַתֶּם הַדְּבָקִים בְּיְיָ אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

The person called to the Torah recites:

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ.

Congregation responds:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

He repeats the response and continues:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
הָעַמִּים, וַנִּתֵּן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

The Reader takes the Torah and says:

Exalt the Lord with me, and let us extol his name together.¹

Congregation:

Thine, O Lord, is the greatness and the power, the glory and the victory and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.² Exalt the Lord our God, and worship at his footstool; holy is he. Exalt the Lord our God, and worship at his holy mountain, for holy is the Lord our God.³

Reader:

May the merciful Father have compassion on the people who have been upheld by him, and remember the covenant with the patriarchs; may he deliver us from evil times, and check the evil impulse in those who have been tended by him; may he graciously grant us everlasting deliverance, and in his goodness fulfill our petitions for salvation and mercy.

The Torah is placed on the desk. The Reader unrolls it and says:

May his kingdom soon be revealed and made visible to us; may he be gracious to our remnant, the remnant of his people, the house of Israel, granting them grace and kindness, mercy and favor; and let us say, Amen. Let us all ascribe greatness to our God, and give honor to the Torah. Let the *Kohen* come forward [*the Reader names the first person called to the Torah*]. Blessed be he who in his holiness gave the Torah to his people Israel.

Congregation and Reader:

And you who cling to the Lord your God are all alive today.⁴

The person called to the Torah recites:

Bless the Lord who is blessed.

Congregation responds:

Blessed be the Lord who is blessed forever and ever.

He repeats the response and continues:

Blessed art thou, Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Torah. Blessed art thou, O Lord, Giver of the Torah.

¹ Psalm 34:4. ² I Chronicles 29:11. ³ Psalm 99:5, 9. ⁴ Deuteronomy 10:1

The Torah is read; then he recites:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

When the Torah is raised, the Congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּגֵי יִשְׂרָאֵל, עַל פִּי יי בְּיַד מֹשֶׁה.

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מְאֹד. דְּרָכֶיהָ דְרָכֵי נְעָם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם. אֶרֶץ יָמִים בִּימִינָהּ; בְּשִׂמְאֵלָהּ עֶשֶׂר וְכַבּוֹד. יי חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וְיִאֲדִיר.

The Reader takes the Torah and says:

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁנַב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קָרוֹן לְעַמּוֹ, תְּהַלֵּה לְכָל חַסִּדָּיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ; הַלְלוּיָהּ.

ההלים כד

לְדוֹד מִזְמוֹר. לִי אֶרֶץ וּמְלוֹאָתָהּ, תֵּבֵל וַיִּשְׁבֵי בָהּ. כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ. מִי יַעֲלֶה בָהֶר יי, וּמִי יָקוּם בְּמִקּוֹם קִדְשׁוֹ. נָקִי כַפַּיִם וְבֵר לֵבָב, אֲשֶׁר לֹא נִשְׂא לְשׂוֹא נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה. יִשָּׂא בְרָכָה מֵאֵת יי, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דוֹר דְּרָשׁוֹ, מִבְּקָשֵׁי פְנִיָּהּ, יַעֲקֹב, סֵלָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מְלֶכֶד הַכְּבוֹד. מִי זֶה מְלֶכֶד הַכְּבוֹד, יי עֲזוּז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מְלֶכֶד הַכְּבוֹד. מִי הוּא זֶה מְלֶכֶד הַכְּבוֹד, יי צְבָאוֹת הוּא מְלֶכֶד הַכְּבוֹד, סֵלָה.

The Torah is read; then he recites:

Blessed art thou, Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, Giver of the Torah.

When the Torah is raised, the Congregation recites:

This is the Torah which Moses placed before the children of Israel. It is in accordance with the Lord's command through Moses.¹

It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are pleasant ways, and all its paths are peace. Long life is in its right hand, and in its left hand are riches and honor. The Lord is pleased, for the sake of his righteousness, to render the Torah great and glorious.²

The Reader takes the Torah and says:

Let them praise the name of the Lord, for his name alone is exalted—

Congregation:

His majesty is above earth and heaven. He has raised the honor of his people, the glory of his faithful followers, the children of Israel, the people near to him. Praise the Lord!³

Psalm 24

A psalm of David. The earth and its entire contents belong to the Lord, the world and its inhabitants. For it is he who has founded it upon the seas, and established it on the floods. Who may ascend the Lord's mountain? Who may stand within his holy place? He who has clean hands and a pure heart; he who strives not after vanity and swears not deceitfully. He will receive a blessing from the Lord, and justice from his saving God. Such is the generation of those who are in quest of him, who seek the presence of the God of Jacob. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord strong and mighty, the Lord strong in battle. Raise your heads, O gates, raise yourselves, you ancient doors, that the glorious King may come in. Who, then, is the glorious King? The Lord of hosts, he is the glorious King.

¹ *Deuteronomy 4:44; Numbers 9:23.* ² *Proverbs 3:18, 17, 16; Isaiah 42:21.*

³ *Psalm 148:13-14.*

While the Torah is being placed in the ark:

וּבְנִיחָה יֹאמֵר: שׁוּבָה, יי, רַבּוֹת אֵלֶיךָ יִשְׂרָאֵל. קוּמָה יי
 לְמִנְחֹתֶיךָ, אַתָּה וְאַרְוֹן עֲזָדָה. בְּחִינָה יִלְבָּשׁוּ צַדִּיק, וְחַסִּידֶיךָ
 יִרְנְנוּ. בְּעֵבוֹר דָּוִד עֲבָדֶךָ, אֵל תָּשֵׁב פָּנֶי מִשִּׁיחָה. כִּי לָקַח טוֹב
 נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ. עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ,
 וְתִמְכִּיחַ מֵאֲשֶׁר. דְּרָכֶיךָ דְרָכֵי נְעָם, וְכָל נְתִיבוֹתֶיךָ שְׁלוֹם.
 הַשִּׁיבֵנו יי אֱלֹהֵי, וְנִשׁוּבָה; חֲדָשׁ יִמִּינוּ בְּקִרְבֶּךָ.

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם, וְיִתְנַשֵּׂא וְיִתְהַדָּר,
 וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (לְעָלְמָא)
 מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחְמְתָא, דְאִמְרוּן בְּעֵלְמָא,
 וְאִמְרוּ אָמֵן.

The *Amidah* is recited in silent devotion while standing, facing east.

The Reader repeats the *Amidah* aloud when a *minyan* holds service.

כִּי שֵׁם יי אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.

אֲדַנִּי, שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתֶךָ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
 אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
 עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
 וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

While the Torah is being placed in the ark:

When the ark rested, Moses would say: "Return, O Lord, to the myriads of Israel's families." Arise, O Lord, for thy resting place, thou and thy glorious ark. May thy priests be clothed in righteousness; may thy faithful followers shout for joy. For the sake of thy servant David, reject not thy anointed. I give you good instruction; forsake not my Torah. It is a tree of life to those who take hold of it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Turn us to thee, O Lord, and let us return; renew our days as of old.¹

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

AMIDAH

The Amidah is recited in silent devotion while standing, facing east.

The Reader repeats the Amidah aloud when a minyan holds service.

When I proclaim the name of the Lord, give glory to our God!²
O Lord, open thou my lips, that my mouth may declare thy praise.³

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

¹ Numbers 10:36; Psalm 132:8-10; Proverbs 4:2; 3:18, 17; Lamentations 5:21. ² Deuteronomy 32:3. ³ Psalm 51:17.

Between *Rosh Hashanah* and *Yom Kippur* add:

זָכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵי חַיִּים,
 וְכַתְּבֵנוּ בְּסֵפֶר חַיִּים, לְמַעַן אֱלֹהִים חַיִּים.
 מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מְגֵן אַבְרָהָם.
 אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם.)
 מִכְּלַפַּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
 נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
 עֶפְרָי. מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶךְ מַמְוִת
 וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

Between *Rosh Hashanah* and *Yom Kippur* add:

(מִי כְמוֹךָ, אֵב הַרְחָמִים,
 זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.)
 וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדַּשׁ אֵת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמֹקְדֵי־יֵשִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם,
 כְּפָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
 לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—
 בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
 וּבְדַבְרֵי קְדֻשָּׁה כְּפָתוּב לֵאמֹר:
 יְמֶלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדָר וְדָר; הַלְלוּנָהּ.

Between Rosh Hashanah and Yom Kippur add:

(Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.)

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Between Rosh Hashanah and Yom Kippur add:

(Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.)

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in this world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.²

And in thy holy Scriptures it is written:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.³

¹ *Isaiah* 6:3 ² *Ezekiel* 3:12. ³ *Psalms* 146:10.

Reader:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח וְנִצְחִים קִדְשָׁתָהּ נִקְדִּישׁ,
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ
גָּדוֹל וְקָדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יי, הָאֵל * (הַמְלִיךְ) הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֶלָה.
בְּרוּךְ אַתָּה, יי, הָאֵל * (הַמְלִיךְ) הַקָּדוֹשׁ.

* Between *Rosh Hashanah* and *Yom Kippur* say הַמְלִיךְ הַקָּדוֹשׁ.

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד, וַיְמִי בְּעַמּוּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצוֹ.
תִּפְאַרְתְּ גְּדֻלָּהּ, וַעֲטַרְתְּ יִשׁוּעָהּ, יוֹם מְנוּחָהּ וְקִדְשָׁהּ לְעַמּוּךָ
נִתְּתָה. אֲבָרְכֶם יְגַל, יִצְחָק יִרְגֵן, יַעֲקֹב וּבְנָיו יִנְחִחוּ בּוֹ. מְנוּחַת
אַהֲבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאַמוּנָה, מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ
וְהַשְׁקֵט וְבִטְחָן, מְנוּחָהּ שְׁלָמָה שְׂאֵתָה רּוֹצֵה בָּהּ; יִכְרִיו בְּנֵיהָ
וַיִּדְעוּ, כִּי מֵאַתָּה הִיא מְנוּחָתָם, וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת שִׁמְךָ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמְנוּחָתֵנוּ. קִדְשָׁנוּ בְּמִצְוֹתֶיךָ,
וְתוֹן חֶלְקֵנוּ בְּתוֹרָתְךָ; שְׁבַעֲנוּ מִפְּוִבְךָ, וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ; וְטַהַר
לִבֵּנוּ לְעִבְדֶּךָ בְּאֱמֶת; וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן
שִׁבְתֵּךָ קִדְשָׁךְ, וַיִּנְחִחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֹךְ. בְּרוּךְ אַתָּה, יי,
מִקְדָּשׁ הַשְּׁבֵת.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמּוּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאִשֵּׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקַּבֵּל
בְּרִצּוֹן, וְתִהְיֶי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמּוּךָ.

On *Rosh Hodesh* and *Hol ha-Mo'ed* add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיָּגִיעַ וַיִּרְאֶה, וַיִּרְצֵה)

בארץ is based on Zechariah 14:9; I Chronicles 17:21. The *Siddur* of Amram Gaon records the following variant in use during the ninth century: הנח לנו ה' אלהינו כי אתה אבינו... ואל תהי צרה ויטן ביים מנוחנו, מנוחת אהבה: ונדבה, מנוחת אמת ואמונה.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. * Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, * holy God.

**Between Rosh Hashanah and Yom Kippur say, "holy King".*

Thou art One and thy name is One; and who is like thy people Israel unique on earth? Thou gavest thy people a crown of distinction, a crown of triumph—a day of rest and holiness. Abraham and Isaac rejoiced on the Sabbath; Jacob and his children found rest in it. It is a rest granted in gracious love, a true and genuine rest, a rest that yields peace and tranquillity, serenity and confidence, a perfect rest with which thou art pleased. May thy children realize and know that their rest comes from thee, and by keeping the Sabbath they hallow thy name.

Our God and God of our fathers, be pleased with our rest. Sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage; may Israel who sanctifies thy name rest on it. Blessed art thou, O Lord, who hallowest the Sabbath.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

On Rosh Hodesh and Hol ha-Mo'ed add:

(Our God and God of our fathers, may the remembrance of us,

יעקב ובני יצחק According to midrashic literature, the patriarchs observed the Sabbath and fulfilled all the commands that were revealed later. The children of Abraham and of Isaac are not mentioned because Ishmael and Esau are not credited with the observance of the Sabbath.

וְשָׁמַע, וַיִּפְקֹד וַיִּזְכֹּר, זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ,
וְזָכוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ,
וְזָכוֹן כָּל עַמּוּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Sukkoth

Pesah

Rosh Hodesh

חַג הַסּוּכּוֹת

חַג הַמַּצּוֹת

רֹאשׁ הַחֹדֶשׁ

הַזֶּה. זָכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן, וּרְחַם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וּרְחוּם
אַתָּה.)

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמַּחְזִיר שְׂכִינְתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחֵיִיתָנוּ
וְקִבַּמְתָּנוּ. בֶּן תַּחֲזִינוּ וּתְקַיְּמָנוּ,
וּתְאֶסְדֵּךְ גְּלוּיֹתֵינוּ לְחַצְרוֹת
קְדְשְׁךָ לְשִׁמּוֹר חֻקֶיךָ וּלְעֲשׂוֹת
רְצוֹנְךָ, וּלְעַבְדְּךָ בְּלִבָּב
שָׁלוֹם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִנּוֹן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וּנְסַפֵּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשִׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׂבָבֵל יוֹם עַמּוּנוּ, וְעַל
נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵל
עַתָּה, עָרַב וּבָקֵר וְצָהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיַּינוּ לָךְ.

of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Sukkoth</i> ,
the New Moon.	the Feast of Un- leavened Bread.	the Feast of Tabernacles.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

נודה לך לעולם, לדור ודור נספר תהלתך
ערב ובקר וצהרים ואשיחה

נודה לך לעולם, לדור ודור נספר תהלתך
ערב ובקר וצהרים ואשיחה
נודה לך לעולם is a composite of variants suggested by several rabbis of the Talmud (Sotah 40a).

On Hanukkah add:

(על הנסים ועל הפרקו, ועל הנבורות ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה—
 בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך, ולהעבירם מחקי רצונך. ואתה ברחמך הרבים עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם; מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ויך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו בתיום הזה. ואחר כן באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו גרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.)

ועל כלם יתברך ויתרומם שמך, מלבנו, תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur add:

ובתוב לחיים טובים כל בני בריתך.
 וכל החיים יודוך סלה, ויהללו את שמך באמת, האל, ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך, ויך נאה להודות.

שלוש רב על ישראל עמך תשים לעולם, כי אתה הוא מלך אדון לכל השלום, וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומך. ברוך אתה, יי, המברך את עמו ישראל בשלום.

On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Between Rosh Hashanah and Yom Kippur add: 1

(Inscribe all thy people of the covenant for a happy life.)

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

מתתירו, the leader of the Maccabean revolt against the Syrians, was the father of Simeon who became High Priest in 141 before the common era. Hence, it is suggested that the epithet כהן גדול refers to that fact. According to Sofrim 20:8, מתתירו and חשמונאי were two different persons. There the reading is: בימי מתתירו ... וחשמונאי ובניו.

Between Rosh Hashanah and Yom Kippur say:

(בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.)

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בְּעַפְר לְכָל תְּהִיָּה. פִּתַּח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי; וְכָל הַחֹשְׁבִים עָלַי רָעָה, מִתְּהַרָה
הִפֵּר עֲצָתָם וּמְלַקֵּל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי
לְפָנֶיךָ, יְיָ, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִכְנֶה בֵּית
הַמִּקְדָּשׁ בְּמִתְהַרָה בְּיָמֵינוּ; וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת. וְעַרְבָה לִי מִנַּחַת
יְהוָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

The following paragraph is omitted on occasions when the *Tahanun*
(page 103) is omitted on weekdays.

צְדָקָתְךָ צִדְק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת. וְצְדָקָתְךָ אֱלֹהִים עַד
מָרוֹם, אֲשֶׁר עֲשִׂיתָ גְדֻלוֹת; אֱלֹהִים, מִי כְמוֹךָ. צְדָקָתְךָ בְּהַרְרֵי
אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רָבָה; אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְיָ.

צדק is regarded as a form of *דין* said on the occasion of a death. According to tradition, Moses died on Sabbath afternoon. These three verses, containing the words 'ה' אלהים אמת, are arranged in a reverse order in the Sephardic *Siddur*. *צדקתך צדק* is presumably a substitute for the *Tahanun* of the *Minhah* for weekdays.

Between Rosh Hashanah and Yom Kippur say:

(May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.)

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

The following paragraph is omitted on occasions when the Tahanun (page 104) is omitted on weekdays.

Thy righteousness is an everlasting righteousness, and thy Torah is truth. Thy righteousness, O God, is most high; thou who hast done great things, O God, who is like thee? Thy righteousness is like the mighty mountains; thy judgments are like the vast sea; man and beast dost thou save, O Lord.³

¹ *Psalms* 60:7; 19:15. ² *Malachi* 3:4. ³ *Psalms* 119:142; 71:19; 36:7.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שְׁלֵא עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָרְמָה;
שְׁלֵא שָׁם חָלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכָל הַמּוֹנֵם. וְאִנְחֵנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִיִּים וּמוֹדִים לְפָנֵי מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ
הוּא, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם
מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד;
אָמַת מְלַכְנוּ, אַפְס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם
וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יִי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

ALENU

It is our duty to praise the Master of all, to exalt the Creator of the universe, who has not made us like the nations of the world and has not placed us like the families of the earth; who has not designed our destiny to be like theirs, nor our lot like that of all their multitude. We bend the knee and bow and acknowledge before the supreme King of kings, the Holy One, blessed be he, that it is he who stretched forth the heavens and founded the earth. His seat of glory is in the heavens above; his abode of majesty is in the lofty heights. He is our God, there is none else; truly, he is our King, there is none besides him, as it is written in his Torah: "You shall know this day, and reflect in your heart, that it is the Lord who is God in the heavens above and on the earth beneath, there is none else."¹

¹ *Deuteronomy* 4:39.

על בן נקמה לך, יי אלהינו, לראות מהרה בתפארת עגה, להעביר גלולים מן הארץ, והאלילים פרות יפרתו; לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמחה, להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תברע כל ברה, תשבע כל לשון. לפניך, יי אלהינו, יברעו ויפלו, ולכבוד שמה יקר ותנו, ויקבלו כלם את על מלכותך, ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, בפתוב בתורתך: יי ומלך לעלם ועד. Reader ונאמר: והנה יי למלך על כל הארץ; ביום ההוא יהיה יי אחד ושמו אחד.

MOURNERS' KADDISH

יתגדל ויתקדש שמה רבא בעלמא די ברא ברעותה; וימליך מלכותה בחיבון וביומיבון, ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא ויתחדר, ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא (לעלא) מן כל ברכתא ושירתא, תשבחתא ונחמתא, דאמרו בעלמא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים, עלינו ועל כל ישראל, ואמרו אמן.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן.

אל תירא מפחד פתאם, ומשאת רשעים כי תבא. עזו עצה ותפר, דברו דבר ולא יקום, כי עמנו אל. ועד זקנה

We hope therefore, Lord our God, soon to behold thy majestic glory, when the abominations shall be removed from the earth, and the false gods exterminated; when the world shall be perfected under the reign of the Almighty, and all mankind will call upon thy name, and all the wicked of the earth will be turned to thee. May all the inhabitants of the world realize and know that to thee every knee must bend, every tongue must vow allegiance. May they bend the knee and prostrate themselves before thee, Lord our God, and give honor to thy glorious name; may they all accept the yoke of thy kingdom, and do thou reign over them speedily forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory, as it is written in thy Torah: "The Lord shall be King forever and ever."¹ And it is said: "The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One."²

MOURNERS' KADDISH

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Be not afraid of sudden terror, nor of the storm that strikes the wicked. Form your plot—it shall fail; lay your plan—it shall not prevail! For God is with us. Even to your old age I will be the

¹ *Exodus* 15:18. ² *Zechariah* 14:9.

אָנִי הוּא, וְעַד שִׁיבָה אָנִי אֶסְבֵּל; אָנִי עָשִׂיתִי וְאָנִי אָשָׂא, וְאָנִי אֶסְבֵּל וְאֶמְלֹט.

The following psalms are recited on the Sabbaths between *Sukkoth* and *Pesah*.

ההלים קד

בְּרָכִי נַפְשִׁי אֶת יְיָ; יְיָ אֱלֹהֵי, גִּדְלַת מָאֵד; הוֹד וְהָדָר
 לְבַשְׁתָּ. עֲטָה אֹרֶךְ כְּשִׁלְמָה, נוֹטָה שָׁמַיִם בִּירִיעָה. הַמְקַרְתָּ
 בְּמַיִם עַל־יֹתֵיךָ, הַשֶּׁם עָבִים רְבִיבוֹ, הַמְחַלֵּף עַל בְּנֵי רוּחַ.
 עָשָׂה מִלְּאֲבִיּוֹ רוּחוֹת, מִשְׁרָתֵיךָ אֵשׁ לַחֵט. יָסַד אֶרֶץ עַל
 מְכוּנֵיהָ, בַּל תִּמְוֹשׁ עוֹלָם וָעֶד. תִּהְיוּם כְּלָבוֹשׁ בְּסִיתוֹ; עַל הָרִים
 יַעֲמִדוּ מַיִם. מִן גְּעֻרְתֶּךָ יְנוֹסוּן, מִן קוֹל רַעְמֶךָ יִחְפְּזוּן. יַעֲלוּ
 הָרִים, יִרְדּוּ בְקַעֲוֹת, אֵל מְקוֹם זֶה יִסְדַּתָּ לָהֶם. גְּבוּל שְׁמֵתָ
 בַּל יַעֲבְרוּן, בַּל יִשְׁבּוּן לְכַסּוֹת הָאָרֶץ. הַמְשַׁלַּח מַעֲנֵינִים
 בַּנְּחָלִים; בֵּין הָרִים יִהְלִכוּן. יִשְׁקוּ כָּל חֵיתוֹ שָׂדֵי; יִשְׁבְּרוּ
 פְּרָאִים צְמָאִים. עַל־יְהִים עוֹף הַשָּׁמַיִם יִשְׁבּוּן; מִבֵּין עֶפְאִים יִתְנוּ
 קוֹל. מִשְׁקָה הָרִים מִעַל־יֹתֵיךָ; מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ.
 מִצְמִיחַ חֲצִיר לְבַהֲמָה, וְעֵשֶׂב לְעַבְדַּת הָאָדָם, לְהוֹצִיא לָחֶם
 מִן הָאָרֶץ. וַיִּזֶן יִשְׂמַח לִבֵּב אֲנוּשׁ, לְהַצְחִיל פָּנִים מִשָּׁמֶן; וְלָחֶם
 לִבֵּב אֲנוּשׁ יִסְעֵד. יִשְׁבְּעוּ עֲצֵי יְיָ, אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר
 שָׁם צִפְרִים יִקְנְנוּ; חֲסִידָה, בְּרוּשִׁים בֵּיתָה. הָרִים הַגְּבוּהִים
 לִיעֲלִים, סִלְעִים מִחֲסָה לְשֹׁפְנִים. עָשָׂה יְרֵת לְמוֹעֲדִים; שָׁמַשׁ
 יָדַע מְבוֹאוֹ. תִּשְׁתַּחֲוֶה יְהוָה לְיִלָּה; בּוֹ תִרְמַשׁ כָּל חֵיתוֹ יַעַר.
 הַכְּפִירִים שֹׁאֲגִים לְטָרְף, וְלִבְקַשׁ מֵאֵל אֶכְלָם. תִּזְרַח הַשָּׁמַשׁ
 יֶאֱסַפּוּן, וְאֵל מַעֲוֹנָתָם יִרְבְּצוּן. יֵצֵא אָדָם לְפַעֵלוֹ, וְלַעֲבֹדָתוֹ

Psalm 104 (Psalm 104) is closely similar to the story of creation in Genesis. The psalmist celebrates God's glory as seen in the forces of nature. It has been declared that it is worthwhile studying the Hebrew language for ten years in order to read Psalm 104 in the original.

same; when you are gray-headed, still I will sustain you; I have made you, and I will bear you; I will sustain you and save you.¹

The following psalms are recited on the Sabbaths between Sukkoth and Pesah.

Psalm 104

Bless the Lord, my soul! Lord my God, thou art very great; thou art robed in glory and majesty. Thou wrappest thyself in light as in a garment; thou spreadest the heavens like a curtain. Thou buildest thy upper chambers on the waters; thou makest clouds thy chariot, and ridest on the wings of the wind. Thou makest winds thy messengers, the flaming fire thy servant.

Thou didst establish the earth upon its pillars, that it might never be shaken. Thou hadst covered it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the sound of thy thunder they hastened away. The mountains rose, the valleys sank down, to the place which thou hadst founded for them. Thou didst set a limit which they should not cross over, so that they should not again cover the earth.

Thou sendest forth streams into the valleys; they run between the mountains. They furnish drink for all the beasts of the field; the wild asses quench their thirst there. Beside them the birds of the sky dwell; from among the branches they sing. Thou waterest the mountains from thy upper chambers; the earth is full of the fruit of thy works.

Thou makest grass grow for the cattle, and fodder for the working animals of man, to bring forth bread from the earth, and wine that cheers man's heart, making his face brighter than oil, and bread that stays man's heart. The trees of the Lord drink their fill, the cedars of Lebanon which he has planted, wherein the birds make their nests, the stork with her home in the cypress. The high mountains are for the wild goats; the rocks are a refuge for the rabbits.

Thou hast made the moon for marking the seasons; the sun knows its time of setting. Thou makest darkness and it is night, wherein all the beasts of the forest creep forth. The young lions roar after their prey, and seek their food from God. When the sun rises, they slink away and couch in their dens. Man goes forth to his work, to his labor until evening.

¹ *Proverbs 3:25; Isaiah 8:10; 46:4.*

עֲדֵי עָרֵב. מָה רַבּוֹ מַעֲשֵׂיךָ, יי; כָּלֵם בְּחֻכְמָה עֲשִׂיתָ; מְלֹאָה
הָאָרֶץ קִנְיָנֶךָ. זֶה הַיָּם גָּדוֹל וְרַחֵב יָדַיִם, שֵׁם רִמְשׁ וְאִין מִסְפָּר,
חַיּוֹת קְטַנּוֹת עִם גְּדֵלוֹת. שֵׁם אַנְיּוֹת יְהַלְכוּן, לוֹיָתָן זֶה יִצְרָתָ
לְשִׁחַק-בּוֹ. כָּלֵם אֱלֹהֵי יִשְׁבְּרוֹן, לַחַת אָכְלֵם בְּעַתּוֹ. תַּתּוֹן לָהֶם
יִלְקָטוּן, תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב. תִּסְתִּיר פְּנֵיךָ וּבַהֲלוּן, תוֹסֵף
רוּחָם וַיִּנְעוּן, וְאֵל עַפְרָם יִשׁוּבוּן. תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתְחַדְדֵשׁ
פְּנֵי אֲדָמָה. יְהִי כְבוֹד יי לְעוֹלָם; יִשְׂמַח יי בְּמַעֲשָׂיו. הַמְבִיט
לְאָרֶץ וַתִּרְעַד, גַּע בְּהָרִים וַיִּעֲשָׁנוּ. אֲשִׁירָה לַיי בְּחַיִּי, אֲזַמְרָה
לְאֱלֹהֵי בְעוֹדֵי. יַעֲרֵב עָלָיו שִׁיחֵי; אֲזַכֵּי אֲשַׂמַּח בְּנֵי. יִתְמוּ
חַטָּאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם; בָּרְכֵי נַפְשִׁי אֵת יי;
הַלְלוּיָהּ.

תהלים קכ

שִׁיר הַמַּעֲלוֹת. אֵל יי, בַּצָּרְתָה לִי, קָרָאתִי וַיַּעֲנֵנִי. יי,
הִצִּילָה נַפְשִׁי מִשִּׁפְּת שִׁקָר, מִקְלָשׁוֹן רַמְיָהּ. מָה יִתּוֹן לָךְ, וַיְמַח
יְסוּף לָךְ, לָשׁוֹן רַמְיָהּ. חֲצִי גְבוּר שְׁנוּנִים, עִם גַּחְלֵי רְתָמִים.
אֲוִיָה-לִי, כִּי גִרְתִּי מוֹשֵׁף; שָׁכַנְתִּי עִם אֲהָלֵי קָדֶר. רַבַּת שָׁכְנָה
לָךְ נַפְשִׁי עִם שׁוּנֵי שְׁלוֹם. אֲנִי שְׁלוֹם, וְכִי אֲדַבֵּר, הִפְמָה
לְמַלְחָמָה.

תהלים קכא

שִׁיר לַמַּעֲלוֹת. אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵינן יְבוֹא עֲזָרִי.
עֲזָרִי מֵעַם יי, עֲשֵׂה שְׁמִיִם וְאָרֶץ. אֵל יִתּוֹן לַמוֹט רִגְלֶךָ, אֵל יְנוּם

שִׁיר הַמַּעֲלוֹת, the title prefixed to the following fifteen psalms, is now generally understood to mean a psalm sung by the pilgrims as they went up to Jerusalem to celebrate the three pilgrim festivals in the center of national and religious life.

Psalm 120 is directed against slanderers. They are doomed to severe punishment. They shall be pierced with sharp arrows and burned with the hot charcoal of the broom bush. משך and קדר, wild tribes, symbolize barbarian enemies.

How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy creations. There is the sea, vast and broad, wherein are creeping things innumerable, creatures small and great. There go the ships; there is the leviathan, which thou hast created to frolic therein. All of them wait for thee to give them their food at the right time. What thou givest them, they gather up; when thou openest thy hand, they are satisfied with good things. When thou hidest thy face, they vanish; when thou takest away their breath, they die and turn again to dust. When thou sendest forth thy spirit they are created, and thou renewest the face of the earth.

May the glory of the Lord be forever; may the Lord rejoice in his works! He looks on the earth, and it trembles; he touches the mountains, and they smoke. I will sing to the Lord as long as I live; I will sing praise to my God while I exist. May my meditation please him; I will rejoice in the Lord. Sinners shall vanish from the earth, and the wicked shall be no more. Bless the Lord, my soul! Praise the Lord!

Psalm 120

A Pilgrim Song. In my distress I called to the Lord, and he answered me. O Lord, save me from lying lips, from a deceitful tongue. What will a deceitful tongue give you, what will it profit you? Sharp arrows of a warrior with burning coals of broom! Woe is me that I dwell in Meshek, that I reside amid the tents of Kedar. Too long have I been living where men hate peace. I am all for peace; but when I speak, they are for war.

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber.

Psalm 121 is a perfect expression of trust in God, and has been on the lips of countless people when they felt the need of help beyond that which mortals can offer.

שִׁמְרָה. הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ שִׁמְרָה, יְיָ צִלָּה, עַל יַד יְמִינֶךָ. יוֹמָם הִשְׁמָשׁ לֹא יַכֶּכָּה, וַיְרַח בְּלַיְלָה. יְיָ שִׁמְרָה מִכָּל רָע, וְיִשְׁמַר אֶת נַפְשֶׁךָ. יְיָ יִשְׁמַר צִאתְךָ וּבואֶךָ, מִצַּתָּה וְעַד עוֹלָם.

תהלים קכב

שִׁיר הַמַּעֲלוֹת לְדָוִד. שָׁמַחְתִּי בְּאִמְרִים לִי, בַּיּוֹם יְיָ גִּלְדֵה. עֲמֻדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֶיךָ, יְרוּשָׁלַם. יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שְׂחֻבָּרָה—לָהּ יַחְדָּו. שְׁשֵׁם עָלָיו שְׁבֻטִים, שְׁבֻטֵי יְהוָה, עֲרוֹת לְיִשְׂרָאֵל, לַהֲדוֹת לְשֵׁם יְיָ. כִּי שָׁמָּה יָשְׁבוּ כִסְאוֹת לְמִשְׁפָּט, בְּכִסְאוֹת לְבֵית דָּוִד. שְׂאֵלוֹ שְׁלוֹם יְרוּשָׁלַם; יִשְׁלִי אֶהְבִּידָה. יְהִי שְׁלוֹם בְּחִילֶךָ, שְׁלוֹהַ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אֲחִי וְרַעִי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְיָ אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.

תהלים קכג

שִׁיר הַמַּעֲלוֹת. אֲלִיָּה נִשְׂאֲתִי אֶת עֵינַי, הִנֵּה הִנֵּה כְּעֵינַי עֹבְדִים אֶל יַד אֲדוֹנֵיהֶם, כְּעֵינַי שִׁפְחָה אֶל יַד גְּבֻרָתָהּ, כִּן עֵינָיו אֶל יְיָ אֱלֹהֵינוּ, עַד שִׁחְחָנוּ. חָנְנוּ יְיָ חָנְנוּ, כִּי רַב שִׁבְעָנוּ בּוֹ. רַבַּת שִׁבְעָה לָּהּ נַפְשָׁנוּ הַלְעַג הַשְׂאֲנָנִים, הַבּוֹז לְגֵאִי־יוֹנִים.

תהלים קכד

שִׁיר הַמַּעֲלוֹת לְדָוִד. לוּלֵי יְיָ שְׁתַּחֲוֶה לָנוּ, יֹאמַר נָא יִשְׂרָאֵל. לוּלֵי יְיָ שְׁתַּחֲוֶה לָנוּ, בְּקוֹם עָלֵינוּ אָדָם. אֲזִי חַיִּים בְּלַעֲנוּנוּ, בְּחֲרוֹת אַפִּם בָּנוּ. אֲזִי חַיִּים שִׁטְפוּנוּ, נַחֲלָה עָבַר עַל נַפְשָׁנוּ. אֲזִי עָבַר עַל נַפְשָׁנוּ חַיִּים הַזִּידוֹנִים. בְּרוּךְ יְיָ, שְׁלֵא נִתְּנָנוּ טָרַף לְשִׁנֵּיהֶם. נַפְשָׁנוּ בְּצַפּוֹר נִמְלְטָה מִפֶּחַ יוֹקְשִׁים; תַּפַּח נִשְׁבַּר, וְאִנְחָנוּ נִמְלְטָנוּ. עֲזָרְנוּ בְּשֵׁם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 122 is a pilgrim's recollection of a visit to Jerusalem and the many sacred memories associated with that magnificent city.

Psalm 123 begins in the singular and continues in the plural. It is a hymn of faith composed in a time of distress, contemptuous scorn and mockery.

Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 122

A Pilgrim Song by David. I was glad when they said to me: "Let us go to the house of the Lord." Our feet are standing within your gates, O Jerusalem; Jerusalem that is rebuilt like a city that is compact altogether; whither the tribes went on pilgrimage, the tribes of the Lord, as a testimony of Israel, to offer praise to the name of the Lord. There, indeed, were set the seats of justice, the thrones of the house of David. Pray for the welfare of Jerusalem; they will prosper who love you. May all go well within your walls, within your palaces. For the sake of my brethren and friends I pray: "May all be well with you!" For the sake of the house of the Lord our God I seek your good.

Psalm 123

A Pilgrim Song. To thee I lift my eyes, O thou who dwellest in heaven. Lo, as the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to the Lord our God, till he take pity on us. Have pity on us, O Lord, have pity on us, for we are full sated with contempt. We are full sated with the sneering of those who live at ease, with the contempt of the arrogant.

Psalm 124

A Pilgrim Song by David. "Had not the Lord been on our side," let Israel say, "had not the Lord been on our side when men rose up against us, they would have swallowed us alive when their anger blazed forth against us; the floods would have swept us away, the torrent would have surged over us, the impetuous waters would have gone over us." Blessed be the Lord, who did not give us as a prey to their teeth. We are like a bird escaped from a fowler's snare; the snare is broken and we have escaped. Our help is in the name of the Lord, who made heaven and earth.

Psalm 124 commemorates an escape from some imminent danger.

תהלים קכח

שִׁיר הַמַּעֲלוֹת. הַבִּטְחִים בְּיָי, בְּהַר צִיּוֹן לֹא יִמוּט, לְעוֹלָם
יָשֵׁב. יְרוּשָׁלַם הָרִים סָבִיב לָהּ, וַיֵּי סָבִיב לְעַמּוֹ, מֵעַתָּה וְעַד
עוֹלָם. כִּי לֹא יָנוּחַ שֹׁבֵט הַרְשָׁע עַל גּוֹרֵל הַצַּדִּיקִים, לְמַעַן
לֹא יִשְׁלַחוּ הַצַּדִּיקִים בְּעוֹלָתָהּ יְדֵיהֶם. הִיטִיבָהּ, יְיָ, לטוֹבִים,
וְלִישָׁרִים בְּלִבּוֹתָם. וְהַמַּטִּים עֶקֶלְקִלוֹתָם, יוֹלִיכֶם יְיָ אֶת פְּעָלֵי
הָאָנוּ; שְׁלוֹם עַל יִשְׂרָאֵל.

תהלים קכו

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הִינֵנו כְּחִלְמִים. אֲזַ
יִמְלֵא שְׁחוֹק פִּינוּ, וְלִשְׁוֹנֵנו רִנָּה; אֲזַ יֵאמְרוּ בְּנוֹים, הַגִּדִיל יְיָ
לַעֲשׂוֹת עִם אֱלֹהֵהּ. הַגִּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ, הִינֵנו שְׂמֹחִים. שׁוּבָה
יְיָ אֶת שְׁבִיתָנוּ, כַּאֲפִיקִים בְּנֹב. הֲזַרְעִים בְּדִמְעָה, בְּרִנָּה
יִקְצְרוּ. הַלֵּךְ יֵלֵךְ וּבְכַח נִשְׂא מִשְׁדֵּי הַזָּרַע; בֹּא יָבֵא בְּרִנָּה נִשְׂא
אֶלְמֹתָיו.

תהלים קכו

שִׁיר הַמַּעֲלוֹת לְשִׁלְמוֹה. אִם יְיָ לֹא יִבְנֶה בַּיִת, שָׁוָא עֲמֹלוֹ
בוֹנֵיו בּוֹ; אִם יְיָ לֹא יִשְׁמַר-עִיר, שָׁוָא שְׂקֵד שׁוֹמְרֵהּ. שָׁוָא לָכֶם,
מִשְׂבִּימֵי קוֹם, מֵאֲחֵרֵי שְׂבֵת, אֲכָלֵי לֶחֶם הָעֲצָבִים; כִּן יִתֵּן
לִידִידוֹ שָׁנָא. הִנֵּה נַחֲלַת יְיָ בְּנוֹים, שְׂכָר פְּרֵי הַבְּטָן. כְּחֲצִים
בְּיַד גְּבוּר, כִּן בְּנֵי הַנְּעוּרִים. אֲשֶׁרֵי הַנְּבֵר אֲשֶׁר מִלֵּא אֶת
אֲשַׁפְתּוֹ מִזֶּהם; לֹא יִבְשׂוּ כִּי יִדְבְּרוּ אֶת אוֹיְבִים בַּשָּׁעַר.

תהלים קכח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרֵי כָּל יִרְא יְיָ, תַּחֲלֵךְ בְּדַרְכָּיו. יִגִּיעַ
בַּפִּיךָ כִּי תֹאכַל, אֲשֶׁרֵיךָ וְטוֹב לָךְ. אֲשַׁתֵּךְ בְּנֶפֶן פְּרִיָה בִּירְכָתֵי

Psalm 125 expresses the unshakable confidence of Israel in God, and the assurance that the evildoers shall perish.

Psalm 126 is a song of those who have been redeemed from exile, and a hopeful prayer for those who have not yet returned. כאפיקים בנב like the hill

Psalm 125

A Pilgrim Song. Those who trust in the Lord are like Mount Zion which cannot be shaken, but abides forever. The mountains are round about Jerusalem, and the Lord is round about his people, henceforth and forever. Verily, the wicked scepter shall not stay in the land of the righteous, or else the righteous themselves might take to evil. Do good, O Lord, to those who are good, to those who are upright in heart. But as for those who turn to their crooked ways, may the Lord lead them [to destruction] together with the evildoers. Peace be on Israel!

Psalm 126

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes O Lord, like streams in the Negev. Those who are sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

Psalm 127

A Pilgrim Song by Solomon. Unless the Lord builds a house, its builders toil on it in vain; unless the Lord guards a city, the watchman wakes in vain. It is vain for you to rise early and sit up late, gaining your bread with anxious toil! God's gifts come to his loved ones during sleep. Lo, children are a gift of the Lord; offspring is a reward from him. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man whose quiver is filled with them! They will not be put to shame when they speak with their enemies in the gate.

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine

streams of the Negev, dry in summer but becoming suddenly swollen torrents in the rains of the autumn.

Psalm 127 is a warning against over-anxiety in any work. Man's labor is in vain without God's help. A numerous family is one of God's special blessings; it secures for the parents influence and respect.

Psalm 128 contains a picture of an ideal homelife. The welfare of the state depends upon virtuous family life.

ביתך, בְּנִיחַ בְּשִׁתִּילֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ. הִנֵּה כִּי כֹן יִבְרַךְ
גֹּבֵר, יֵרָא יְיָ. יִבְרַכְךָ יְיָ מִצִּיּוֹן, וְרָאָה בְּטוֹב יְרוּשָׁלָּיִם, כֹּל יְמֵי
חַיֶּיךָ. וְרָאָה בְּנִים לְבְנֶיךָ; שְׁלוֹם עַל יִשְׂרָאֵל.

תהלים קכט

שִׁיר הַמַּעֲלוֹת. רַבַּת צָרְרוּנִי מִנְּעוּרַי, וְאָמַר נָא יִשְׂרָאֵל.
רַבַּת צָרְרוּנִי מִנְּעוּרַי, גַּם לֹא זָכַלְוּ לִי. עַל גְּבֵי חֲרָשׁוֹ חֲרָשִׁים,
הָאֲרִיכוּ לְמַעֲנִיתָם. יְיָ צַדִּיק, קִצְצוּ עֲבוֹת רְשָׁעִים. יִבְשׁוּ וַיִּסְגּוּ
אֲחֹזֵר כֹּל שִׁנְאֵי צִיּוֹן. יִהְיוּ בַּחֲצִיר גִּנּוֹת, שֶׁקָּדַמְתָּ שְׁלֵף זָבֵשׁ.
שְׁלֹא מְלֹא כַפּוֹ קוֹצֵר, וְחִצְנוּ מַעֲמֹר. וְלֹא אָמְרוּ הַעֲבָרִים
בְּרַבַּת יְיָ אֱלֹהֵיכֶם, בְּרַכְנוּ אֶתְכֶם בְּשֵׁם יְיָ.

תהלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרְאתִיךָ, יְיָ. אֲדוֹנֵי, שְׁמַעְה
בְּקוֹלִי, תִּהְיֶינָה אַזְנוֹתַי קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי. אִם עֲוֹנוֹת תִּשְׁמַר־
יָהּ, אֲדוֹנֵי, מִי יַעֲמֹד. כִּי עַמֶּךָ הִסְלִיחָהּ, לְמַעַן תִּגְרָא. קִוִּיתִי
יְיָ, קִוִּיתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֲלִיתִי. נַפְשִׁי לֹאדוֹנֵי מִשְׁמָרִים
לְבַקֵּר, שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עַם יְיָ הַחֲסֵד,
וְהִרְבֵּה עֲמוֹ פְדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

תהלים קלא

שִׁיר הַמַּעֲלוֹת לְדָוִד. יְיָ, לֹא גְבַהַ לְבִי, וְלֹא רָמוּ עֵינַי, וְלֹא
הִלְכִיתִי בְּגוֹדְלוֹת וּבִנְפִלְאוֹת מִמְּנִי. אִם לֹא שְׁוִיתִי וְדוּמְמַתִּי,
נַפְשִׁי כְּנֹמֶל עָלֵי אֲמוֹ, כְּנֹמֶל עָלֵי נַפְשִׁי. יַחַל יִשְׂרָאֵל אֵל יְיָ,
מֵעַתָּה וְעַד עוֹלָם.

Psalm 129 is a song of deliverance and the overthrow of the wicked. On the flat roofs of oriental houses grass often springs up in the rainy season but quickly withers, yielding nothing useful. So the enemies of Zion shall be destroyed before their malicious schemes can mature.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

Psalm 129

A Pilgrim Song. "Much have they afflicted me from my youth up," let Israel say, "much have they afflicted me from my youth up, but they have never overcome me. The plowers plowed upon my back; they made their furrows long. The Lord is righteous; he has cut the cords of the wicked." May all who hate Zion be shamed and routed. Let them be like the grass on the roofs, that fades ere ever it flourishes, with which the reaper does not fill his hands, nor the binder of sheaves his bosom. Those passing by will not say: "The blessing of the Lord be upon you; we bless you in the name of the Lord!"

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

Psalm 131

A Pilgrim Song by David. O Lord, my heart is not haughty, nor are my eyes lofty; neither do I concern myself with matters too great and too wonderful for me. Surely I have soothed and stilled my soul, like a weaned child with its mother; my soul is with me like a weaned child. O Israel, put your hope in the Lord, henceforth and forever.

Psalm 131 is a song of child-like humility. As the child that has gone through the troublesome process of weaning can lie happily in its mother's arms, so the psalmist's soul has found contentment and happiness through the discipline of humility.

ההלים קלב

שִׁיר הַמַּעֲלוֹת. זְכוֹר יְיָ לְדָוִד אֶת כָּל עֲנוּתוֹ. אֲשֶׁר נִשְׁבַּע לַיְיָ, נָדַר לְאַבִּיר יַעֲקֹב. אִם אָבֹא בְּאֵהָל בֵּיתִי, אִם אֶעֱלֶה עַל עַרְשׁ יְצוּעָי. אִם אֶתֶן שְׁנַת לְעֵינָי, לְעַפְעַפֵּי תְנוּמָה. עַד אֲמַצֵּא מְקוֹם לַיְיָ, מִשְׁכְּנֹת לְאַבִּיר יַעֲקֹב. הִנֵּה שָׁמְעוּנִי בְּאַפְרָתָה, מִצְּאֲנֹהָ בְּשָׂרֵי יַעֲר. נִבְוָאָה לְמִשְׁכְּנוֹתַי, נִשְׁתַּחֲוֶה לְהַדָּם רִגְלָיו. קוֹמָה יְיָ לְמִנוּחַתְךָ, אֶתָּה וְאַרְוֹן עֲזָךְ. כַּהֲנִיף יִלְבָּשׁוּ צַדִּיק, וְחִסְדֵיךָ יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תָּשֹׁב פְּנֵי מִשְׁיַחְךָ. נִשְׁבַּע יְיָ לְדָוִד, אֲמַת לֹא יָשׁוּב מִמֶּנָּה: מִפְּרֵי בִטְנְךָ אֲשִׁית לְכֶסֶף לָךְ. אִם יִשְׁמְרוּ בְנֵיךָ בְּרִיתִי, וְעַדְתִּי זֹו אֲלַמְּדֵם, גַּם בְּנֵיהֶם עַדִּי עַד יִשְׁבוּ לְכֶסֶף לָךְ. כִּי בָחַר יְיָ בְּצִיּוֹן, אֲנֹה לְמוֹשָׁב לוֹ. זֹאת מְנוּחַתִּי עַדִּי עַד, פֶּה אֲשַׁב, כִּי אוֹתִיָּה. צִיְדָה בְּרֶדֶךְ אֲבָרָה, אֲבִיוֹנִיָּה אֲשַׁבֵּעַ לֶחֶם. וְכַהֲנִיף אֶלְבִּישׁ יֵשַׁע, וְחִסְדֵיךָ רַגְו יִרְנְנוּ. שֵׁם אֲצַמִּיחַ קֶרֶן לְדָוִד, עַרְבָתִי נָר לְמִשְׁיַחִי. אוֹיְבָיו אֶלְבִּישׁ בְּשֵׁת, וְעַלְיוֹ יִצְיִן נִזְרוֹ.

ההלים קלב

שִׁיר הַמַּעֲלוֹת לְדָוִד. הִנֵּה מַה טוֹב וּמַה נָּעִים שָׁבַת אַחִים גַּם יַחַד. כַּשְׁמֹן הַטוֹב עַל הָרֹאשׁ, יִרַד עַל הַזָּקֵן, זָקֵן אֶהְרֹו, שִׁירַד עַל פִּי מְדוּחָיו. כַּטֵּל חֶרְמוֹן שִׁירַד עַל הַרְרֵי צִיּוֹן; כִּי שֵׁם צִוָּה יְיָ אֶת הַבְּרָכָה, חַיִּים עַד הָעוֹלָם.

ההלים קלד

שִׁיר הַמַּעֲלוֹת. הִנֵּה בָּרְכוּ אֶת יְיָ, כָּל עַבְדֵי יְיָ, הָעַמֻּדִים בְּבֵית יְיָ בְּלִילוֹת. שְׂאוּ יַדְכֶם קִדְשׁ, וּבָרְכוּ אֶת יְיָ. יְבָרְכֶךָ יְיָ מִצִּיּוֹן, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Psalm 132 contains the prayer that David's efforts in establishing a sanctuary in Jerusalem should be well remembered and rewarded by God.

Psalm 132

A Pilgrim Song. O Lord, remember David and all his affliction; how he swore to the Lord, and vowed to the Mighty One of Jacob: "I will not enter my house, I will not lie on my bed, I will not give sleep to my eyes, nor slumber to my eyelids, until I find a place for the Lord, a residence for the Mighty One of Jacob." We heard of the ark in Ephrath; we found it in the fields of Yaar. Let us enter his dwelling; let us worship at his footstool. Arise, O Lord, to thy resting-place, thou and thy glorious ark. May thy priests be clothed in righteousness, and let my faithful followers sing for joy. For the sake of thy servant David, reject not thy own anointed. The Lord swore an oath to David, from which he will not swerve: "I will set one of your offspring on your throne. If your children will keep my covenant and the laws which I teach them, their children also shall sit on your throne forever." For the Lord has chosen Zion; he has desired it for his habitation. "This is my resting-place forever; here will I dwell, for I have desired it. I will richly bless its food supply; its needy I will satisfy with bread. Its priests will I clothe with triumph, and its godly shall sing for joy. There will I make David's dynasty flourish; there have I prepared a lamp for my anointed. His foes I will clothe with shame, but his own crown shall shine."

Psalm 133

A Pilgrim Song by David. Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious oil upon the head, flowing down the beard, Aaron's beard, that comes down upon the edge of his robes. It is like the dew of Mount Hermon, that comes down upon the hills of Zion; for there the Lord commanded the blessing, life for evermore.

Psalm 134

A Pilgrim Song. Come bless the Lord, all you servants of the Lord, who nightly stand in the house of the Lord. Lift up your hands in holiness, and bless the Lord. May the Lord, who made heaven and earth, bless you from Zion.

Psalm 133 describes the blessing of unity and brotherly love. **שמן הטוב** as the fragrant oil with which Aaron was anointed diffused its fragrance all around, so the spirit of amity and mutual friendship is spread throughout the environment.

Psalm 134 is a night-salutation addressed to the priests and Levites in the Temple, and their reply.

פִּרְקוֹ אָבוֹת

Recited on the Sabbaths between *Pesah* and *Rosh Hashanah*

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנֵיאָמַר: וְעַמּוּד
בְּלִם צְדִיקִים, לְעוֹלָם יִירָשׁוּ אֶרֶץ; נִצְר מִטְּעִי, מַעֲשֵׂה יָדֵי
לְהַתְּפָאֵר.

פִּרְקַ רֵאשׁוֹן

א. מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינִי, וּמִסְרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ
לְזַקְנִים, וְזַקְנִים לְנָבִיאִים, וְנָבִיאִים מִסְרֻוֹהָ לְאַנְשֵׁי כְּנֶסֶת
הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים: הָיוּ מְתוּנִים בַּדִּין, וְהִעֲמִידוּ
תְּלָמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה.

ב. שְׁמֵעוֹן הַצְּדִיק הָיָה מְשַׁנְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה
אוֹמֵר: עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵר: עַל הַתּוֹרָה, וְעַל
הַעֲבוּדָה, וְעַל גְּמִילוֹת חֲסָדִים.

ג. אֲנָשִׁינָנוּס אִישׁ שׁוֹכֵן קִבֵּל מִשְׁמַעוֹן הַצְּדִיק. הוּא הָיָה
אוֹמֵר: אַל תִּהְיוּ בַּעֲבָדִים הַמְּשַׁמְשִׁים אֶת הָרַב עַל מְנַת לְקַבֵּל
פָּרֶס, אֶלָּא הָיוּ בַּעֲבָדִים הַמְּשַׁמְשִׁים אֶת הָרַב שְׂלֵא עַל מְנַת
לְקַבֵּל פָּרֶס, וַיְהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם.

אבות, one of the sixty-three tractates of the Mishnah, deals with the ethical principles given by the fathers of Jewish tradition who flourished over a period of nearly five centuries, from the time of the last prophet to the end of the second century. Having achieved a place in the Prayerbook, *Avoth* became the most popular of all the books of the Mishnah and its contents exercised a most salutary influence on the Jewish people. The custom of reading *Pirke Avoth* ("Chapters of the Fathers") on Sabbath afternoons was originally limited, it seems, to the period between *Pesah* and *Shavuoth*. A sixth chapter, derived from a source other than the Mishnah, was added to the five chapters of *Avoth* in order to provide a separate chapter for each of the six Sabbaths between the two festivals. The sixth chapter, called *Kinyan*

ETHICS OF THE FATHERS

Recited on the Sabbaths between Pesah and Rosh Hashanah

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."¹

CHAPTER ONE

1. Moses received the Torah at Sinai and handed it down to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. The latter said three things: Be patient in the administration of justice; develop many students; and make a fence for the Torah.

2. Simeon the Just was one of the last survivors of the Great Assembly. He used to say: The world is based on three principles: Torah, worship, and kindness.

3. Antigonus of Sokho received the oral tradition from Simeon the Just. He used to say: Be not like servants who serve the master for the sake of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward; and let the fear of Heaven be upon you.

Torah ("The Acquisition of Torah"), was chosen to be read on the Sabbath preceding *Shavuoth*, the anniversary of the giving of the Torah, because its subject-matter is almost exclusively in praise of the Torah. The liturgical use of *Avoth* on Sabbath afternoons is mentioned in the *Siddur* of Amram Gaon (ninth century).

כָּל יִשְׂרָאֵל introduces each chapter of *Avoth* in the Prayerbook. It is an excerpt from Mishnah Sanhedrin 11:1.

תּוֹרָה consists of two parts: the written law and the oral law. The written law is contained in the Five Books of Moses, and the oral law consists of the traditional interpretations and amplifications handed down by word of mouth from generation to generation until finally embodied in the talmudic literature.

כְּנֶסֶת הַגְּדוּלָה a legislative body of 120 men said to have functioned during and after the Persian period in Jewish history, about 500-300 before the common era.

סִי לַתּוֹרָה additional regulations, designed to preserve the biblical laws.
אֲנִיָּוָנוּס a Greek name. מוֹרָא שְׁמַיִם reverence for God.

¹ *Isaiah* 60:21.

ד. יוסי בן יועזר, איש צרדה, ויוסי בן יוחנן, איש ירושלים, קבלו מהם. יוסי בן יועזר, איש צרדה, אומר: יהי ביתך בית נער לחכמים, ויהיו מתאבק בעפר רגליהם, ויהיו שותה בצמא את דברייהם.

ה. יוסי בן יוחנן, איש ירושלים, אומר: יהי ביתך פתוח לרחוקה, ויהיו עניים בני ביתך, ואל תרבה שיחה עם האשה. באשתו אמרו, קל וחומר באשת חברו. מכאן אמרו חכמים: כל המרבה שיחה עם האשה גורם רעה לעצמו, ובוטל מדברי תורה, וסופו יורש גיהנם.

ו. יהושע בן פרחיה ונתי הארכלי קבלו מהם. יהושע בן פרחיה אומר: עשה לך רב, וקנה לך חבר, ויהי דן את כל האדם לכף זכות.

ז. נתי הארכלי אומר: הרחק משכון רע, ואל תתחבר לרשע, ואל תתנאש מן הפרענות.

ח. יהודה בן טובי ושמעון בן שטח קבלו מהם. יהודה בן טובי אומר: אל תעש עצמך בעורכי הדינים, וכשיהיו בעלי הדין עומדים לפניך, יהיו בעיניך ברשעים, וכשנפטרים מלפניך, יהיו בעיניך כזכאים, כשקבלו עליהם את הדין.

ט. שמעון בן שטח אומר: הוי מרבה לחקר את העדים, ויהי זהיר בדבריה, שמא מתוכם ילמדו לשקר.

י. שמעיה ואבטליון קבלו מהם. שמעיה אומר: אהב את המלאכה, ושנא את הרבנות, ואל תתודע לרשות.

יוסי In this and the following four paragraphs are given the names of the five *Zugoth*, "pairs" of leading scholars, who were president and vice-president of the Sanhedrin in the course of 150 years, the period preceding the *Tannaim*.

4. Yosé ben Yo'ezer of Zeredah and Yosé ben Yoḥanan of Jerusalem received the oral tradition from the preceding. Yosé ben Yo'ezer of Zeredah said: Let your house be a meeting-place for scholars; sit at their feet in the dust, and drink in their words thirstingly.

5. Yosé ben Yoḥanan of Jerusalem said: Let your house be wide open [to strangers]; treat the poor as members of your own family; and do not gossip with women. This has been said even with regard to one's own wife, how much more does it apply to another man's wife. Hence the sages say: Whoever gossips with women brings harm to himself, for he neglects the study of the Torah and will in the end inherit *Gehinnom*.

6. Joshua ben Peraḥyah and Nittai of Arbel received the oral tradition from the preceding. Joshua ben Peraḥyah said: Provide yourself with a teacher; get yourself a companion; and judge all men favorably.

7. Nittai of Arbel said: Keep aloof from a bad neighbor; do not associate with an evil man; and do not give up the belief in retribution [wickedness will not succeed in the end].

8. Judah ben Tabḥai and Simeon ben Shataḥ received the oral tradition from the preceding. Judah ben Tabḥai said: Do not [as a judge] play the part of a counselor; when the parties in a lawsuit are standing before you, regard them both as guilty; but when they go away from you, after having submitted to the judgment, regard them both as innocent.

9. Simeon ben Shataḥ said: Examine the witnesses thoroughly; be careful with your words, lest through them they learn to tell lies.

10. Shemayah and Avtalyon received the oral tradition from the preceding. Shemayah said: Love work; hate the holding of public office; and do not be intimate with the ruling authorities.

גיהנם the place of punishment in the hereafter. **גיא בנהנם** is mentioned in Jeremiah 32:35 as the valley of Ben-Hinnom, near Jerusalem, where idolatry used to sacrifice human lives. The valley of Hinnom became identified with woe and suffering as a result of the horrible crimes committed in it.

יהיו בעיניך כרשעים that is, the judge should be impartial; he must not look upon either litigant with favor, but should regard both sides with equal suspicion.

שמעון בן שטח, brother of queen Salome Alexandra, laid the foundations of an elementary school system among the Jews in the beginning of the first century before the common era.

שמעיה ואבטליון are said to have been descendants of proselytes.

יא. אבטליון אומר: חכמים, הנהרו בדבריכם, שמא תחובו חובת גלות ותגלו למקום מים הרעים, וישתו התלמידים הפאים אחריכם וימותו, ונמצא שם שמנים מתתלל.

יב. הלל ושמי קבלו מהם. הלל אומר: הוי מתלמידיו של אהרן: אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה.

יג. הוא הנה אומר: נגד שמא אבד שמה, ודלא מוסיף יסר, ודלא ילף קטלא תיב, ודאשתמש בתנא חלף.

יד. הוא הנה אומר: אם אין אני לי, מי לי; וכשאני לעצמי, מה אני; ואם לא עכשו, אימתי.

טו. שמי אומר: עשה תורתך קבע, אמר מעט ועשה הרבה, ויהי מקבל את כל האדם בסבר פנים יפות.

טז. רבן גמליאל אומר: עשה לך רב, והסתלק מן הספק, ואל תרבה לעשר אמדות.

יז. שמעון בנו אומר: כל ימי גדלתי בין החכמים ולא מציאתי לגוף טוב משתיקה, ולא המדרש עקר אלא המעשה, וכל המרבה דברים מביא חטא.

יח. רבן שמעון בן גמליאל אומר: על שלשה דברים העולם קיים: על האמת, ועל הדין, ועל השלום, שנאמר: אמת ומשפט שלום שפטו בשעריכם.

Teachers are cautioned against their use of inexact language which might bring their students under the influence of heresy.

flourished in Jerusalem a few decades before the common era. The last of the five *Zugoth*, they are regarded as the first of the *Tannaim* whose interpretations of biblical law and oral tradition are recorded in the Mishnah, Tosefta, and other works. In contrast to Shammai, Hillel was

11. Avtalyon said: Scholars, be careful with your words! You may incur the penalty of exile and be banished to a place of evil waters [heretical teachings], and the disciples who follow you into exile are likely to drink of them and die [a spiritual death], with the result that the name of Heaven would be profaned.

12. Hillel and Shammai received the oral tradition¹ from the preceding: Hillel said: Be of the disciples of Aaron, loving peace and pursuing peace; be one who loves his fellow men and draws them near to the Torah.

13. He used to say: He who seeks greater reputation loses his reputation; he who does not increase his knowledge decreases it; he who does not study deserves death; he who makes unworthy use of the crown [of learning] shall perish.

14. He used to say: If I am not for myself, who is for me? If I care only for myself, what am I? If not now, when?

15. Shammai said: Make your study of the Torah a regular habit; say little but do much; and receive all men cheerfully.

16. Rabban Gamaliel said: Provide yourself with a teacher and avoid doubt; and do not make a habit of giving tithes by guesswork.

17. Simeon his son said: All my life I have been brought up among the sages, and I have found nothing better for a person than silence; study is not the most important thing but practice; and whoever talks too much, brings about sin.

18. Rabban Simeon ben Gamaliel said: The world is established on three principles: truth, justice, and peace, as it is said: "You shall administer truth, justice and peace within your gates."¹

famous for his meek and gentle disposition. They were the founders of the schools named after them: *Beth Hillel* and *Beth Shammai*.

... *אם אין אני לי* that is, one must be self-reliant, but must not live for himself. *אם לא עכשיו אימתי* one must take swift advantage of opportunity.

[*רבן גמליאל*] was a grandson of Hillel. He was the first to be known by the title *Rabban* ("Master"), given to the heads of the Sanhedrin. Like Hillel, he is also known by the title *Zaken* ("Elder"). He lived shortly before the Second Temple was destroyed.

ואל תרבה לעשר אומדות that is, keep clear of all doubt. Even when you come to pay the tenth part of your annual income for charitable uses, let there be no doubt that what you pay represents really a tenth of your income.

¹ *Zechariah* 8:16.

רבי חנניא בן עקשיא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצות, שנאמר: **יִחַץ חַפְצוֹ לְמַעַן צַדִּיקוֹ, וַיְגַדִּיל תּוֹרָה וַיֵּאדִיר.**

פֶּרֶק שֵׁנִי

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנַאֲמַר: וְעַמּוּד בָּלֵם צַדִּיקִים, לְעוֹלָם יִירָשׁוּ אֶרֶץ; נֶצֶר מַטְעִי, מַעֲשֵׂה יָדַי לְהַתְּפָאֵר.

א. רבי אומר: איזו היא דרך ישרה שיבור לו האדם, כל שהיא תפארת לעשה ותפארת לו מן האדם; והיו זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרך של מצות; והיו מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. הסתכל בשלשה דברים ואין אתה בא לידי עברה: דע מה למעלה ממך, עין רואה, ואזן שומעת, וכל מעשיו בספר נכתבים.

ב. רבן גמליאל בנו של רבי יהודה הנשיא אומר: יפה תלמוד תורה עם דרך ארץ, שיגיעת שניהם משכחת עון; וכל תורה שאין עמה מלאכה סופה בטלה וגוררת עון; וכל העוסקים עם הצבור יהיו עוסקים עמהם לשם שמים, שזכות אבותם מסייעתם וצדקתם עומדת לעד. ואתם, מעלה אני עליכם שכר הרבה כאלו עשיתם.

Rabbi Chanania ben Akashai belonged to the third generation of the *Tannaim*, and flourished in the middle of the second century. His dictum, which is added in the Prayer-book at the end of each chapter of *Avot*, is an excerpt from Mishnah Mak-koth 3:16.

Rabbi is sometimes called *Rabbenu ha-Kadosh* ("our saintly teacher"). All the best qualities were combined in him. He is said to have been born in 135, when Rabbi Akiba died. He lived to be 84 years old. Famous as the compiler

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER TWO

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Rabbi [Judah ha-Nasi] said: Which is the right course that a man should choose for himself? One which is creditable to the person adopting it, and on account of which he gains respect from men. Be careful to perform a minor *mitzvah* just as well as a major one, for you do not know the reward for each *mitzvah*. Balance the loss sustained by the performance of a *mitzvah* against the reward secured by its observance, and the profit of a sin against its injury. Consider three things and you will not come into the grip of sin—know what is above you: a seeing eye, a hearing ear, and a book in which all your deeds are recorded.

2. Rabban Gamaliel, the son of Rabbi Judah ha-Nasi, said: It is well to combine Torah study with some worldly occupation, for the energy taken up by both of them keeps sin out of one's mind; all Torah study which is not combined with some trade must at length fail and occasion sin. Let all who work for the community do so from a spiritual motive, for then the merit of their fathers will sustain them, and their righteousness will endure forever. "I credit you with great reward [God says] as if you accomplished it all."

and editor of the Mishnah, he was without a rival among his contemporaries in learning. He said: "I learned much from my teachers, more from my colleagues, and most of all from my pupils" (Makkoth 10a). He possessed great wealth of which he gave freely to poor scholars. The greatest scholar of the period, he was designated simply *Rabbi* ("Master") par excellence. A descendant of Hillel in the seventh generation, he is also known as Judah ha-Nasi (head of the Sanhedrin).

רִבֵּן גַּמְלִיאֵל the third, who belonged to the last generation of the *Tannaim*. He succeeded his father in the office of *Nasi* in the third century.

נִרְרָה עֵץ that is, one would be driven to dishonest means of obtaining a livelihood.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ג. הווי זהירין בַּרְשׁוֹת, שְׂאִין מְקַרְבִּין לוֹ לְאָדָם אֶלָּא לְצַרְדָּה עֲצָמוֹ; נִרְאִין כְּאוֹהֲבֵין בְּשַׁעַת הַנְּאֻתָּהוּ, וְאִין עוֹמְדִין לוֹ לְאָדָם בְּשַׁעַת דְּחִקוֹ.

ד. הווי הִיָּה אוֹמֵר: עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנָךְ, כְּדִי שְׂיַעֲשֶׂה רְצוֹנָךְ כְּרְצוֹנוֹ; בִּטּוֹל רְצוֹנָךְ מִפְּנֵי רְצוֹנוֹ, כְּדִי שְׂיִבְטַל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנָךְ.

ה. הִגֵּל אוֹמֵר: אַל תִּפְרוֹשׁ מִן הַצְּבוּר; וְאַל תִּאֲמֵן בְּעֲצָמָךְ עַד יוֹם מוֹתֶךָ; וְאַל תִּדְרִין אֶת חֲבֵרְךָ עַד שֶׁתִּגְיַע לְמִקְוָמוֹ; וְאַל תֹּאמֵר דְּבַר שְׂאֵי אִפְשָׁר לְשִׁמְעַע שְׁסוּפוֹ לְהִשְׁמַע; וְאַל תֹּאמֵר לְכַשְׂאִפְנֵה אֲשֵׁנָה, שְׂמָא לֹא תִפְנֵה.

ו. הווי הִיָּה אוֹמֵר: אִין בּוּר יֵרָא חֲטָא, וְלֹא עִם הָאָרְצִין חָסִיד, וְלֹא חֲבִישָׁן לְמַד, וְלֹא הַמְּכַפְּרִין מְלַמֵּד, וְלֹא כָּל הַמְּרַבֵּה בְּסִחוּרָה מַחֲכִים; וּבְמִקוֹם שְׂאִין אֲנָשִׁים הַשְׁתַּדֵּל לְהִיּוֹת אִישׁ. ז. אִף הווי רָאָה גְּלֻגְלַת אַחַת שְׂצַפְפָּה עַל פְּנֵי חַמִּים. אָמַר לָהּ: עַל דְּאֲטִיפְתִּי אֲטִיפוּדִי, וְסוּף מְטִיפְנִיךְ יִטּוּפוּן.

ח. הווי הִיָּה אוֹמֵר: מְרַבֵּה בְּשָׂר, מְרַבֵּה רַמָּה; מְרַבֵּה נְכָסִים, מְרַבֵּה דְאָנָה; מְרַבֵּה נְשִׁים, מְרַבֵּה כְּשָׁפִים; מְרַבֵּה שְׂפָחוֹת, מְרַבֵּה זְמָה; מְרַבֵּה עֲבָדִים, מְרַבֵּה נְזִל. מְרַבֵּה תוֹרָה, מְרַבֵּה חַיִּים; מְרַבֵּה יְשִׁיבָה, מְרַבֵּה חֲכָמָה; מְרַבֵּה עֲצָה, מְרַבֵּה תְבוּנָה; מְרַבֵּה צְדָקָה, מְרַבֵּה שְׁלוֹם. קָנָה שְׂם טוֹב, קָנָה לְעֲצָמוֹ; קָנָה לוֹ דְּבַרֵּי תוֹרָה, קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא.

שׂאִין מְקַרְבִּין לוֹ לְאָדָם אֶלָּא לְצַרְדָּה is read by Rashi in the sense that one should take swift advantage of each opportunity to acquire knowledge.

3. Be cautious of the ruling authorities, for they befriend a man only for their own interests; they appear as friends when it is to their own advantage, but they do not stand by a man when he is in distress.

4. He used to say: Do God's will as you would do your own will, so that he may do your will as if it were his; sacrifice your will for the sake of his will, so that he may undo the will of others before yours.

5. Hillel said: Do not keep aloof from the community; be not sure of yourself till the day of your death; do not judge your fellow man until you have been in his position; do not say anything which cannot be understood at once, in the hope that ultimately it will be understood; and do not say: "When I shall have leisure I shall study," for you may never have leisure.

6. He used to say: An empty-headed man cannot be sin-fearing, nor can an ignorant person be pious; the bashful cannot learn, nor can the quick-tempered teach; nor can anyone who is engrossed in trade become a scholar; and in a place where there are no men, strive to be a man.

7. He saw a skull floating on the surface of the water. He said to it: Because you drowned others, others have drowned you; and those who have drowned you shall themselves be drowned [measure for measure].

8. He used to say: The more flesh, the more worms [in the grave]; the more property, the more anxiety; the more wives, the more witchcraft; the more female servants, the more lewdness; the more male servants, the more thievery; but the more Torah study, the more life; the more schooling, the more wisdom; the more counsel, the more understanding; the more righteousness, the more peace. One who has acquired a good name, has acquired it for himself; one who has acquired for himself Torah has acquired for himself the life of the world to come.

בּוֹר a man devoid of both knowledge and moral principles. This term originally signifies a piece of land completely uncultivated.

מֵרֵבָה כְּשָׁפִים Rival wives often resorted to black magic in their efforts to retain their husband's affection.

ט. רבן יוחנן בן זכאי קבל מהלל ומשמיי. הוא הנה אומר: אם למדת תורה הרבה, אל תחזק טובה לעצמך, כי לך נוצרת.

י. חמשה תלמידים היו לו לרבן יוחנן בן זכאי, ואלו הן: רבי אליעזר בן הורקנוס, רבי יהושע בן חנניא, רבי יוסי הכהן, רבי שמעון בן נתנאל, ורבי אלעזר בן ערך.

יא. הוא הנה מונה שבחם: רבי אליעזר בן הורקנוס בור סוד, שאינו מאבד טפה; רבי יהושע בן חנניא, אשרי יולדתו; רבי יוסי הכהן חסיד; רבי שמעון בן נתנאל ירא חטא; רבי אלעזר בן ערך כמעין המתגבר.

יב. הוא הנה אומר: אם יהיו כל חכמי ישראל בכף מאזנים, ואליעזר בן הורקנוס בכף שניה, מכריע את כלם. אבא שאול אומר משמו: אם יהיו כל חכמי ישראל בכף מאזנים, ואליעזר בן הורקנוס אף עמהם, ואליעזר בן ערך בכף שניה, מכריע את כלם.

יג. אמר להם: צאו וראו איזו היא דרך טובה שידבק בה האדם. רבי אליעזר אומר: עין טובה. רבי יהושע אומר: חבר טוב. רבי יוסי אומר: שכן טוב. רבי שמעון אומר: הרואה את הנולד. רבי אלעזר אומר: לב טוב. אמר להם: רואה אני את דברי אלעזר בן ערך מדבריכם, שבכלל דבריו דבריכם.

saved the nation from disintegration after the destruction of the Temple when he reorganized the Sanhedrin in Yavneh, south of Jaffa. According to tradition, he died at the age of 120.

is frequently quoted in the Mishnah. Against the wishes of his father who threatened to disinherit him, he began to study late in life and developed into the greatest scholar of the period. Though a brother-in-

9. Rabban Yoḥanan ben Zakkai received the oral tradition from Hillel and Shammai. He used to say: If you have learnt much Torah, do not claim credit for yourself, because you were created for this purpose.

10. Rabban Yoḥanan ben Zakkai had five pre-eminent disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Ḥananyah, Rabbi Yosé the Priest, Rabbi Simeon ben Nethanel, and Rabbi Elazar ben Arakh.

11. He used to sum up their merits: Eliezer ben Hyrcanus is a cemented cistern which loses not a drop [retentive memory!]; Joshua ben Ḥananyah—happy is his mother; Yosé the Priest is most pious; Simeon ben Nethanel is one who fears sin; Elazar ben Arakh is like a spring that ever gathers force [creative mind].

12. He used to say: If all the sages of Israel were in one scale of the balance, and Eliezer ben Hyrcanus in the other, he would outweigh them all. Abba Saul, however, quoted him otherwise: If all the sages of Israel, including Eliezer ben Hyrcanus, were in one scale of the balance, and Elazar ben Arakh in the other, he would outweigh them all [originality surpasses retentiveness].

13. He [Yoḥanan ben Zakkai] said to them: Go and see which is the best quality to which a man should cling. Rabbi Eliezer said: A good eye [generosity]; Rabbi Joshua said: A good friend [friendliness]; Rabbi Yosé said: A good neighbor [goodwill]; Rabbi Simeon said: One who considers the probable consequences [foresight]; Rabbi Elazar said: A good heart [unselfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, because in his words yours are included.

law of Gamaliel II, the president of the Sanhedrin, he was excommunicated by his colleagues because he refused to accept the decision of the majority on a point of law that arose for discussion. He is sometimes spoken of as "Rabbi Eliezer the Great."

אשרי קלדתי Great credit for his scholarship was due to his mother, who is said to have taken him as an infant to the academy of learning so that his ears might become attuned to the sound of Torah. Rabbi Joshua ben Ḥananyah successfully debated with Greek philosophers and was famous as the representative of Jewish wit and wisdom.

אבא ("father") is not part of this *Tanna's* name, but a title. Abba Saul lived during the second century.

יד. אָמַר לָהֶם: צֵאוּ וּרְאוּ אִיזוֹ הוּא דְרָדָךְ רָעָה שְׂוִיתְרַחֵק מִמֶּנָּה הָאָדָם. רַבִּי אֱלִיעֶזֶר אוֹמֵר: עֵינַי רָעָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חֵבֵר רָע. רַבִּי יוֹסִי אוֹמֵר: שָׁכֵן רָע. רַבִּי שְׁמַעוֹן אוֹמֵר: הַלְוָה וְאִינוֹ מִשְׁלָם; אַחַד הַלְוָה מִן הָאָדָם כְּלוּה מִן הַמְּקוֹם, שְׁנֵיאָמַר: לֹוֶה רָשָׁע וְלֹא יִשְׁלַם, וְצַדִּיק חוֹגֵן וְנוֹתֵן. רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֵב רָע. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דְּבָרֵי אֱלִיעֶזֶר בֶּן עֶרְדָּה מִדְּבָרֵיכֶם, שֶׁבְּכֹל דְּבָרָיו דְּבָרֵיכֶם.

טו. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים. רַבִּי אֱלִיעֶזֶר אוֹמֵר: יְהִי כְבוֹד חֲבֵרָךְ חֲבִיב עָלֶיךָ כְּשֶׁלְּךָ, וְאַל תְּהִי גּוֹחַ לְכַעוֹס, וְשׁוֹב יוֹם אַחַד לְפָנָי מִיַּתְתָּהּ. וְהָיוּ מִתְחַמְּסִים בְּנֶגֶד אוֹרֵן שֶׁל חֲכָמִים, וְהָיוּ זְהִיר בְּנַחֲלָתָן שְׁלֵא תִכְבֹּה, שְׁנֵשִׁיכְתָּן נְשִׁיכַת שׁוּעַל, וְעִצְּתָן עִצְּצַת עֶקְרָב, וְלַחִישְׁתָּן לַחִישַׁת שָׂרָף, וְכָל דְּבָרֵיהֶם בְּנַחֲלֵי אֵשׁ.

טז. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: עֵינַי הִרְעֵה וְנִצַּר הִרְעֵה וְשִׁנְאַת הַבְּרִיּוֹת מוֹצִיאִים אֶת הָאָדָם מִן הָעוֹלָם.

יז. רַבִּי יוֹסִי אוֹמֵר: יְהִי מָמוֹן חֲבֵרָךְ חֲבִיב עָלֶיךָ כְּשֶׁלְּךָ, וְתִתְקַן עֲצָמְךָ לְלִמּוֹד תּוֹרָה שְׂאִינָה יִרְשָׁה לָךְ, וְכָל מַעֲשֵׂיךָ יְהִיוּ לְשֵׁם שְׁמַיִם.

יח. רַבִּי שְׁמַעוֹן אוֹמֵר: הָיוּ זְהִיר בְּקַרְיַאת שְׁמַע וּבַתְּפִלָּה; וּבְשִׂאֲתָהּ מִתְּפִלָּל, אַל תַּעַשׂ תְּפִלָּתְךָ קָבַע אֶלֶּא רַחֲמִים וְתַחֲנוּנִים לְפָנָי הַמְּקוֹם, שְׁנֵיאָמַר: כִּי תַנּוּן וְרַחוּם הוּא, אֶרְדָּה אִפְסִים וְרַב חֶסֶד וְנָחַם עַל הִרְעָה; וְאַל תְּהִי רָשָׁע בְּפָנָי עֲצָמְךָ.

Since all wealth belongs to God, the borrower is considered as borrowing directly from God, the Righteous One, who will repay the benevolent lender what the debtor fails to repay.

14. He further said to them: Go and see which is the worst quality a man should shun. Rabbi Eliezer said: An evil eye [greed]; Rabbi Joshua said: A bad friend [hatred]; Rabbi Yosé said: A bad neighbor [discord]; Rabbi Simeon said: One who borrows and does not repay. It is the same whether one borrows from man or from God, as it is said: "The wicked borrows and repays not, but the righteous deals graciously and gives."¹ Rabbi Elazar said: An evil heart [selfishness]. Said he to them: I prefer what Elazar ben Arakh has said to what you have said, for in his words yours are included.

15. They each said three things. Rabbi Eliezer said: Let your friend's honor be as dear to you as your own; be not easily provoked to anger; repent one day before your death [every day, for you may die tomorrow]. He further said: Warm yourself by the fire of the scholars, but beware of their glowing coals [treat them respectfully], lest you burn yourself; for the bite of scholars is as hurtful as that of a fox, their sting is as deadly as that of a scorpion, their hiss is like that of a serpent, and all their words are like coals of fire [and should be heeded].

16. Rabbi Joshua said: The evil eye [greed], the evil impulse and hatred of mankind shorten a man's life.

17. Rabbi Yosé said: Let your friend's property be as precious to you as your own; give yourself to studying the Torah, for it does not come to you by inheritance; and let all your deeds be done in the name of Heaven.

18. Rabbi Simeon said: Be careful in reading the *Shema* and the *Shemoneh Esreh*; when you pray, do not regard your prayer as a perfunctory act, but as a plea for mercy and grace before God, as it is said: "For he is gracious and merciful, slow to anger, abounding in kindness, and relenting of evil."² Do not be wicked in your own esteem [lest you set yourself a low standard of conduct].

לשם שמים for the sake of God, that is, with pure purpose and good intentions.
קריאת שמע and all regularly repeated prayers should never be recited in a mechanical manner, without understanding and a devotional frame of mind.

¹ Psalm 37:21. ² Joel 2:13.

יט. רבי אלעזר אומר: הווי שקוד ללמוד תורה, ודע מה שתשיב לאפיקורוס, ודע לפני מי אתה עמד ומי הוא בעל מלאכתך שישלם לך שכר פעלתך.

כ. רבי טרפון אומר: היום קצר, והמלאכה מרובה, והפועלים עצלים, והשכר הרבה, ובעל הבית דוחק.

כא. הוא היה אומר: לא עליך המלאכה לגמור, ולא אתה בן חורין להבטל ממנה. אם למדת תורה הרבה, נותנים לך שכר הרבה, ונאמן הוא בעל מלאכתך שישלם לך שכר פעלתך; ודע שמתן שכרן של צדיקים לעתיד לבוא.

רבי חנניא בן עקשיא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פרק שלישי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמדו כלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

א. עקביא בן מהללאל אומר: הסתכל בשלשה דברים ואין אתה בא לידי עברה: דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין וחשבון. מאין באת, מטפה סרוחה; ולאן אתה הולך, למקום עפר, רמה ותולעה; ולפני מי אתה עתיד לתן דין וחשבון, לפני מלך מלכי המלכים, הקדוש ברוך הוא.

Rabbi Yehoshua was a contemporary of Rabban Yohanan ben Zakkai and a colleague of Rabbi Akiba. He used his great wealth for charitable purposes.

19. Rabbi Elazar said: Be eager to study the Torah; know what to answer an unbeliever; know before whom you toil, who your Employer is, who will pay you the reward of your labor.

20. Rabbi Tarfon said: The day [life] is short; the task is great; the workmen [human beings] are lazy; the reward is great, and the Master is insistent.

21. He used to say: You are not called upon to complete the work [of Torah study], yet you are not free to evade it; if you have studied much Torah, much reward will be given you—your Employer can be trusted to pay you for your work; and know that the grant of reward to the righteous will be in the time to come.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER THREE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. Akavyah ben Mahalalel said: Reflect on three things and you will not come into the grip of sin: know whence you came, whither you are going, and before whom you are destined to give a strict account. *Whence you came*—from a malodorous drop; *whither you are going*—to a place of dust, worms and moths; *and before whom you are destined to give a strict account*—before the supreme King of kings, the Holy One, blessed be he.

אפיקורוס a follower of Epicurus, the Greek philosopher who taught that "all parts of the universe . . . owe their origin to accident and chance" (Maimonides, *Guide*, III, 17). Because of the phonetic resemblance between **אפיקורוס** and **מקר** ("to be licentious") the term *epikurus* is used in talmudic literature to denote one who denies the authority of the Torah. There is a statement that he who insults a scholar is an *epikurus* (Sanhedrin 99b).

לאל מהללאל was a contemporary of Hillel. On Shammai's death he was offered the position of vice-president of the Sanhedrin on condition that he first change his views on certain points of law, but he refused.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ב. רבי חנינא סגן הכהנים אומר: הווי מתפלל בשלומה של מלכות, שאלמלא מוראה איש את רעהו חיים בלעו.

ג. רבי חנינא בן תרדיון אומר: שנים שיושבים ואין ביניהם דברי תורה, הרי זה מושב לצים, שנאמר: ובמושב לצים לא ישב. אבל שנים שיושבים ויש ביניהם דברי תורה, שכינה שרויה ביניהם, שנאמר: אז נדברו יראי יי איש אל רעהו, ויקשב יי וישמע, ויכתב ספר זכרון לפניו, ליראי יי ולחשבי שמו. אין לי אלא שנים, מנין אפילו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר, שנאמר: ישב בדרך יודם כי נטל עליו.

ד. רבי שמעון אומר: שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי תורה, באלו אכלו מזבחי מתים, שנאמר: כי כל שלחנות מלאו קיא צאה בלי מקום. אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה, באלו אכלו משלחנו של מקום, שנאמר: וידבר אלי, זה השלחן אשר לפני יי.

ה. רבי חנינא בן חכימי אומר: הנעור בליילה והמהלך בדרך יחיד ומפנה לבו לבטלה, הרי זה מתחנב בנפשו.

ו. רבי נחוניא בן הקנה אומר: כל המקבל עליו על תורה, מעבירים ממנו על מלכות ועל דרך ארץ; וכל הפורק ממנו על תורה, נותנים עליו על מלכות ועל דרך ארץ.

רבי חנינא בן חכימי was the father of Beruriah, famous wife of Rabbi Meir. He was burned at the stake, after the defeat of Bar-Kokhba in 135, for his refusal to obey the decrees of Hadrian.

שכינה ("habitation") denotes God's presence on earth. It is used as one of God's names.

2. Rabbi Ḥanina, the deputy high-priest, said: Pray for the welfare of the government, since were it not for the fear of it men would swallow each other alive.

3. Rabbi Ḥananyah ben Teradyon said: If two sit together and no words of Torah are spoken between them, they are a session of scoffers, of whom it is said: "[A good man] does not sit in the company of scoffers."¹ But when two sit together and interchange words of the Torah, the *Shekhinah* abides between them, as it is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard, and in his presence a record was written of those who revere the Lord and respect his name."² Now, this verse refers to two persons; whence do we know that even if one person engages in the study of the Torah, the Holy One, blessed be he, determines his reward? It is said: "Though he sits alone in thoughtful meditation, yet he receives" [the reward].³

4. Rabbi Simeon said: If three have eaten at a table and have held no conversation on Torah, it is as though they had eaten of sacrifices offered to the dead [idols], as it is said: "For all their tables are full of filth without the presence of God."⁴ But if three have eaten at a table and have conversed on Torah, they are as though they had eaten from the table of God, as it is said: "He said to me: This is the table which is in the presence of the Lord."⁵

5. Rabbi Ḥanina ben Ḥakinai said: He who is awake at night, or travels alone on the road, and turns his mind to idle thoughts, commits a deadly sin.

6. Rabbi Neḥunya ben ha-Kanah said: Whoever takes upon himself the yoke of the Torah will be relieved from the yoke of the government and the yoke of worldly affairs [struggle for existence]; whoever divests himself of the yoke of the Torah will be burdened with the yoke of the government and the yoke of worldly affairs.

רבי שמעון בן יוחאי, one of the most brilliant students of Rabbi Akiba. Strongly anti-Roman, he was forced for a long time to remain in hiding after the defeat of Bar-Kokhba. He is the supposed author of the *Zohar*, the mystical commentary on the Pentateuch. According to tradition, he died at Meron, northwest of Safed, on *Lag b'Omer*.

רבי חנינא בן חכני was a disciple of Rabbi Akiba.

רבי נחמיה בן הקנה was a contemporary of Rabban Yoḥanan ben Zakkai. He attributed his attainment of great age to his forgiving nature, generosity in money matters and respect for the feelings of others (Megillah 28a).

¹ Psalm 1:1. ² Malachi 3:16. ³ Lamentations 3:28. ⁴ Isaiah 28:8. ⁵ Ezekiel 41:22.

ז. רבי חלפתא בן דוסא, איש כפר חנניא, אומר: עשרה שיושבים ועוסקים בתורה, שכינה שרויה ביניהם, שנאמר: אלהים נצב בעדת אל. ומנין אפילו חמשה, שנאמר: ואנדתו על ארץ יסדה. ומנין אפילו שלשה, שנאמר: בקרב אלהים ישפט. ומנין אפילו שנים, שנאמר: אז נדברו יראי יי איש אל רעהו, ויקשב יי וישמע. ומנין אפילו אחד, שנאמר: בכל המקום אשר אזכיר את שמי, אבא אליך ויברכתך.

ח. רבי אלעזר, איש ברתותא, אומר: תן לו משלו, שאתה ושלה שלו. וכן ברור הוא אומר: כי ממה הכל, ומיך נתנו לך.

ט. רבי יעקב אומר: המחלה בדרך ושונה, ומפסיק ממשנתו ואומר: מה נאה אילן זה, מה נאה ניר זה, מעלה עליו הכתוב כאלו מתחייב בנפשו.

י. רבי דוסתאי בר יני, משום רבי מאיר, אומר: כל השוכח דבר אחד ממשנתו, מעלה עליו הכתוב כאלו מתחייב בנפשו, שנאמר: רק השמר לך ושמר נפשך מאד, פן תשכח את הדברים אשר ראו עיניך. יכול, אפילו תקפה עליו משנתו, תלמוד לומר: ופן יסורו מלבבך כל ימי חייך; הא, אינו מתחייב בנפשו עד שישב ויסירם מלבו.

יא. רבי חנינא בן דוסא אומר: כל שיראת חטאו קודמת לחבמתו, חבמתו מתקימת; וכל שחבמתו קודמת ליראת חטאו, אין חבמתו מתקימת.

רבי חלפתא בן דוסא is omitted in some texts.

רבי אלעזר איש ברתותא was a contemporary of Rabbi Akiba.

רבי יעקב was one of the teachers of Rabbi Judah ha-Nasi.

רבי דוסתאי בר ינאי was an older contemporary of Rabbi Judah ha-Nasi.

רבי חנינא בן דוסא was a disciple of Rabban Yoḥanan ben Zakkai.

7. Rabbi Ḥalafta ben Dosa of Kfar Ḥananya said: When ten people sit together and occupy themselves with the Torah, the *Shekhinah* abides among them, as it is said: "God stands in the godly congregation."¹ Whence do we know that the same applies even to five? It is said: "He has founded his band upon the earth."² Whence do we know that the same applies even to three? It is said: "In the midst of the judges he judges."³ Whence do we know that the same applies even to two? It is said: "Then those who revered the Lord spoke to each other, and the Lord listened and heard."⁴ Whence do we know that the same applies even to one? It is said: "In every place where I have my name mentioned I will come to you and bless you."⁵

8. Rabbi Elazar of Bertotha said: Give to God of his own, for you and yours are his. The same thought was expressed by David, who said: "For all things come from thee, and we have given thee only what is thine."⁶

9. Rabbi Jacob said: He who travels on the road while reviewing what he has learnt, and interrupts his study and says: "How fine is that tree, how fair is that field!" Scripture regards him as if he committed a grave sin [study is more important than the admiration of nature].

10. Rabbi Dostai ben Yannai said in the name of Rabbi Meir: Whoever forgets anything of what he has learned, Scripture regards him as if he committed a grave sin, for it is said: "Only take care, and watch yourself well that you do not forget the things which your eyes saw." Now, one might suppose that this applies even to a person who has forgotten because his study proved too hard for him; it is therefore explicitly added: "Lest they be removed from your heart all the days of your life."⁷ Thus, he incurs a grave sin only when he deliberately removes the lessons from his heart.

11. Rabbi Ḥanina ben Dosa said: Anyone whose fear of sin precedes his wisdom [whose moral conduct means more to him than his learning], his wisdom shall endure; anyone whose wisdom precedes his fear of sin, his wisdom shall not endure [not being subjected to the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience].

אין חכמתו מתקיימת Not being governed by the moral demands of wisdom, he will give up wisdom so that it might not trouble his conscience.

¹Psalm 82:1. ²Amos 9:6. ³Psalm 82:1. ⁴Malachi 3:16. ⁵Exodus 20:24. ⁶I Chronicles 29:14. ⁷Deuteronomy 4:9.

יב. הוא הֵיזָה אוֹמֵר: כֹּל שֶׁמַּעֲשׂוּי מְרֻבִּים מִחֻכְמָתוֹ, חֻכְמָתוֹ מִתְקַיְמָת; וְכֹל שֶׁחֻכְמָתוֹ מְרֻבָּה מִמַּעֲשׂוֹ, אִין חֻכְמָתוֹ מִתְקַיְמָת.

יג. הוא הֵיזָה אוֹמֵר: כֹּל שֶׁרוּחַ הַבְּרִיּוֹת נוֹחָה הַיָּמִינוּ, רוּחַ הַמְּקוֹם נוֹחָה הַיָּמִינוּ; וְכֹל שֶׁאִין רוּחַ הַבְּרִיּוֹת נוֹחָה הַיָּמִינוּ, אִין רוּחַ הַמְּקוֹם נוֹחָה הַיָּמִינוּ.

יד. רַבִּי דוּסָא בֶּן הֶרְבֵּינֵס אוֹמֵר: שָׁנָה שֶׁל שְׁחֵרִית וַיֵּין שֶׁל צְהָרִים, וְשִׁיחַת הַיְלָדִים וְיִשִּׁיבַת בְּתוּי כְּנִסְיוֹת שֶׁל עַמֵּי הָאָרֶץ, מוֹצִיאִים אֶת הָאָדָם מִן הָעוֹלָם.

טו. רַבִּי אֶלְעָזָר הַמּוֹדְעִי אוֹמֵר: הַמְּחַלֵּל אֶת הַקְּדוּשִׁים, וְהַמְּבַזֵּה אֶת הַמּוֹעֵדוֹת, וְהַמְּלַבֵּין פְּנֵי חֲבֵרוֹ בְּרַבִּים, וְהַמְּפַרְבְּרִיתוֹ שֶׁל אַבְרָהָם אַבְיָנוּ, וְהַמְּגַלֵּה פְּנִים בַּתּוֹרָה שֶׁלֹּא בַּחֲלָכָה, אֵף עַל פִּי שׂוֹשׁ בְּיָדוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים, אִין לוֹ חֵלֶק לְעוֹלָם הַבָּא.

טז. רַבִּי יִשְׁמַעֵאל אוֹמֵר: הָנוּ קָל לְרֹאשׁ וְנוֹחַ לְתַשְׁחָרֵת, וְהָנוּ מְקַבֵּל אֶת כָּל הָאָדָם בְּשִׂמְחָה.

יז. רַבִּי עֲקִיבָא אוֹמֵר: שְׁחוּק וְקַלּוֹת רֹאשׁ מְרַגְּלִים אֶת הָאָדָם לְעַרְוָה. מִסְּפֶרֶת סִיג לַתּוֹרָה, מַעֲשָׂרוֹת סִיג לְעֶשֶׂר, נְדָרִים סִיג לְפְרִישׁוֹת; סִיג לְחֻכְמָה שְׁתִּיקָה.

Rabbi Dosa, a man of wealth, was a contemporary of Rabban Yohanan ben Zakkai.

Rabbi Alazar was killed by Bar-Kokhba who suspected him of being in communication with the enemy during the siege of Bethar.

one who interprets the Torah in contrast to the authoritative rulings. It has been suggested that this phrase refers to the allegorizers who accepted only the symbolic sense of the commandments and rejected the traditional interpretation.

12. He used to say: Anyone whose deeds exceed his wisdom, his wisdom shall endure; anyone whose wisdom exceeds his deeds, his wisdom shall not endure.

13. He used to say: Anyone who is liked by his fellow men is liked by God; anyone who is not liked by his fellow men is not liked by God.

14. Rabbi Dosa ben Horkinas said: Morning sleep [late sleeping], wine drinking at noon, [frivolous] children's talk, and attending the meeting-places of the ignorant shorten a man's life.

15. Rabbi Elazar of Modin said: He who profanes sacred objects, slights the festivals, puts his fellow man to shame in public, breaks the covenant of our father Abraham, or misinterprets the Torah—even though he has Torah and good deeds to his credit—has no share in the world to come.

16. Rabbi Ishmael said: Be submissive to a superior and kindly to the young; and receive all men cheerfully.

17. Rabbi Akiba said: Jesting and light-headedness lead a man on to lewdness. The *Massorah* [the tradition as to the correct text of the Scriptures] is a fence to the Torah [and preserves its integrity]; tithes form a fence to wealth; vows are a fence [a help] to self-restraint; a fence to wisdom is silence.

רבי שמעאל, when a boy, was taken prisoner to Rome after the fall of Jerusalem, and was ransomed by Rabbi Joshua ben Hananyah. He formulated the "thirteen rules" by which the Torah is to be interpreted. During the Hadrianic persecutions he died as a martyr.

שחרות has been variously rendered. It is here rendered in the sense of "youth" on the basis of **שחרות** in Ecclesiastes 11:10.

רבי עקיבא, one of the most important interpreters of oral tradition, began his career as a student at the age of forty. He soon became one of the most prominent leaders of Palestine, and trained a vast number of students in his academy at Bné Brak, east of Jaffa. He is the hero of many stories which are tributes to his unselfishness, loyalty and devotion. One of the main supporters of Bar-Kokhba, he died as a martyr in 135.

מעשרות סיני לעושר that is, contributions to charity protect the donor from spending his fortune wastefully. This is generally illustrated by the proverbial saying: **עשר בשביל שתתעשר** "Give tithes so that you will become rich," a play on the words **עשר תעשר** (Deuteronomy 14:22).

יח. הוא הָיָה אוֹמֵר: חָבִיב אָדָם, שֶׁנִּבְרָא בְצַלְמִים; חֲבֵה יִתְּרָה נֹדְעַת לוֹ שֶׁנִּבְרָא בְצַלְמִים, שֶׁנֶּאֱמַר: כִּי בְצַלְמֵי אֱלֹהִים עָשָׂה אֶת הָאָדָם. חֲבִיבִים יִשְׂרָאֵל, שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם; חֲבֵה יִתְּרָה נֹדְעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לְמָקוֹם, שֶׁנֶּאֱמַר: בָּנִים אַתֶּם לַיְי אֱלֹהֵיכֶם. חֲבִיבִים יִשְׂרָאֵל, שֶׁנִּתְּנָן לָהֶם כְּלֵי חֲמֻדָּה; חֲבֵה יִתְּרָה נֹדְעַת לָהֶם שֶׁנִּתְּנָן לָהֶם כְּלֵי חֲמֻדָּה, שֶׁנֶּאֱמַר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

יט. הַכֹּל צָפוּי, וְהַרְשׁוֹת נִתְּוֵנָה, וּבְטוֹב הָעוֹלָם גְּדוּן, וְהַכֹּל לְפִי רֹב הַמַּעֲשֵׂה.

כ. הוא הָיָה אוֹמֵר: הַכֹּל נִתּוּן בְּעֶרְבוֹן, וּמִצְוָה פְּרוּשָׁה עַל כָּל הַחַיִּים. הַחַנּוּת פְּתוּחָה, וְהַחֲנּוּנִי מְקִיף, וְהַפְּנֻקָּס פְּתוּחַ, וְהַיָּד בּוֹתְקַת, וְכָל הַרוּצָה לְלוֹת יָבֵא וְיִלְוֶה; וְהַנִּבְאִים מְחַזְרִים תְּדוּר בְּכָל יוֹם וְנִפְרָעִים מִן הָאָדָם, מִדַּעְתּוֹ וְשִׁלְא מִדַּעְתּוֹ, וַיֵּשׁ לָהֶם עַל מַה שִּׁיִּסְמְכוּ. וְהַדִּין דִּין אֱמֶת, וְהַכֹּל מִתְקַן לְסַעֲדָה.

כא. רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר: אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֲרָץ; אִם אֵין דֶּרֶךְ אֲרָץ, אֵין תּוֹרָה. אִם אֵין חֲכָמָה, אֵין יִרְאָה; אִם אֵין יִרְאָה, אֵין חֲכָמָה. אִם אֵין דַּעַת, אֵין בִּינָה; אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין קָמַח, אֵין תּוֹרָה; אִם אֵין תּוֹרָה, אֵין קָמַח.

that is, God's foreknowledge does not predetermine man's actions, good or bad. In matters of ethical conduct man has the ability to choose between alternative possibilities of action.

Man's good deeds are set off against his evil deeds, and he is condemned or acquitted according to the preponderance of his good or bad deeds.

is a saying which employs the language of everyday business life to drive home the thought with greater force.

18. He used to say: Beloved is man, for he was created in the image of God; it is by special divine love that he is informed that he was created in the image of God, as it is said: "For God made man in his own image."¹ Beloved are Israel, for they were called the children of God; it is by special divine love that they are informed that they were called the children of God, as it is said: "You are the children of the Lord your God."² Beloved are Israel, for to them was given a precious instrument [the Torah]; it is by special divine love that they are informed that to them was given the precious instrument through which the world was created, as it is said: "For I give you good doctrine; forsake not my Torah."³

19. Everything is foreseen [by God], yet freewill is granted [to man]; the world is ruled with divine goodness, yet all is according to the amount of man's work.

20. He used to say: Everything is given on pledge, and a net is spread for all the living [none can escape divine justice]; the store is open, and the storekeeper [God] allows credit; the ledger is open, and the hand writes; whoever wishes to borrow may come and borrow, but the collectors go around regularly every day and exact payment from man, whether or not he realizes [that he is punished for his sins]; they have good authority on which they can rely, since the judgment is just; and all is prepared for the banquet [the reward of the righteous is assured].

21. Rabbi Elazar ben Azariah said: Where there is no Torah, there is no proper conduct; where there is no proper conduct, there is no Torah. Where there is no wisdom, there is no reverence; where there is no reverence, there is no wisdom. Where there is no knowledge, there is no understanding; where there is no understanding, there is no knowledge. Where there is no bread, there is no Torah; where there is no Torah, there is no bread.

רבי אלעזר בן עזריה was elected president of the Sanhedrin when Rabban Gamaliel II was temporarily deposed. When Rabban Gamaliel was restored to his former position, Rabbi Elazar was retained as vice-president of the Sanhedrin. He used his great wealth for the welfare of his people during the Roman persecutions before the revolt of Bar-Kokhba.

¹ Genesis 9:6. ² Deuteronomy 14:1. ³ Proverbs 4:2.

כב: הוא הנה אומר: כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרבים ושרשיו מעטים, והרות באה ועוקרתו והופכתו על פניו, שנאמר: והנה בערער בערבה, ולא יראה כי יבוא טוב, ושכן חררים במדבר, ארץ מלחה ולא תשב. אבל כל שמעשיו מרבים מחכמתו, למה הוא דומה, לאילן שענפיו מעטים ושרשיו מרבים, שאפילו כל הרוחות שבעולם באות ונושבות בו, אין מזיזים אותו ממקומו, שנאמר: והנה בעץ שתול על מים, ועל יובל ישלח שרשיו, ולא יראה כי יבא חם, והנה עלהו רענן, ובשנת בצורת לא ידאג, ולא ימיש מעשות פרי.

כג. רבי אלעזר בן חסמא אומר: קנין ופתי נדה הוה הוה גופי הלכות; תקופות וגמטריאות פרפראות לחכמה.

רבי חנניא בן עקשא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פרק רביעי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמד בלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להחפאר.

... is an elaboration of the maxim expressed above (3:12) by Rabbi Hanina ben Dosa. Moral goodness is more essential than speculative thought. Wisdom is valueless unless it improves a man's character. If he has more theoretical knowledge than good deeds, his life is ruined by his failure to live up to his ethical principles. On the other hand, a good life is possible even if it is not based on much learning.

22. He used to say: One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots, so that when the wind comes, it plucks it up and turns it over, as it is said: "And he shall be like a lonely tree in the desert, and shall not see the coming of good; he shall inhabit the parched places in the wilderness, a salt land and uninhabited."¹ But one whose deeds exceed his wisdom, to what is he like? To a tree that has few branches and many roots, so that even if all the winds in the world come and blow upon it, they cannot move it out of its place, as it is said: "And he shall be like a tree planted by waters, that spreads out its roots beside a stream; it sees not the coming of heat, and its leaves are ever green; in a year of drought it is not troubled, and ceases not to bear fruit."²

23. Rabbi Elazar Hisma said: The laws concerning the sacrifices of birds and the purification of women are essential precepts; astronomy and geometry are the auxiliaries of wisdom.

Rabbi Hananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."³

CHAPTER FOUR

All Israel have a share in the world to come, as it is said; "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."⁴

רבי אלעזר הסמא, a disciple of Rabbi Akiba, was famous for his knowledge of astronomy and physics. He means to say that though the laws concerning bird sacrifices do not apply when the Temple no longer exists, and though certain laws seem unattractive as a subject of study, they are nevertheless of highest importance, because they form the precepts of the Torah. The primary meaning of **פרפרת** is dessert, appetizer. Some derive this word from the Greek in the sense of periphery, outer circle, as opposed to the essence of the Torah. According to this view, Rabbi Elazar means to say that astronomy and geometry are of secondary importance to the study of the Torah.

¹ *Jeremiah* 17:6. ² *Jeremiah* 17:8. ³ *Isaiah* 42:21. ⁴ *Isaiah* 60:21.

א. בן זומא אומר: איזהו חכם, הלומד מכל אדם, שנאמר: מכל מלמדי השכלתי (בי עדותיך שיחה לי). איזהו גבור, הפובש את יצרו, שנאמר: טוב ארך אפים מגבור, ומושל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר: יגיע בפיו בי תאכל, אשריך וטוב לך. אשריך בעולם הזה; וטוב לך, לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר: כי מכבדי אכבד, וכו' יקלו.

ב. בן עזי אומר: הוי רץ למצוה קלה (פליחמורה) ובורת מן העברה, שמצוה גוררת מצוה, ועברה גוררת עברה; ששבר מצוה מצוה, ושבר עברה עברה.

ג. הוא היה אומר: אל תהי בז לכל אדם, ואל תהי מפליג לכל דבר, שאין לה אדם שאין לו שעה, ואין לה דבר שאין לו מקום.

ד. רבי לויטס, איש יבנה, אומר: מאד מאד הוי שפל רוח, שתקנות אנוש רמה.

ה. רבי יוחנן בן ברוקא אומר: כל המחלל שם שמנים בסתר, נפרעים ממנו בגלוי. אחד שונג ואחד מזיד בחלול השם.

ו. רבי ישמעאל בנו אומר: הלומד על מנת ללמד, מספיקים בידו ללמד וללמד; והלומד על מנת לעשות, מספיקים בידו ללמד וללמד, לשמר ולעשות.

בן זומא, a younger contemporary of Rabbi Akiba, was a colleague of *שמעון בן עזי* (quoted in the next paragraph). Their own names are omitted because they both died at an early age, before they could be ordained. They were deeply interested in mysticism and theosophy.

מצוה an act performed in the interests of religion or of fellow men.

שכר מצוה מצוה Habits are formed by the repetition of single acts.

1. Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all my teachers I gained wisdom."¹ Who is strong? He who subdues his [evil] impulse, as it is said: "He who is slow to anger is better than a strong man; he who rules his spirit is better than one who conquers a city."² Who is rich? He who is content with his lot, as it is said: "When you eat of the toil of your hands, happy shall you be, and it shall be well with you."³ *Happy shall you be* in this world; and it shall be well with you in the world to come. Who is honored? He who honors his fellow-men, as it is said: "Those who honor me [by honoring man, created in the image of God] I will honor, and those who despise me shall be lightly esteemed."⁴

2. Ben Azzai said: Run to perform even a minor *mitzvah*, and flee from transgression; for one good deed draws [in its train] another good deed, and one transgression leads to another; for the reward of a good deed is a good deed, and the reward of sin is sin [virtue is its own reward, and sin its own penalty].

3. He used to say: Do not despise any man, and do not consider anything as impossible; for there is not a man who has not his hour, and there is not a thing that has not its place.

4. Rabbi Levitas of Yavneh said: Be exceedingly humble, since the end of man is worms.

5. Rabbi Yohanan ben Berokah said: Whoever profanes the name of God secretly is punished publicly, whether the profanation is committed intentionally or unintentionally.

6. Rabbi Ishmael said: He who learns in order to teach will be granted adequate means to learn and to teach; but he who learns in order to practise will be granted adequate means to learn and to teach, to observe and to practise.

לויטס was a contemporary of Rabbi Akiba.

תקוה limit, end; compare לנזירותו, הנותן תקוה לנויריותו ("he who sets a limit to . . .") and the phrase אחריתו רמה in the *nei'lah* service.

ברוקא was a disciple of Rabbi Joshua ben Hananyah (second century).

חלול השם ("defamation of God's name") is an act performed in defiance of religious or ethical principles.

רבי ישמעאל Some texts add בנו ("his son").

¹ Psalm 119:99. ² Proverbs 16:32. ³ Psalm 128:2. ⁴ I Samuel 2:30.

ז. רבי צדוק אומר: אל תפרוש מן הצבור, ואל תעש עצמך כעורכי הדינים, ואל תעשה עמדה להתנבול-בה, ולא קרדם לחפר-בה. וכך הנה הלל אומר: ודאשתמש בתנא חלף. הא למדת, כל הנהגה מדברי תורה נוטל תניו מן העולם.

ח. רבי יוסי אומר: כל המכבד את התורה, גופו מכבד על הבריות; וכל המחלל את התורה, גופו מחלל על הבריות.

ט. רבי ישמעאל בנו אומר: החושף עצמו מן הדין, פורק ממונו איבה ונזל ושבועת שוא; והנס לבו בהוראה שוטה, רשע ננס רוח.

י. הוא הנה אומר: אל תהי דן יחיד, שאין דן יחיד אלא אחד; ואל תאמר קבלו דעתי, שהם רשאים ולא אתה. יא. רבי יונתן אומר: כל המקנים את התורה מעני, סופו לקימה מעשר; וכל המבטל את התורה מעשר, סופו לבטלה מעני.

יב. רבי מאיר אומר: הוי ממעט בעסק ועסק בתורה, והוי שפל רוח בפני כל אדם. ואם בטלת מן התורה, יש-לך בטלים הרבה בנגדה; ואם עמלת בתורה, יש-לו שכר הרבה לתור-לך.

רבי צדוק was probably the one who is said to have fasted for forty years, praying that Jerusalem should not be destroyed.

יוסי בן חלפתא, one of the most distinguished disciples of Rabbi Akiba, compiled the chronological treatise *Seder Olam* ("Order of the World"), from the creation until the revolt of Bar-Kokhba.

Some texts omit בנו רבי ישמעאל בנו ("his son").

הנס לבו בהוראה one who is too sure of himself, not realizing that the judicial position is one that involves infinite pains in the sifting of evidence and in reaching a decision.

7. Rabbi Zadok said: Do not keep aloof from the community; do not [as a judge] play the part of a counselor; do not make of the Torah a crown wherewith to magnify yourself, nor a spade wherewith to dig. Hillel used to say: "He who makes unworthy use of the crown [of the Torah] shall perish." Hence, whoever makes selfish use of the Torah takes his own life.

8. Rabbi Yosé said: Whoever honors the Torah will himself be honored by men; whoever dishonors the Torah will himself be dishonored by men.

9. Rabbi Ishmael his son said: He who avoids entering into litigation [and seeks a friendly settlement] rids himself of hatred, robbery and perjury; he who proudly lays down decisions is foolish, wicked and arrogant.

10. He used to say: Do not judge alone, for none may judge alone except One [God]; do not say [to your co-judges]: "Accept my view," for they [who are in the majority] are entitled to say that, but not you.

11. Rabbi Jonathan said: Whoever fulfills the Torah despite poverty shall in the end fulfill it in the midst of wealth; whoever neglects the Torah in the midst of wealth shall in the end neglect it on account of poverty.

12. Rabbi Meir said: Do rather less business and occupy yourself with the Torah; be humble before all men; if you neglect the Torah, you will have many disturbing causes in your way but if you toil in the Torah, God has abundant reward to give you.

רבי יוחנן was a disciple of Rabbi Akiba.

רבי מאיר, the greatest of Rabbi Akiba's disciples, was called *Meir* ("enlightener") on account of his pre-eminence as a teacher and lecturer. His wife, *Beruriah*, was herself a scholar, whose wise utterances and legal views are quoted in the Talmud. By profession a scribe, whose Bible copies were given special notice, he denounced those who acquire learning but fail to impart it to others. In order to obtain knowledge from all possible sources, he cultivated the friendship of Elisha ben Abuyah (אחזר), who had turned heretic. He departed from Palestine, and died in Asia Minor. His last wish was: "Bury me by the seashore, that the waves which wash my fatherland may wash also my bones." His name occurs some 800 times in tannaitic literature.

ג. רבי אליעזר בן יעקב אומר: העושה מצוה אחת קונה לו פרקליט אחד, והעובר עברה אחת קונה לו קטגור אחד. תשובה ומעשים טובים בתריס בפני הפרענות.

יד. רבי יוחנן הסנדלר אומר: כל פנסיה שהיא לשם שמנים, סופה להתקיים; ושאינה לשם שמנים, אין סופה להתקיים.

טו. רבי אלעזר בן שמוע אומר: יהי כבוד תלמידך חביב עליך בשלך, וכבוד חברך כמורא רבך, ומורא רבך כמורא שמנים.

טז. רבי יהודה אומר: הוי זהיר בתלמוד, ששגגת תלמוד עולה זרון.

יז. רבי שמעון אומר: שלשה בתרים הן: כתר תורה, וכתר כהנה, וכתר מלכות; וכתר שם טוב עולה על גביהן. יח. רבי נהורי אומר: הוי גולה למקום תורה, ואל תאמר שהיא תבוא אחריה, שחבריה יקיימוה בידך, ואל בינתך אל תשען.

יט. רבי יני אומר: אין בנדינו לא משלות הרשעים, ואל לא מיסורי הצדיקים.

כ. רבי מתתיה בן חרש אומר: הוי מקדים בשלום כל אדם, והוי זנב לאריות ואל תהי ראש לשעלים.

רבי אליעזר בן יעקב, and the *Tannaim* who are quoted in paragraphs 13–18, lived in the second century and studied under the guidance of Rabbi Akiba.

קונה לו פרקליט is to be compared with the midrashic statement: "If a man performs one *mitzvah*, God gives him one angel to guard him. . . . If he performs two *mitzvot*, God gives him two angels to guard him. . ." (*Shemoth Rabbah*, 32). Each good deed pleads for the man who stands in judgment before God.

תשובה ומעשים טובים is frequently emphasized in talmudic literature. One of the rabbis was in the habit of saying: "The chief purpose of wisdom is

13. Rabbi Eliezer ben Jacob said: He who performs one *mitzvah* gains for himself one advocate; he who commits one transgression acquires for himself one accuser. Repentance and good deeds are as a shield against punishment.

14. Rabbi Yoḥanan ha-Sandlar said: Any assembly which is for the sake of Heaven [for the promotion of a noble purpose] will be of permanent value, but one which is not for the sake of Heaven will not be of permanent value.

15. Rabbi Elazar ben Shammua said: Let the honor of your student be as dear to you as your own, and the honor of your colleague be like the reverence due to your teacher, and the reverence for your teacher be like the reverence for Heaven.

16. Rabbi Judah said: Be careful in teaching, for an error in teaching amounts to intentional sin.

17. Rabbi Simeon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all.

18. Rabbi Nehorai said: Go as a voluntary exile to a place of Torah, and do not say that the Torah will seek after you, for it is your fellow students who will make it your permanent possession; and do not rely on your own understanding.

19. Rabbi Yannai said: It is not in our power to explain why the wicked are at ease, or why the righteous suffer.

20. Rabbi Mattithyah ben Ḥeresh said: Meet every man with a friendly greeting; be the tail among lions rather than the head among foxes.

repentance and good deeds; let no man who engages in learning treat his parents with contempt. . . ." (Berakhoth 17a).

רבי יתכן הסנדלר was an Alexandrian. His surname is due either to his occupation as a sandal-maker, or to the fact that he was a native of Alexandria.

שנת תלמוד עולה ודוך if the error is due to carelessness.

רבי נהוראי is identified with Rabbi Elazar ben Arakh and Rabbi Meir.

בדרך חבירך יקימה בידך Torah knowledge is acquired by association with scholars.

אל ביתך אל תשע a quotation from Proverbs 3:5.

רבי ינאי is not mentioned elsewhere in tannaitic literature.

רבי מחתה lived in Rome in the middle of the second century.

כא. רבי יעקב אומר: העולם הזה דומה לפרוזדור בפני העולם הבא; התקן עצמך בפרוזדור, כדי שתפגס לטרקלין. כב. הוא היה אומר: יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא; ויפה שעה אחת של קרת רוח בעולם הבא מכל חיי העולם הזה.

כג. רבי שמעון בן אלעזר אומר: אל תרצה את חברך בשעת פעסו, ואל תנחמהו בשעה שמתו מטל לפניו, ואל תשא לו בשעת נדרו, ואל תשתדל לראותו בשעת קלקלתו. כד. שמואל הקטן אומר: בגפול איבך אל תשמת, ובבשלו אל יגל לבך, פן יראה יי ורע בעיניו, והשיב מעליו אפו.

כה. אלישע בן אבניה אומר: הלומד ילד, למָה הוא דומה, לדיו בתובה על נֵר חָדשׁ; והלומד זָקן, למָה הוא דומה, לדיו בתובה על נֵר מְחוק.

כו. רבי יוסי בר יהודה, איש כפר הבבלי, אומר: הלומד מן הקטנים, למָה הוא דומה, לאוכל עֲנָבִים קהות ושוֹתָה יין מְנַתָּה; והלומד מן הַזְּקֵנִים, למָה הוא דומה, לאוכל עֲנָבִים בשולות ושוֹתָה יין יָשָׁן.

כז. רבי מאיר אומר: אל תסתכל בקנקן אֶלָּא בְּמַה שֵׁישׁ-בוּ: יש קנקן חָדֵשׁ מֵלֹא יָשָׁן, ויש קנקן שֵׁאֵפִילוּ חָדֵשׁ אֵין בוּ.

רבי שמעון בן אלעזר was a disciple of Rabbi Meir and lived during the second century.

... a warning against unintended provocation.

שמאל הקטן lived towards the end of the first century, and was famous for his humility; hence the surname "ha-Katan." The saying reported in his name is a quotation from Proverbs 24:17-18. It has been suggested that the phrase שְׁהִי הַכְּתוּב אֹמֵר (= שהא הכתוב אומר) is an amplification of the initials שְׁהִי הַכְּתוּב אֹמֵר.

21. Rabbi Jacob said: This world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banquet hall.

22. He used to say: One hour spent in repentance and good deeds in this world is better [more exhilarating] than the whole life of the world to come; yet one hour of satisfaction in the world to come is better than a whole life of this world.

23. Rabbi Simeon ben Elazar said: Do not pacify your fellow in the hour of his anger; do not comfort him while his dead lies before him; do not question him at the time he makes a vow; and do not try to see him in the hour of his disgrace.

24. Samuel ha-Katan said: "Rejoice not when your enemy falls, and let not your heart exult when he stumbles; lest the Lord see it and be displeased, and he divert his wrath from him [to you]."¹

25. Elisha ben Avuyah said: If one learns when he is young, to what is it like? To ink written on new [clean] paper. If one learns when he is old, to what is it like? To ink written on blotted paper.

26. Rabbi Yosé ben Judah of Kfar ha-Bavli said: He who learns from the young, to what is he like? To one who eats unripe grapes, or drinks [new] wine from his vat. He who learns from the old, to what is he like? To one who eats ripe grapes, or drinks old wine.

27. Rabbi Meir said: Do not look at the flask but at what it contains: a new flask may be filled with old wine and an old flask may be empty even of new wine [a man's age is not a reliable index to his learning].

introducing biblical support of the preceding statement that one must not try to see anyone in disgrace.

אלישע בן אבויה, known as *Aher* ("the other"), lived in the second century as one of the great scholars of the period, a colleague of Rabbi Akiba and teacher of Rabbi Meir, but turned heretic under the influence of Greek philosophy and theosophic speculations. Whether he completely broke away from Judaism is a matter of doubt.

רבי יוסי בר יהודה was an older contemporary of Rabbi Judah ha-Nasi (towards the end of the second century). *Kfar ha-Bavli* was a village in Galilee.

¹ *Proverbs* 24:17-18.

כח. רבי אלעזר הקפ"ר אומר: הקנאה והתאווה והכבוד מוציאים את האדם מן העולם.

בט. הוא הנה אומר: הילודים למות, והמתים להחיות, והחיים לדון, לדע ולהוריע ולהנדע שהוא אל. הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא העד, הוא בעל דין, הוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שבתה, ולא משוא פנים, ולא מקח שחד. ודע ששהכל לפי החשבון. ואל יבטיחך יצרך שהשואל בית מגוס לך, ששל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן דין וחשבון לפני מלך מלכי המלכים, הקדוש ברוך הוא.

רבי חנניא בן עקשא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, יגדיל תורה ויאדיר.

פֶּרֶק חֲמִישִׁי

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנֵאֲמַר: וְעַמֶּךָ כָּלֶם צַדִּיקִים, לְעוֹלָם יִירָשׁוּ אֶרֶץ; נֶצֶר מִטְּעִי, מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר.

א. בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפריע מן הרשעים, שמאבדים את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים, שמקיימים את העולם שנברא בעשרה מאמרות.

רבי אלעזר הקפ"ר, father of Bar Kappara, lived in the second century. The Mishnah text has *שהכל שלו* after the words *שחד* - להחית.

28. Rabbi Elazar ha-Kappar said: Envy, lust and ambition shorten a man's life.

29. He used to say: Those who are born are destined to die; those who are dead are destined to be brought to life again; and the living are destined to be judged. [It is for you] to know, to proclaim, to be convinced that he is God, he the Maker, he the Creator, he the Discerner, he the Judge, he the Witness, he the Complainant; it is he who will judge. Blessed be he in whose presence there is no wrongdoing, nor forgetting, nor partiality, nor taking of bribes. Know that all is according to reckoning, and let not your imagination persuade you that the grave is a place of refuge for you. Perforce you were formed and perforce you were born; perforce you live, perforce you shall die, and perforce you shall have to give a strict account before the supreme King of kings, the Holy One, blessed be he.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER FIVE

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

1. By ten divine utterances was the world created. Why does the Torah indicate this? Surely the world could have been created by one divine utterance. It means to emphasize that God will exact [severe] penalty from the wicked who destroy the world which was created by [no less than] ten utterances, and that he will grant a rich reward to the righteous who maintain the world which was created by ten utterances.

בַּעֲשֵׂרֵה מֵאֲמֵרוֹת The several phases of creation are introduced by the phrase "and God said" nine times in Genesis 1:3-29 and once in 2:18.

The paragraphs in this chapter, arranged under several numerical headings, are of unknown authorship and folkloristic in nature.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21.

ב. עֲשֶׂרֶה דוֹרוֹת מֵאַדָּם וְעַד גִּתּוֹ, לְהוֹדִיעַ בְּפִמּוֹ אֶרְדֵּי אַפְּיִים לְפָנָיו, שֶׁכָּל הַדּוֹרוֹת הָיוּ מִכְּעִיסִים לְפָנָיו, עַד שֶׁהִבִּיא עֲלֵיהֶם אֶת מַי הַמַּבּוּל.

ג. עֲשֶׂרֶה דוֹרוֹת מִנֹּחַ וְעַד אַבְרָהָם, לְהוֹדִיעַ בְּפִמּוֹ אֶרְדֵּי אַפְּיִים לְפָנָיו, שֶׁכָּל הַדּוֹרוֹת הָיוּ מִכְּעִיסִים לְפָנָיו, עַד שֶׁבֵּא אַבְרָהָם אֶבְרָתוֹ וְקִבַּל שְׂכָר בָּלֶם.

ד. עֲשֶׂרֶה נְסִיווֹת נִתְּנָה אַבְרָהָם אֶבְרָתוֹ וְעִמְד בְּכָלֶם, לְהוֹדִיעַ בְּפִמּוֹ חֲבֵתוֹ שֶׁל אַבְרָהָם אֶבְרָתוֹ.

ה. עֲשֶׂרֶה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּמִצְרַיִם, וְעֲשֶׂרֶה עַל הַיָּם. עֶשֶׂר מִכּוֹת הִבִּיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם בְּמִצְרַיִם, וְעֶשֶׂר עַל הַיָּם.

ו. עֲשֶׂרֶה נְסִיווֹת נָסוּ אַבְרָהָם אֶת הַקָּדוֹשׁ בְּרוּךְ הוּא בְּמִדְבָּר, שֶׁנֶּאֱמַר: וַיִּנְסוּ אֹתִי זֶה עֶשֶׂר פְּעָמִים, וְלֹא שָׁמְעוּ בְּקוֹלִי.

ז. עֲשֶׂרֶה נְסִים נַעֲשׂוּ לְאַבְרָהָם בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה אִשָּׁה מִרִּיחַ בָּשָׂר הַקָּדֵשׁ, וְלֹא הִסְרִיחַ בָּשָׂר הַקָּדֵשׁ מֵעוֹלָם, וְלֹא נִרְאָה זְבוּב בְּבֵית הַמִּטְבָּחִים, וְלֹא אֶרֶע קָרִי לְכַהֵן גְּדוֹל בְּיוֹם הַתְּפִילָּה, וְלֹא כִּבּוּ הַנְּשָׂמִים אֵשׁ שֶׁל עֲצֵי הַמַּעֲרָכָה, וְלֹא נִצְחָה הָרוּחַ אֶת עַמּוּד הָעֶשֶׂן, וְלֹא נִמְצָא פְּסוּל בְּעַמּוּד וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים, עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רִוְחִים, וְלֹא הִזִּיק נֶחֱשׁ וְעַקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר אָדָם לְחַבְרוֹ צַר לִי הַמָּקוֹם שֶׁאֵלֶּיךָ בִּירוּשָׁלַיִם.

לחם הפנים ("bread of presence"), the unleavened bread which the priests placed before the Lord in the sanctuary (Exodus 25:30). This consisted of twelve loaves, representing the twelve tribes of Israel, and was expressive of man's constant indebtedness to God who is the source of every material blessing. It had to be baked before the Sabbath; if there had been anything

2. The ten generations from Adam to Noah [are recorded in Genesis] to make known how great is God's patience; for all those generations continued provoking him, until he [finally] brought upon them the waters of the flood.

3. The ten generations from Noah to Abraham [are recorded] to make known how great is God's patience; for all those generations continued provoking him, until our father Abraham came and received the reward they should all have been given [had they not forfeited their share].

4. With ten trials was our father Abraham tried, and he stood firm in all of them; [this is recorded] to make known how great was the love of our father Abraham [towards God].

5. Ten miracles were performed for our fathers in Egypt, and ten at the Red Sea [the plagues did no harm to the Israelites]. Ten plagues did the Holy One, blessed be he, bring upon the Egyptians in Egypt, and ten at the Sea.

6. With ten trials did our fathers try the Holy One, blessed be he, in the wilderness, as it is said: "They have put me to the test ten times now, and have not obeyed my voice."

7. Ten miracles were done for our fathers in the Sanctuary: no woman miscarried from the scent of the sacrificial meat; the sacrificial meat never became putrid; no fly was seen in the slaughter-house; no unclean accident ever happened to the high priest on the Day of Atonement; the rain never extinguished the fire of the wood-pile [on the altar, which was under the open sky]; the wind did not prevail against the column of smoke [from the altar-fire, so that the smoke was not blown downward]; no disqualifying defect was ever found in the *Omer* [of new barley, offered on the second day of Passover], or in the two loaves [baked of the First Fruits of the wheat-harvest and offered up on Pentecost], or in the shewbread [which was changed weekly, on the Sabbath]; though the people stood closely pressed together, they found ample space to prostrate themselves; never did a serpent or scorpion do injury in Jerusalem; and no man ever said to his fellow: "I have not room to lodge overnight in Jerusalem."

wrong with it, they could not have changed the bread for another week. Similarly, if the *עומר* had been found defective, it would have been impossible to provide another supply in time for the offering. The baking of the two loaves of *בכורים* had to be done before the commencement of the *Shavuoth* festival; if they had been defective, others could not have been offered on the altar.

ח. עֲשֶׂרָה דְּבָרִים נִבְרָאוּ בְּעֶרְבַּ שַׁבַּת בֵּין הַשְּׁמָשׁוֹת, וְאֵלוּ הֵן: פִּי הָאָרֶץ, פִּי הַבְּאֵר, פִּי הָאֶתוֹן, הַקֶּשֶׁת, וְהַמָּן, וְהַמַּטָּה, וְהַשְּׁמִיר, הַבְּתָב, וְהַמַּכְתָּב, וְהַלְּחֹת. וַיֵּשׁ אֲוֹמְרִים: אֵף הַפְּזִיקוֹן, וְקַבּוּרְתּוֹ שֶׁל מֹשֶׁה, וְאֵילוֹ שֶׁל אַבְרָהָם אָבִינוּ. וַיֵּשׁ אֲוֹמְרִים: אֵף צָבַת בְּצָבַת עֲשׂוּיָהּ.

ט. שִׁבְעָה דְּבָרִים בְּגֻלָּם, וְשִׁבְעָה בְּחֻכָּם: חָכָם אֵינוֹ מִדְּבַר לְפָנָיו מִי שֶׁנֶּדוּל מִמֶּנּוּ בְּחֻכְמָה (וּבְמִנְיָן), וְאֵינוֹ נִכְנָס לְתוֹךְ דְּבָרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהַל לְהַשִּׁיב, שׁוֹאֵל כְּעִנְיָן וּמְשִׁיב בְּתִלְכָּהּ, וְאוֹמֵר עַל רֵאשׁוֹן רֵאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מַה שֶּׁלֹּא שָׁמַע אֲוֹמֵר לֹא שָׁמַעְתִּי, וּמוֹדָה עַל הָאָמֶת; וְחַלּוּפֵיהֶם בְּגֻלָּם.

י. שִׁבְעָה מִיָּי פְּרַעְנִיּוֹת בָּאִים לְעוֹלָם עַל שִׁבְעָה גּוֹפֵי עֲבָרָה: מְקַצְתֶּם מְעַשְׂרִים וּמְקַצְתֶּם אֵינָם מְעַשְׂרִים, רָעַב שֶׁל בְּצֻרַת בָּא, מְקַצְתֶּם רְעֵבִים וּמְקַצְתֶּם שִׁבְעִים. נְמָרוּ שֶׁלֹּא לְעֹשֶׂר, רָעַב שֶׁל מְהוּמָה וְשֶׁל בְּצֻרַת בָּא; וְשֶׁלֹּא לְטוֹל אֶת הַחֲלָה, רָעַב שֶׁל בְּלִיָּה בָּא.

יא. דְּבַר בָּא לְעוֹלָם עַל מִיתוֹת הָאֲמֹרוֹת בְּתוֹרָה שֶׁלֹּא נִמְסְרוּ לְבֵית דִּין, וְעַל פְּרוֹת שְׁבִיעִית. חָרַב בָּאָה לְעוֹלָם עַל עֲנֵי הַדִּין, וְעַל עֲוֹת הַדִּין, וְעַל הַמּוֹרִים בְּתוֹרָה שֶׁלֹּא כִּתְלָכָה. חִיָּה רָעָה בָּאָה לְעוֹלָם עַל שְׁבוּעַת שְׁוֹא וְעַל חֲלוּל הַשֵּׁם. גְּלוּת בָּאָה לְעוֹלָם עַל עֲבוֹדַת כּוֹכָבִים, וְעַל גְּלוּי עֲרִיזוֹת, וְעַל שְׁפִיכוֹת דָּמִים, וְעַל שְׁמַטַּת הָאָרֶץ.

בין השמשות at the end of the six days of creation, prior to the first Sabbath. In rabbinic literature it denotes a tiny worm able to split the hardest stone. King Solomon is said to have employed the *Shamir* in view of the command that no iron tool be used at the building of an altar to God (Exodus 20:22), "for iron was created to shorten man's life, whereas the altar was created to prolong man's life" (Middoth 3:4).

8. Ten things were created on the eve of Sabbath at twilight, namely: the mouth of the earth [which engulfed Korah]; the mouth of the well [which supplied the Israelites with water in the wilderness]; the mouth of the ass [which spoke to Balaam]; the rainbow [given as a sign after the flood]; the manna [dropped from heaven]; the rod [of Moses]; the *shamir* [employed for splitting stones at the building of the Temple]; the shape of the written characters; the engraving instrument; and the tablets of stone. Some include also the demons, the grave of Moses, and the ram of our father Abraham; others include also the original tongs, for tongs can [in human experience] be made only by means of tongs.

9. There are seven characteristics of a stupid person, and seven of a wise man. The wise man does not speak in the presence of one who is greater than he in wisdom; he does not interrupt the speech of his companion; he is not hasty to answer; he questions and answers properly, to the point; he speaks on the first point first, and on the last point last; regarding that which he has not learnt he says: "I have not learnt"; and he acknowledges the truth. The opposites of these traits are to be found in a stupid person.

10. Seven kinds of punishment come to the world for seven capital transgressions. When some people give tithes and others do not, there comes a famine from lack of rain; then some go hungry and others have plenty. If all have decided not to give tithes, there comes a famine from panic of war and drought; if they have further resolved not to set apart the dough-cake [for the priest], there comes a famine of extermination.

11. Pestilence comes to the world to inflict those death penalties mentioned in the Torah, the execution of which is not within the function of a human tribunal, and for making forbidden use of the harvest of the Sabbatical year. The sword comes to the world for the suppression [or delay] of justice, and for the perversion of justice, and on account of those who misinterpret the Torah. Wild beasts come to the world on account of perjury, and for the profanation of God's name. Exile comes to the world on account of idolatry, incest, bloodshed, and for not allowing the soil to rest in the Sabbatical year.

... הכתב the writing on the tablets, the instrument with which it was written, and the tablets themselves.

צבת בצבת עשייה that is, all unexplained beginnings as well as everything supernatural resulted from the original Cause—God.

יב. בַּאֲרֻבְעָה פְּרָקִים הִדְבֵּר מִתְרַבֶּה: בְּרִבְעֵית, וּבְשִׁבְעֵית, וּבְמוֹצָאֵי שְׁבִיעֵית, וּבְמוֹצָאֵי הֶחָג שֶׁבְכָל שָׁנָה וְשָׁנָה. בְּרִבְעֵית, מִפְּנֵי מַעֲשֵׂר עָנִי שֶׁבְשָׁלְשֵׁית; בְּשִׁבְעֵית, מִפְּנֵי (וַעֲשֵׂר עָנִי שֶׁבְשָׁלְשֵׁית; בְּמוֹצָאֵי שְׁבִיעֵית, מִפְּנֵי פְּרוֹת שְׁבִיעֵית; בְּמוֹצָאֵי הֶחָג שֶׁבְכָל שָׁנָה וְשָׁנָה, מִפְּנֵי גִזְל מִתְנֹת עֲנִיִּים.

יג. אַרְבַּע מִדּוֹת בְּאָדָם: הָאוֹמֵר שְׁלִי שְׁלִי וְשָׁלָה וְשָׁלָה, זו מִדָּה בִּינוּנִית, וְיֵשׁ אוֹמְרִים זו מִדַּת סְדוּם; שְׁלִי שְׁלָה וְשָׁלָה וְשָׁלָה שְׁלִי, עִם הָאָרֶץ; שְׁלִי שְׁלָה וְשָׁלָה שְׁלָה, חֲסִיד; שְׁלָה שְׁלִי וְשָׁלִי שְׁלִי, רָשָׁע.

יד. אַרְבַּע מִדּוֹת בְּדַעוֹת: נוֹחַ לְכַעַס וְנוֹחַ לְרִצּוֹת, יֵצֵא הַפְּסוּדוֹ בְּשִׁבְרוֹ; קָשָׁה לְכַעַס וְקָשָׁה לְרִצּוֹת, יֵצֵא שְׁכָרוֹ בְּהַפְּסוּדוֹ; קָשָׁה לְכַעַס וְנוֹחַ לְרִצּוֹת, חֲסִיד; נוֹחַ לְכַעַס וְקָשָׁה לְרִצּוֹת, רָשָׁע.

טו. אַרְבַּע מִדּוֹת בְּתַלְמִידִים: מְהִיר לְשִׁמְעַ וּמְהִיר לְאַבֵּד, יֵצֵא שְׁכָרוֹ בְּהַפְּסוּדוֹ; קָשָׁה לְשִׁמְעַ וְקָשָׁה לְאַבֵּד, יֵצֵא הַפְּסוּדוֹ בְּשִׁבְרוֹ; מְהִיר לְשִׁמְעַ וְקָשָׁה לְאַבֵּד, זֶה חֵלֶק טוֹב; קָשָׁה לְשִׁמְעַ וּמְהִיר לְאַבֵּד, זֶה חֵלֶק רָע.

מעשר עני, a tenth part of the third and sixth years' income, was given to "the Levite, the stranger, the fatherless, and the widow" (Deuteronomy 14:28-29).

The right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, and the forgotten sheaf; these belong to the poor people (Leviticus 19:9-10; 23:22).

qualitative measures, standards by which a person may be judged.

The man who neither gives nor takes is neither good nor bad, but intermediate. Since, however, he is indifferent to the welfare of others, there are some who regard him as a type of Sodom notorious for corruption and selfishness.

12. At four periods pestilence increases: in the fourth year, in the seventh [Sabbatical] year, in the year following the Sabbatical year, and at the conclusion of the Feast of Tabernacles in every year. In the fourth year, for having failed to give the tithe to the poor which was due in the third year; in the seventh year, for having failed to give the tithe to the poor which was due in the sixth year; in the year following the Sabbatical year, for having made forbidden use of the harvest of the Sabbatical year; at the conclusion of the Feast of Tabernacles in every year, for having robbed the gifts assigned to the poor [in the course of the whole agricultural year].

13. There are four characters among men: He who says: "What is mine is mine, and what is yours is yours" is the average type, though some say this is a Sodom-type; he who says: "What is mine is yours, and what is yours is mine" is ignorant; he who says: "What is mine is yours, and what is yours is yours" is godly; he who says: "What is yours is mine, and what is mine is mine" is wicked.

14. There are four kinds of dispositions: Easy to become angry and easy to be pacified, his loss is compensated by his gain; hard to become angry and hard to be pacified, his gain is offset by his loss; hard to become angry and easy to be pacified is godly; easy to become angry and hard to be pacified is wicked.

15. There are four types of students: Quick to learn and quick to forget, his gain is offset by his loss; slow to learn and slow to forget, his loss is compensated by his gain; quick to learn and slow to forget is the best quality; slow to learn and quick to forget is the worst quality.

עם הארץ who does not know that one must do good to others unconditionally, without a view to recompense.

ארבע מדות בתלמידים The types of students described by these similes are: the sponge, absorbing indiscriminately everything, the true and the false; the funnel, retaining none of the subjects learned; the strainer, retaining what is useless and forgetting what is useful; the sieve, retaining what is best.

טז. ארבע מדות בנותני צדקה: הרוצה שיתן ולא יתנו אחרים, עינו רעה בשל אחרים; יתנו אחרים והוא לא יתן, עינו רעה בשלו; יתן ויתנו אחרים, חסיד; לא יתן ולא יתנו אחרים, רשע.

יז. ארבע מדות בהולכי בית המדרש: הולך ואינו עושה, שבר הליכה בידו; עושה ואינו הולך, שבר מעשה בידו; הולך ועושה, חסיד; לא הולך ולא עושה, רשע.

יח. ארבע מדות ביושבים לפני חכמים: ספוג, ומשפך, משמרת, ונפה. ספוג, שהוא סופג את הכל; ומשפך, שמכניס בזו ומוציא בזו; משמרת, שמוציאה את היין וקולטת את השמרים; ונפה, שמוציאה את הקמח וקולטת את הסלת.

יט. כל אהבה שהיא תלויה בדבר, בטל דבר בטלה אהבה; ושאינה תלויה בדבר, אינה בטלה לעולם. איזו היא אהבה שהיא תלויה בדבר, זו אהבת אמנון ותמר; ושאינה תלויה בדבר, זו אהבת דוד ויהונתן.

כ. כל מחלקת שהיא לשם שמנים, סופה להתקיים; ושאינה לשם שמנים, אין סופה להתקיים. איזו היא מחלקת שהיא לשם שמנים, זו מחלקת הלל ושמאי; ושאינה לשם שמנים, זו מחלקת קרח וכל עדתו.

כא. כל המזכה את הרבים, אין חטא בא על ידו; וכל המחטיא את הרבים, אין מספיקים בידו לעשות תשובה. משה זכה וזכה את הרבים, זכות הרבים תלויה בו, שנאמר: צדקת יי עשה, ומשפטיו עם ישראל. ירבעם בן נבט חטא והחטיא את הרבים, חטא הרבים תלוי בו, שנאמר: על חטאות ירבעם אשר חטא ואשר החטיא את ישראל.

16. There are four types of donors to charity: He who desires to give that others should not give begrudges the privilege of others; he who desires that others should give but will not give himself is greedy; he who gives and wishes others to give is godly; he who will not give and does not wish others to give is wicked.

17. There are four types of those who attend school: He who attends and does not practise [the teachings of the school] secures the reward for attending; he who practises [leads a good life] but does not attend [to acquire knowledge] secures the reward for practising; he who attends and practises is godly; he who neither attends nor practises is wicked.

18. There are four types of those who sit before scholars: A sponge, a funnel, a strainer, and a sieve. A sponge absorbs all; a funnel receives at one end and lets out at the other; a strainer lets out the wine and retains the dregs; a sieve lets out the flour dust and retains the fine flour.

19. All love which depends on sensual attraction will pass away as soon as the sensual attraction disappears; but if it is not dependent on sensual attraction, it will never pass away. Which love was dependent on sensual attraction? The love of Amnon and Tamar. And which depended on nothing selfish? The love of David and Jonathan.

20. Any controversy which is in the name of Heaven [from sincere motive] is destined to result in something permanent; any controversy which is not in the name of Heaven will never result in anything permanent. Which controversy was in the name of Heaven? The controversy between Hillel and Shammai. And which was not in the name of Heaven? The controversy of Korah and all his company.

21. Whoever leads the people to righteousness, no sin shall occur through him; whoever leads the people to sin shall not be enabled to repent. Moses was righteous and led the people to righteousness, hence the merit of the people is attributed to him, as it is said: "He performed the justice of the Lord, and his ordinances with Israel."¹ Jeroboam, the son of Nebat, sinned and caused others to sin, hence the sin of the people is attributed to him, as it is said: "For the sins of Jeroboam which he sinned and caused Israel to sin."²

¹ *Deuteronomy* 33:21. ² *I Kings* 15:30.

כב. כל מי שיש-בו שלשה דברים הקלו הוא מתלמידיו של אברהם אבינו, ושלשה דברים אחרים, הוא מתלמידיו של בלעם הרשע. עין טובה, ורוח נמוכה, ונפש שפלה, מתלמידיו של אברהם אבינו; עין רעה, ורוח גבוהה, ונפש רחבה, מתלמידיו של בלעם הרשע. מה בין תלמידיו של אברהם אבינו לתלמידיו של בלעם הרשע, תלמידיו של אברהם אבינו אוכלים בעולם הזה ונותלים העולם הבא, שנאמר: להנחיל אהבי יש, ואצרותיהם אמלא. אבל תלמידיו של בלעם הרשע יורשים גיהנם ויורדים לבאר שחת, שנאמר: ואתה, אלהים, תורדם לבאר שחת, אנשי דמים ומרמה, לא יחצו ימיהם, ואני אכבטח בה.

כג. יהודה בן תימא אומר: הוי עז כנמר, וקל כנשר, רץ כצבי, וגבור כארי, לעשות רצון אביה שבשמים. הוא הנה אומר: עז פנים לגיהנם, ובוש פנים לגן עדן. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך.

כד. הוא הנה אומר: בן חמש שנים למקרא, בן עשר שנים למשנה, בן שלש עשרה למצות, בן חמש עשרה לתלמוד, בן שמונה עשרה לחפה, בן עשרים לרדת, בן שלשים לכח, בן ארבעים לבונה, בן חמשים לעצה, בן ששים לזקנה, בן נובעים לשיבה, בן שמונים לגבורה, בן תשעים לשות, בן מאה כאלו מת ועבר ובטל מן העולם.

יש ("substance") numerically equals 310. This word is here homiletically represented as referring to the 310 worlds which are believed to be meant for the righteous in the hereafter.

22. Whoever possesses the following three qualities is of the disciples of our father Abraham; whoever possesses the opposite three qualities is of the disciples of the wicked Balaam. Those who belong to the disciples of our father Abraham possess a good eye [generous nature], a humble spirit, and a modest desire. Those who belong to the disciples of the wicked Balaam possess an evil eye [grudging nature], a haughty spirit, and an excessive desire [for wealth]. What is the difference between the disciples of our father Abraham and the disciples of the wicked Balaam? The disciples of our father Abraham enjoy this world and inherit the world to come, as it is said: "Endowing my friends with wealth, I fill their treasures."¹ But the disciples of the wicked Balaam inherit *Gehinnom* and descend into the nethermost pit, as it is said: "Thou, O God, wilt bring them down into the nethermost pit; men of blood and fraud shall not live out half their days; as for me, I trust in thee."²

23. Judah ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to do the will of your Father who is in heaven. He used to say: The impudent is destined for *Gehinnom*, but the shamefaced is destined for paradise.

May it be thy will, Lord our God and God of our fathers, that the Temple be rebuilt speedily in our days, and grant us a share in thy Torah.

24. He used to say: At five years the age is reached for the study of Bible, at ten for the study of Mishnah, at thirteen for the fulfillment of the commandments, at fifteen for the study of Talmud, at eighteen for marriage, at twenty for seeking a livelihood, at thirty for full strength, at forty for understanding, at fifty for giving counsel; at sixty a man attains old age, at seventy white old age, at eighty rare old age; at ninety he is bending over the grave; at a hundred he is as if he were already dead and had passed away from the world.

יהודה בן תימא probably lived towards the end of the second century, and belonged to the fifth and last generation of the *Tannaim*. His name occurs only once in the Mishnah.

יהי רצון should be at the end of the chapter, according to the Wilna Gaon. לשון is rendered here in the combined sense of שוחה ("grave") and שחה ("to bend").

¹ *Proverbs* 8:21. ² *Psalms* 55:24.

כה. בן בנא בנא אומר: הפך-בה והפך-בה דכלא בה, ובה תחזא, וסיב ובלה בה, ומנה לא תזוע, שאין לה מדה טובה הימנה.

כו. בן הא הא אומר: לפם צערא אנרא.

רבי חנניא בן עקשא אומר: רצה הקדוש ברוך הוא לזכות את ישראל, לפיכך הרבה להם תורה ומצוות, שנאמר: יי חפץ למען צדקו, וגדיל תורה וגדיר.

פרק ששי

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמדו בלם צדיקים, לעולם יירשו ארץ; נצר מטעי, מעשה ידי להתפאר.

שני חכמים בלשון המשנה; ברוך שבחר בהם ובמשנתם. א. רבי מאיר אומר: כל העוסק בתורה לשמה זוכה לדברים הרבה; ולא עוד, אלא שכל העולם כלו כרי הוא לו: נקרא רע, אהוב, אהב את המקום, אהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, ומבשרתו להיות צדיק, חסיד, ישר ונאמן; ומרחקתו מן החטא, ומקרבתו לידי זכות. ונחנים ממנו עצה ותושיה, בינה וגבורה, שנאמר: לי עצה ותושיה, אני בינה, לי גבורה. ונותנת לו מלכות וממשלה, וחקור דין. ומגלים לו רזי

בן בנא בנא are said to have been disciples of Hillel, and proselytes. There is a fanciful explanation to the effect that Ben Hé-Hé denotes a spiritual son of Abraham and Sarah, whose names God altered by the insertion of the letter ה (Abram's name was changed to Abraham, and that of Sarai to Sarah). Since the numerical value of בנא is equivalent to ה (five), it is said that בנא בנא בנא is equivalent to ה ה ה, and that both are epithets of proselytes (Tosafoth, Hagigah 9b).

25. Ben Bag-Bag said: Study the Torah again and again, for everything is contained in it; constantly examine it, grow old and gray over it, and swerve not from it, for there is nothing more excellent than it.

26. Ben Hé-Hé said: According to the effort is the reward.

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹

CHAPTER SIX

All Israel have a share in the world to come, as it is said: "Your people shall all be righteous; they shall possess the land forever; they are a plant of my own, the work of my hands, wherein I may glory."²

The sages taught [also the following] in the style of the Mishnah; blessed be he who was pleased with them and their teaching.

1. Rabbi Meir said: Whoever occupies himself with the study of the Torah for its own sake merits many things; nay more, the whole world is worthwhile for his sake. He is called friend, beloved; he loves God and he loves mankind; he pleases God and he pleases mankind. The Torah invests him with humility and reverence; it enables him to become righteous, godly, upright and faithful; it keeps him far from sin, and draws him near to virtue. Men are benefited by him with counsel and sound wisdom, understanding and strength, as it is said: "Mine are counsel and sound wisdom; mine are reason and might."³ It gives him rule and dominion [personality that commands obedience] and judging ability. To him

לפום צערא אגרא and the preceding paragraph are given in Aramaic. In *Avoth d'Rabbi Nathan* 12:11 both sayings are ascribed to Hillel.

שנו חכמים is the Hebrew equivalent of the Aramaic *תנו רבנן*, used in the Talmud to introduce a *Baraita*, a tannaitic teaching next in authority to the Mishnah. This chapter, which contains sayings of the Tannaim not included in the Mishnah, is known as *Kinyan Torah* because its subject-matter is in praise of the Torah. It is also known as *Baraita d'Rabbi Meir* because it opens with the saying of Rabbi Meir.

¹ *Isaiah* 42:21. ² *Isaiah* 60:21. ³ *Proverbs* 8:14.

תורה, ונעשה במעין המתעבר וכןהו שאינו פוסק. והנה צניע וארד רוח, ומוחל על עלבונו. ומנחלתו ומרוממתו על כל המעשים.

ב. אמר רבי יהושע בן לוי: בכל יום ויום בת קול יוצאת מהר חורב ומכרזת ואומרת: אוי להם לבריות מעלבונה של תורה, שכל מי שאינו עוסק בתורה נקרא גזוף, שנאמר: גזם זקב באף חזיר, אשה יפה וסרת טעם. ואומר: ותלחת מעשה אלהים הקמה, והמכתב מכתב אלהים הוא, חרות על הלחת. אל תקרא חרות אלא חרות, שאין לה בן-חורין אלא מי שעוסק בתלמוד תורה; וכל מי שעוסק בתלמוד תורה הרי זה מתעלה, שנאמר: וממתנה נחליאל, ומנחליאל במות.

ג. הלומד מחברו פרק אחד, או הלכה אחת, או פסוק אחד, או דבור אחד, או אפילו אות אחת, צריך לנהג-בו כבוד; שכן מציינו בדרך מלך ישראל, שלא למד מאחיתפל אלא שני דברים בלבד, קראו רבו, אלופו ומידעו, שנאמר: ואתה אנוש בערבי, אלופי ומידעי. והלא דברים קל וחומר: ומה דוד מלך ישראל שלא למד מאחיתפל אלא שני דברים

was one of the first generation of the *Amoraim*, whose discussions of the mishnaic law are recorded in the Palestinian and Babylonian Talmuds. He lived in Palestine during the middle of the third century and became the subject of many legends.

נוטריתן ("shorthand"). The initial letters of **נום זהב** are combined with the last letter of **באף** to form **נוף**.

"a fair woman lacking in taste," refers here to one who has the aptitude for Torah and makes no use of it.

introduces a play on words, and not an emendation of the text.

The Hebrew place-names are here interpreted as if they were common nouns.

the secrets of the Torah are revealed; he is made like a never-failing fountain, and like a stream that ever gathers force. He becomes modest, patient, and forgiving of insults. The Torah makes him great and raises him above all creatures.

2. Rabbi Joshua ben Levi said: Every day a heavenly voice resounds from Mount Horeb, proclaiming these words: "Woe to the people for their disregard of the Torah!" For whoever does not occupy himself with the Torah is considered rebuked, as it is said. "Like a golden ring in the snout of a swine is a fair woman lacking in taste:"¹ The Torah says: "The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."² Read not here *haruth* [meaning 'engraved'] but *heruth* [which means 'freedom'], for none can be considered free except those who occupy themselves with the study of the Torah. Anyone who occupies himself with the study of the Torah shall be exalted, as it is said: "Through the [Torah] gift one attains the heritage of God; by the heritage of God [one is raised] to high places."³

3. He who learns from his fellow man a single section, a single rule, a single verse, a single expression, or even a single letter, ought to treat him with respect; for so we find with David, king of Israel, who learnt only two things from Ahitophel, and yet regarded him as his master, guide and intimate friend, as it is said: "You were my equal, my teacher and intimate friend."⁴ This certainly presents an argument from minor to major: if David, king of Israel, who learnt only two things from Ahitophel, regarded him as his

הלכה a traditional opinion, a legal decision. **פסוק** a biblical passage. **דבור** a divine utterance, a biblical expression. **אות** refers to the correct spelling of words, whether to use **א** or **ע** for example (Kallah, chapter 8).

אחיחפל, who participated in Absalom's rebellion against David, was at first David's best friend. His wisdom was believed to be superhuman.

שני דברים בלבד two lessons only which were, according to a talmudic statement, to the effect that one should study in the company of a colleague and that it is proper to walk to the house of prayer eagerly and not leisurely (Kallah, chapter 8). It has been suggested that instead of **שני דברים בלבד** we should read **שני דברים בלבו**, "who merely conversed."

¹ Proverbs 11:22. ² Exodus 32:16. ³ Numbers 21:19. ⁴ Psalm 55:14.

בְּלִבָּהּ, קָרְאוּ רַבּוֹ, אֲלוֹפוֹ וּמִידְעוֹ, הַלּוֹמֵד מִחֲבֵרוֹ פֶּרֶק אֶחָד, אוֹ הִלְכָה אֶחָת, אוֹ פְּסוּק אֶחָד, אוֹ דְבַר אֶחָד, אוֹ אֶפֶילוֹ אוֹת אֶחָת, עַל אַחַת בְּמָה וּבְמָה שֶׁצָּרִיךְ לְהִגְדִּיבוֹ כְּבוֹד. וְאִין כְּבוֹד וְאֵלָא תוֹרָה, שְׁנַאֲמַר: כְּבוֹד חֲכָמִים יִנְחֵלוּ, וְתַמִּימִים יִנְחֵלוּ טוֹב. וְאִין טוֹב אֵלָא תוֹרָה, שְׁנַאֲמַר: כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תוֹרַתִּי אֵל תַּעֲזֹבוּ.

ד. כִּי הִיא דְרָבָה שֶׁל תוֹרָה: פֶּת בְּמִלַּח תֹּאכַל, וּמַיִם בְּמִשׁוּרָה תִשְׁתֶּה, וְעַל הָאָרֶץ תִּישֵׁן, וְחַי צָעַר תַּחֲנִיה, וּבַתוֹרָה אַתָּה עֹמֵל. אִם אַתָּה עוֹשֶׂה כֵן, אֲשֶׁרִיךְ וְטוֹב לָךְ; אֲשֶׁרִיךְ בְּעוֹלָם הַזֶּה, וְטוֹב לָךְ לְעוֹלָם הַבָּא.

ה. אֵל תִּבְקַשׁ גְּדֻלָּה לְעַצְמְךָ, וְאַל תַּחְמַד כְּבוֹד. יוֹתֵר מִלְמוּדֶךָ עֲשֵׂה, וְאַל תַּתְּאוּהָ לְשִׁלְחָנֶם שֶׁל מְלָכִים, שֶׁשִּׁלְחָנֶךָ גְּדוֹל מִשִּׁלְחָנֶם, וּבַתְרֶךָ גְּדוֹל מִכַּתְרָם; וְנֶאֱמַן הוּא בְּעַל מְלֹאכְתֶּךָ, שִׁישְׁלֵם לָךְ שְׂכָר פְּעֻלָּתֶךָ.

ו. גְּדוּלָּה תוֹרָה יוֹתֵר מִן הַכְּהֻנָּה וּמִן הַמְּלָכוּת, שֶׁהַמְּלָכוּת נִקְנִית בְּשָׁלְשִׁים מַעְלוֹת, וְהַכְּהֻנָּה נִקְנִית בְּעֶשְׂרִים וְאַרְבַּע, וְהַתוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְבָרִים, וְאֵלוֹ הֵן: בְּתִלְמוּד, בְּשִׂמְעַת הָאָזֶן, בְּעִרִיבַת שְׁפָתַיִם, בְּבִינַת הַלֵּב, בְּאִימָה, בְּיִרְאָה, בְּעִנּוּה, בְּשִׂמְחָה, בְּטְהָרָה, בְּשִׂמוּשׁ חֲכָמִים, בְּדַבּוּק חֲבֵרִים, בְּפִלְפוּל הַתְּלִמִּידִים, בְּיִשׁוּב בְּמִקְרָא וּבְמִשְׁנָה, בְּמַעוֹט סְחוּרָה, בְּמַעוֹט דְּרֶךְ אֶרֶץ, בְּמַעוֹט תַּעֲנוּג, בְּמַעוֹט שְׁנָה, בְּמַעוֹט שִׂיחָה, בְּמַעוֹט שְׁחוּק, בְּאֶרֶךְ אַפַּיִם, בְּלֵב טוֹב, בְּאַמוּנַת חֲכָמִים, בְּקַבְּלַת הַיְסוּרִים; הַמְּכִיר אֶת מְקוֹמוֹ, וְהַשְׂמֵחַ בְּחִלְקוֹ, וְהַעוֹשֶׂה סִיג לְדְבָרָיו, וְאֵינוֹ מַחְזִיק טוֹכָה לְעַצְמוֹ, אֲהוּב, אוֹהֵב אֶת הַמְּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, אוֹהֵב

master, guide and intimate friend, how much more ought one who learns from his companion a section, rule, verse, expression, or even a single letter, to treat him with respect. *Honor* implies Torah, as it is said: "The wise shall inherit honor; men of integrity shall attain good fortune."¹ *Good* implies Torah, as it is said: "I give you good doctrine; forsake not my Torah."²

4. This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah [study of the Torah is expected even if one is extremely poor]. If you do this, "happy shall you be and it shall be well with you";³ *happy shall you be* in this world, *and it shall be well with you* in the world to come.

5. Do not seek greatness for yourself and do not crave honor; let your deeds exceed your learning; do not desire the table of kings, for your table is greater than theirs, your crown is more glorious than theirs; your Employer can be trusted to pay you for your work.

6. The Torah is greater than priesthood or royalty; for royalty is acquired by virtue of thirty qualifications, and priesthood by twenty-four, while the Torah is acquired by forty-eight, namely: study, attentive listening, ordered speech [audible rehearsing], mental alertness, intuitive insight, awe [in the student's attitude towards his master], reverence [for God], humility, cheerfulness, attendance on scholars, close association with colleagues, discussion with students, sedateness, knowledge of Scriptures and Mishnah, moderation in business, moderation in worldly interests, moderation in pleasure, moderation in sleep, moderation in conversation, moderation in merriment, patience, a good heart [unselfishness], intellectual honesty, uncomplaining acceptance of chastisement, knowing one's place, being content with one's lot, setting a limit to one's words, claiming no credit for oneself, being beloved, loving God, loving mankind, loving righteousness, loving

¹ *Proverbs* 3:35;28:10. ² *Proverbs* 4:2. ³ *Psalms* 128:2.

את הצדקות, אוהב את המישרים, אוהב את התוכחות, ומתרחק מן הכבוד, ולא מגיס לבו בתלמודו, ואינו שמח בהוראה, נושא בעל עם חברו, ומכריעו לכף זכות, ומעמידו על האמת, ומעמידו על השלום, ומתישב בתלמודו, שואל ומשיב, שומע ומוסיף, הלומד על מנת ללמד, והלומד על מנת לעשות, המחכים את רבו, והמכונן את שמועתו, והאומר דבר בשם אומר. הא למדת, כל האומר דבר בשם אומר, מביא נאֵלה לעולם, שנאמר: ותאמר אסתר למלך בשם מרדכי.

ז. גדולה תורה שהיא נותנת חיים לעושיה בעולם הזה ובעולם הבא, שנאמר: כי חיים הם למצאיהם, ולכל בשרו מרפא. ואומר: רפאות תהי לשרה, ושקוי לעצמותיה. ואומר: עץ חיים היא למחזיקים בה, ותמכיה מאשר. ואומר: כי לויית חן הם לראשה, וענקים לגרגרתיה. ואומר: תתן לראשה לויית חן, עטרת תפארת תמננה. ואומר: כי בי ירבו קמו, ויוסיפו לה שנות חיים. ואומר: ארף ימים בימינה, בשמאולה עשר וכבוד. ואומר: כי ארף ימים ושנות חיים ושלוש יוסיפו לה. ואומר: דרכיה דרכי נעם, וכל נתיבותיה שלום.

ח. רבי שמעון בן יהודה, משום רבי שמעון בן יוחי, אומר: הנוי, והפח, והעשר, והכבוד, והחכמה, הזקנה והשיבה, והבנים, נאה לצדיקים ונאה לעולם, שנאמר: עטרת תפארת שיבה, בדרך צדקה תמצא. ואומר: תפארת בחורים בחם,

belonged to the fourth generation of the *Tannaim* and lived towards the end of the second century.

equity, loving reproof, shunning honors, taking no pride in one's learning, not delighting in dictating decisions, bearing the yoke with one's colleague, judging him favorably, directing him to truth and peace, being composed in one's study, asking and answering, listening and adding to one's knowledge, learning in order to teach, learning in order to practise, making his teacher wiser, noting with precision what one has learnt, and reporting a thing in the name of the person who said it. You may infer that whoever reports a thing in the name of the person who said it brings deliverance into the world, for it is said: "And Esther told the king in the name of Mordecai."¹

7. Great is Torah, for it gives to those who fulfill it life in this world and in the world to come, as it is said: "For they are life to those who find them, health to all their flesh." "It shall be health to your body, marrow to your bones." "It is a tree of life to those who take hold of it; happy are those who support it." "They shall be a graceful garland for your head, a necklace around your neck." "It shall place on your head a graceful garland; a crown of glory shall it bestow on you." "By me your days shall be multiplied, the years of your life shall be increased." "Long life is in its right hand; in its left hand are riches and honor." "Length of days, years of life and peace, shall they add to you." "Its ways are ways of pleasantness, and all its paths are peace."²

8. Rabbi Simeon ben Judah said in the name of Rabbi Simeon ben Yoḥai: Beauty and strength, wealth and honor, wisdom and age, gray hair and children are comely to the righteous and comely to the world, as it is said: "Gray hair is a crown of glory, to be found in the path of righteousness." "The glory of the young

רבי שמעון בן יוחאי was one of the most brilliant disciples of Rabbi Akiba. A large number of students attended his lectures in Galilee. The Romans condemned him to death because he was accusing them of selfishness and immorality. He fled together with his son Rabbi Elazar and took refuge in a cave for thirteen years. His fame as a mystic became so great that the kabbalistic work *Zohar* has been attributed to him.

הנוי והכב והעשר are obviously good things and do not seem to require proof to that effect. It has therefore been suggested that the biblical texts are quoted here chiefly on behalf of old age and children, because these do not appear to be unmixed blessings.

¹ *Esther* 2:22. ² *Proverbs* 4:22; 3:8; 3:18; 1:9; 4:9; 9:11; 3:16; 3:2, 17.

והדר זקנים שיבה. ואומר: עטרת חכמים עשרם. ואומר: עטרת זקנים בני בנים, ותפארת בנים אבותם. ואומר: וחפרה הלכנה ובושה החמה, בי מלך יי צבאות בהר ציון ובירושלים, ונגד זקניו כבוד. רבי שמעון בן מנסיא אומר: אלו שבע מדות שמנו חכמים לצדיקים, כלם נתקיימו ברבי ובבניו.

ט. אמר רבי יוסי בן קסמא: פעם אחת הייתי מהלך בדרך, ופגע בי אדם אחר ונתן לי שלום, והחזרתי לו שלום. אמר לי: רבי, מאיזה מקום אתה. אמרתי לו: מעיר גדולה של חכמים ושל סופרים אני. אמר לי: רבי, רצונך שתדור עמנו במקומנו, ואני אתן לך אלה אלפים דינרי זהב ואבנים טובות ומרגליות. אמרתי לו: אם אתה נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם, איני דר אלא במקום תורה. וכן פתוב בספר תהלים על ידי דוד מלך ישראל: טוב לי תורת פיך מאלפי זהב וכסף. ולא עוד, אלא שבשעת פטירתו של אדם אין מלוים לו לאדם לא כסף, ולא זהב, ולא אבנים טובות ומרגליות, אלא תורה ומעשים טובים בלבד, שנאמר: בהתהלכה תנחה אתך, בשכבה תשמר עליך, והקיצות היא תשיחה. בהתהלכה תנחה אתך, בעולם הזה; בשכבה תשמר עליך, בקבר; והקיצות היא תשיחה, לעולם הבא. ואומר: לי הכסף ולי הזהב, נאם יי צבאות.

י. חמשה קנינים קנה הקדוש ברוך הוא בעולמו, ואלו הן: תורה קננו אחר, שמנים נארו קננו אחר, אברהם קננו אחר, ישראל קננו אחר, בית המקדש קננו אחר. תורה מננו,

Rabbi Judah ha-Nasi was a contemporary of Rabbi Shimon bar Yochai. Rabbi Yosi ben Kisma lived at the beginning of the second century.

men is their strength, and the beauty of old men is gray hair." "The crown of the wise is their riches." "Grandchildren are the crown of old men, and fathers are the pride of their children."¹ And it says: "The moon shall be confounded and the sun ashamed; for the Lord of hosts will be King on Mount Zion and in Jerusalem, and there shall be glory before the elders of his people."²

Rabbi Simeon ben Menasya said: These seven qualities, which the sages have enumerated as becoming to the righteous, were all realized in Rabbi Judah ha-Nasi and his sons.

9. Rabbi Yosé ben Kisma said: I was once travelling on the road when a man met me and greeted me, and I returned his greeting. He said to me: "Rabbi, from what place are you?" I said to him: "I come from a great city of sages and scholars." He said to me: "Rabbi, are you willing to live with us in our place? I will give you a million golden dinars, and precious stones and pearls." I told him: "Were you to give me all the silver and gold and precious stones and pearls in the world, I would not live anywhere except in a place of Torah." In a like manner, it is written in the Book of Psalms by David, king of Israel: "Thy own teaching means more to me than thousands in gold and silver."³ Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but Torah and good deeds alone, as it is said: "When you walk, it shall guide you; when you lie down, it shall watch over you; and when you awake, it shall talk with you."⁴ *When you walk, it shall guide you in this world; when you lie down, it shall watch over you in the grave; and when you awake, it shall talk with you in the world to come.* It says also: "Mine is the silver and mine is the gold, says the Lord of hosts."⁵

10. Five possessions has the Holy One, blessed be he, specifically declared his own in his world, namely: the Torah, heaven and earth, Abraham, Israel, and the sanctuary. How do we know this about the Torah? Because it is written: "The Lord possessed

¹ Proverbs 16:31; 20:29; 14:24; 17:6. ² Isaiah 24:23. ³ Psalm 119:72.

⁴ Proverbs 6:22. ⁵ Haggai 2:8.

דְּכַתִּיב: יי קִנְיֵי רֵאשִׁית דְּרַבּוֹ, קָדָם מִפְּעֻלְיוֹ מֵאֲזוּ. שָׁמַיִם וָאָרֶץ
 מִנְיֹן, וְדַכְּתִיב: כֹּה אָמַר יי, הַשָּׁמַיִם בְּסֵאֵי, וְהָאָרֶץ הַדָּם רִגְלֵי,
 אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ לִי, וְאֵיזָה מְקוֹם מְנוּחָתִי. וְאוֹמֵר: מָה
 רַבּוֹ מַעֲשֵׂיָי, יי, כָּלֵם בְּחֻכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנָה.
 אֲבָרְהָם מִנְיֹן, דְּכַתִּיב: וַיְבָרְכֵהוּ וַיֹּאמֶר, בְּרוּךְ אַבְרָם לְאֵל
 עֲלִיּוֹן, קִנְיֵי שָׁמַיִם וָאָרֶץ. יִשְׂרָאֵל מִנְיֹן, דְּכַתִּיב: עַד יַעֲבֹר
 עִמָּךְ, יי, עַד יַעֲבֹר עִם זֶה קִנְיֵיתָ; וְאוֹמֵר: לְקַדוֹשִׁים אֲשֶׁר בְּאָרֶץ
 הַקְּדוּשָׁה, וְאֲדִירֵי כָּל חֻפְצֵי בָּם. בֵּית הַמִּקְדָּשׁ מִנְיֹן, וְדַכְּתִיב: מְכוּן
 לְשִׁבְתֶּךָ פְּעֻלָּתִי, יי; מִקְדָּשׁ, אֲדָנִי, בּוֹנְנוּ יְיָדֶיךָ; וְאוֹמֵר: וַיְבִיאֵם
 אֶל גְּבוּל קְדוּשׁוֹ, הֵר זֶה קִנְיָתָה יְמִינוֹ.

יא. כֹּל מַה שֶּׁבָרָא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָרָא
 אֶלָּא לְכַבּוּדּוֹ, שְׁנֵיאָמַר: כֹּל הַנִּבְרָא בְּשָׁמַיִ, וְלְכַבּוּדֵי בְּרֵאשִׁיתוֹ,
 יִצְרָתוֹ אַף עֲשִׂיתָיו. וְאוֹמֵר: יי וַיְמַלֵּךְ לְעֵלָם וְעַד.

רַבִּי חֲנִינְיָא בֶן עֲקִישָׁא אוֹמֵר: רְצָה הַקְּדוֹשׁ בְּרוּךְ הוּא
 לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שְׁנֵיאָמַר:
 יי חֲפֵץ לְמַעַן צַדִּיקוֹ, יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

אברהם is entirely omitted in parallel passages enumerating these special possessions. The biblical text, *קונה שמים וארץ*, refers directly to heaven and earth as the possession of God, and does not seem to support the idea that Abraham was called *kinyan*. According to the opinion of Rabbi Elijah, the Wilna Gaon, this passage should be emended to include four possessions instead of five.

קדושים is taken here to refer to Israel as the people sanctified by God's commandments.

כל מה שברא amplifies the thought expressed in the preceding paragraph. The whole creation bears witness that everything has come into being for a noble and lofty purpose.

רבי חנניא בן עקשיא lived during the second century of the common era. This paragraph, found at the close of the tractate Makkoth, is repeated at the end of each of the six chapters of *Avoth* in order to emphasize the thought that

me first of his creation, first of all his works in days of old."¹ How do we know this about heaven and earth? Because it is written: "Thus says the Lord: The heaven is my throne, and the earth is my footstool; what manner of house would you build for me, what manner of place as my residence?"² It says also: "How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy possessions."³ How do we know this about Abraham? Because it is written: "And he blessed him and said: Blessed be Abram of God Most High, Possessor of heaven and earth."⁴ How do we know this about Israel? Because it is written: "Until thy people pass over, O Lord; until the people whom thou possessest pass over."⁵ It says also: "As for the holy people who are on earth, they are the nobles in whom is all my delight."⁶ How do we know this about the sanctuary? Because it is written: "The place of thy abode which thou, O Lord, hast made; the sanctuary, O Lord, which thy hands have established."⁷ It says also: "And he brought them to the region of his sanctuary, to the mountain which his might had acquired."⁸

11. Whatever the Holy One, blessed be he, created in his world, he created only for his glory, as it is said: "Everything that is called by my name, it is for my glory that I have created it; I have formed it, I have made it."⁹ It says also: "The Lord shall reign forever and ever."¹⁰

Rabbi Ḥananyah ben Akashyah said: The Holy One, blessed be he, desired to purify Israel; hence he gave them a Torah rich in rules of conduct, as it is said: "The Lord was pleased, for the sake of [Israel's] righteousness, to render the Torah great and glorious."¹¹

the Torah was given as a mark of divine love and was designed to train Israel in holiness.

לְיִשְׂרָאֵל לְזִכּוֹת אֶת יִשְׂרָאֵל to cause Israel to be צְדִיקִים-וְנֹאֲמִים ("righteous"). The Targum renders צְדִיק by זֹכָאֵי (Genesis 6:9). לְמַעַן צְדָקָה is here used homiletically in the sense that God meant to make Israel righteous, though literally the phrase refers to God's own righteousness.

¹Proverbs 8:22. ²Isaiah 66:1. ³Psalms 104:24. ⁴Genesis 14:19. ⁵Exodus 15:16. ⁶Psalms 16:3. ⁷Exodus 15:17. ⁸Psalms 78:54. ⁹Isaiah 43:7. ¹⁰Exodus 15:18. ¹¹Isaiah 42:21.

לְמוֹצָאֵי שַׁבָּת

On Saturday night, the following is recited before *Ma'ariv*, page 191.

חהלים קמר

לְדוֹד. בְּרוּךְ יְיָ צוּרֵי, הַמְלַמֵּד יָדַי לְקָרֵב, אֲצַבְעוֹתַי
לְמַלְחָמָה. חֲסֵדֵי וּמְצוּדָתַי, מְשַׁנְּבֵי וּמְפַלְטֵי לִי, מְזַנְּנֵי וּבוֹ
חֲסִיתִי, הַרְוִיד עַמִּי תַחְתָּי. יְיָ, מָה אָדָם וַתְּדַעְהוּ, בֶן־אָנוּשׁ
וַתַּחֲשִׁבְהוּ. אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֶלַע עוֹבֵר. יְיָ, הֵט שְׂמוּךְ
וַתַּרְדּוּ, וַעַ בְּהָרִים וַיַּעֲשֶׂנוּ. בְּרוּךְ בָּרַק וַתְּפִיצֵם, שְׁלַח חַצְיָךְ
וַתַּהַמֵּם. שְׁלַח יְדִיךָ מִמְרוֹם, פְּצַנִּי וַתְּצִילֵנִי מִמּוֹם רַבִּים, מִיַּד
בְּנֵי נֶכֶר. אֲשֶׁר פִּיהֶם דְּבַר־שָׁוְא, וַיִּמְיָנֵם יָמִין שִׁקֵּר. אֱלֹהִים,
שִׁיר חֲדָשׁ אֲשִׁירָה לָךְ; בְּנִבֵּל עָשׂוֹר אֲזַמְרָה לָךְ. הַנּוֹתֵן וַתְּשׁוּעָה
לְמַלְכִים, הַפּוֹצֵה אֶת דָּוִד עַבְדּוֹ מִחֶרֶב רָעָה. פְּצַנִּי וַתְּצִילֵנִי
מִיַּד בְּנֵי נֶכֶר, אֲשֶׁר פִּיהֶם דְּבַר־שָׁוְא, וַיִּמְיָנֵם יָמִין שִׁקֵּר. אֲשֶׁר
בְּנִינוּ בְּנֹטְעִים מְגֻדְלִים בְּנַעֲוִרֵיהֶם, בְּנוֹתֵינוּ כְּנוֹיוֹת, מִחֻטְבוֹת
תְּבִנִית הַיֶּכֶל. מְזַנְּנֵנוּ מִלְּאִים, מְפִיקִים מִזֶּן אֵל זָן; צֹאנֵנוּ
מֵאֲלִיפוֹת, מֶרְבָּבוֹת, בְּחוֹצוֹתֵינוּ. אֲלוֹפֵינוּ מִסְּבָלִים; אִין פֶּרִץ
וְאִין יוֹצֵאת, וְאִין צְנוּחָה בְּרַחֲבֵתֵינוּ. אֲשֶׁרֵי הָעַם שֶׁכָּבָה לוֹ;
אֲשֶׁרֵי הָעַם שִׁיבֵי אֱלֹהֵיו.

חהלים סו

לְמַנְצַח בְּנִינֹת, מְזַמּוֹר שִׁיר. אֱלֹהִים יַחֲנֵנוּ וַיְבָרְכֵנוּ; יָאֵר
פָּנָיו אֲתָנוּ, סִלָּה. לְדַעַת בְּאֶרֶץ דְּרָבָה, בְּכָל גּוֹיִם יִשׁוּעָתָה.
יִדְוּךָ עַמִּים, אֱלֹהִים; יִדְוּךָ עַמִּים כָּלָם. יִשְׁמְחוּ וַיִּרְנְנוּ לְאֲמִים,
כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וּלְאֲמִים בְּאֶרֶץ תְּנַחֵם, סִלָּה. יִדְוּךָ
עַמִּים, אֱלֹהִים; יִדְוּךָ עַמִּים כָּלָם. אֶרֶץ נִתְּנָה יְבוּלָהּ; יְבָרְכֵנוּ
אֱלֹהִים, אֱלֹהֵינוּ. יְבָרְכֵנוּ אֱלֹהִים, וַיִּירְאוּ אוֹתוֹ כָּל אֲפִסֵי אֶרֶץ.

FOR THE CONCLUSION OF SABBATH

On Saturday night, the following is recited before Ma'ariv, page 192.

Psalm 144

A psalm of David. Blessed be the Lord my stronghold, who trains my hands for war, my fingers for battle. He is my gracious God and my fortress, my refuge and my deliverer; he is my shield and I trust in him, who subdues peoples under me. O Lord, what is man that thou shouldst notice him; what is mortal man that thou shouldst consider him? Man is like a breath; his days are like a passing shadow. O Lord, bend thy heaven and come down; touch the mountains that they smoke. Flash lightning and scatter them [the foes]; send thy arrows and rout them. Stretch out thy hands from on high; rescue me, deliver me from the great floods, from the grip of the barbarians, who speak falsehood, whose oath is a false oath. O God, I will sing thee a new song; on a ten-stringed harp will I play to thee, who makest kings victorious, who savest thy servant David from the evil sword. Rescue me, deliver me from the grip of the barbarians, who speak falsehood, whose oath is a false oath. May our sons be like saplings, grown vigorous in their youth, and our daughters like corner-columns sculptured in palace-fashion. May our barns be full, affording all sorts of produce; may our sheep increase by thousands and tens of thousands in our fields. May our oxen be heavily laden [with produce]; may there be no riot, no surrender [to a foe], and no outcry in our streets. Happy the people that is so situated; happy the people whose God is the Lord.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Psalm 144 is a prayer for protection in war and peace. The psalmist marvels at the thought that God who is so great should condescend to care for man who is so insignificant.

Unless a festival occurs during the same week, the following is recited after the *Shemoneh Esreh*. On *Tish'ah b'Av* the verse ויהי נעם and ישב בסתר are omitted.

ויהי נעם אדני אלהינו עלינו, ומעשה ידינו בוננה עלינו,
ומעשה ידינו בוננהו.

תהלים צא

ישב בסתר עלינו, בצל שדי יתלונן. אמר לי, מחסי ומצודתי; אלהי אבטח בו. כי הוא יצילה מפח יקושו, מדבר הוות. באברתו יסד לך, ותחת כנפיו תחסה; צנה וסחרה אמתו. לא תירא מפחד לילה, מחץ יעוף יומם. מדבר באפל יחלה, מקטב ישוד צהרים. יפל מצדה אלה, ורכבה מימינה; אלה לא יגש. רק בעיניך תביט, ושלמת רשעים תראה. כי אתה, יי, מחסי; עליון שמת מעונה. לא תאנה אליך רעה, ונגע לא יקרב באחלה. כי מלאכיו יצוה לך, לשמרה בכל דרכיה. על כפים ישאוונה, פן תגף באבן רגלה. על שחל ופתן תדרה, תרמס כפיר ותניו. כי בי חשק ואפלטתהו; אשגבהו כי ידע שמי. יקראני ואענהו, עמו אנכי בצרה; אחלצהו ואכבדהו. ארף ימים אשביעהו, ואראהו בישועתי. ארף ימים אשביעהו, ואראהו בישועתי.

ואתה קדוש, יושב תהלות ישראל. וקרא זה אל זה ואמר: קדוש, קדוש, קדוש יי צבאות, מלא כל הארץ כבודו. ומקבלו דן מן דן ואמרין: קדיש בשמי מרומא עלאה, בית שכינתה; קדיש על ארעא, עובד גבורתה; קדיש לעלם ולעלמי עלמאי יי צבאות; מלא כל ארעא זיו יקרה. ותשאני רוח, ואשמע אחרי קול רעש גדול: ברוך כבוד יי ממקומו.

ויהי נעם is omitted on *Tish'ah b'Av*, which commemorates the destruction of the Temple, because "establish thou the work of our hands" was uttered by Moses when the sanctuary had been completed. The letter י (=7) is not found in this psalm, which is omitted seven times each year when festivals occur.

Unless a festival occurs during the same week, the following is recited after the Shemoneh Esreh. On Tish'ah b'Av, the first verse and Psalm 91 are omitted.

May the favor of the Lord our God rest on us. Establish thou for us the work of our hands; the work of our hands establish thou.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I say of the Lord: "He is my refuge and my fortress, my God in whom I trust." Indeed, he will save you from the snare of the fowler, and from the destructive pestilence. With his pinions he will cover you, and under his wings you will find refuge; his faithfulness is a shield and buckler. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come near you. Only with your eyes will you gaze, and see the reward of evil men. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you, no calamity shall come near your home. For he will give his angels charge over you, to guard you in all your ways. They will bear you in their hands, lest you strike your foot against a stone. You can tread on lion and asp; you can trample young lion and serpent. "He clings to me, so I deliver him; I set him safe, because he loves my name. When he calls upon me, I will answer him; I will be with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and let him see my saving power."

Thou, holy God, art enthroned amidst the praises of Israel.² They keep calling to one another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."³ **They receive it from one another, and say: "Holy in the highest heavens, his divine abode; holy upon earth, his work of might; holy forever and to all eternity is the Lord of hosts; the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me a mighty sound: "Blessed be the glory of the Lord from his abode."⁴ *Then a wind lifted*

** The words in italics are the Targum paraphrase of the preceding verse.*

¹ Psalm 90:17. ² Psalm 22:4. ³ Isaiah 6:3. ⁴ Ezekiel 3:12.

ונטלתני רוחא, ושמעת בתרי קל זיע סגיא די משבחין
 ואמרין: בריך יקרא בדי מאתר בית שבנתה. יי ומלך לעלם
 ועד. יי מלכותה (קאם) לעלם ולעלמי עלמא. יי אלהי
 אברהם יצחק וישראל אבותינו, שמרה זאת לעולם, ליצור
 מחשבות לבב עמך, והבן לבבם אליך. והוא רחום, יכפר
 עון ולא ישחית, והרבה להשיב אפן, ולא יעיר כל חמתו. פי
 אפה, אדני, טוב וסלח ורב חסד לכל קראיך. צדקתך צדק
 לעולם, ותורתך אמת. תתן אמת ליעקב, חסד לאברהם,
 אשר נשבעת לאבותינו מימי קדם. ברוך יי, יום יום יעמס לנו
 האל ישועתנו, סלה. יי צבאות עמנו, משנב לנו אלהי יעקב,
 סלה. יי צבאות, אשרי אדם בטח בה. יי, הושיעה; המלך
 יעננו ביום קראנו. ברוך הוא אלהינו שבראנו לכבודו,
 והבדילנו מן התועים, ונתן לנו תורת אמת, וחי עולם נטע
 בתוכנו; הוא יפתח לבנו בתורתו, וישם בלבנו אהבתו
 ויראתו, לעשות רצונו ולעבדו בלבב שלם. למען לא ניגע
 לריק, ולא נלד לבהלה. יהי רצון מלפניך, יי אלהינו ואלהי
 אבותינו, שנשמור חקיך בעולם הזה, ונזכה ונחיה ונראה,
 ונירש טובה וברכה, לשני ימות המשיח ולחיי העולם הבא.
 למען יזמרה כבוד ולא ידם; יי אלהי, לעולם אודה. ברוך
 הנבר אשר יבטח בני, והיה יי מבטחו. בטחו בני עדי עד,
 כי בנה יי צור עולמים. ויבטחו בה יודעי שמך, כי לא עזבת
 דרשין. יי. יי חפץ למען צדקו, ויגדיל תורה ויאדיר.

ונטלתני רוחא is the correct reading found in the Sephardic editions of the *Siddur*. Current Ashkenazic editions have here ולעשות ("and to do"), a reading that interferes with the logical construction of the sentence. This is presumably the result of an erroneous repetition of the letter ו in the immediately preceding יראתו.

me up and I heard behind me a great moving sound of those who uttered praises, saying: "Blessed be the glory of the Lord from the place of his divine abode." The Lord shall reign forever and ever.¹ The Lord's kingship is established forever and to all eternity.

Lord God of Abraham, Isaac and Israel our fathers, keep the mind and purpose of thy people ever in this spirit, and direct their heart to thyself.² He, being merciful, forgives iniquity, and does not destroy; frequently he turns his anger away, and does not stir up all his wrath. For thou, O Lord, art good and forgiving, and exceedingly kind to all who call upon thee. Thy righteousness is eternal, and thy Torah is truth.³ Thou wilt show grace to Jacob, love to Abraham, as thou hast sworn to our fathers from days of old.⁴ Blessed be the Lord who day by day bears our burden; God is ever our salvation. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.⁵

Blessed be our God who has created us for his glory, and has separated us from those who go astray; who has given us the Torah of truth and planted eternal life in our midst. May he open our heart to his Torah; may he set in our heart love and reverence for him to do his will and serve him with a perfect heart, so that we shall not labor in vain, nor rear children for disaster. May it be thy will, Lord our God and God of our fathers, that we keep thy laws in this world, and thus be worthy to live to see and share the happiness and blessing in the Messianic days and in the life of the world to come. May my soul sing praise to thee, and not be silent; Lord my God, I will thank thee forever.⁶ Blessed is the man who trusts in the Lord; the Lord will be his protection. Trust in the Lord forever and ever, for the Lord God is an everlasting stronghold. Those who know thy name put their trust in thee, for thou hast not forsaken those who seek thee, O Lord.⁷

The Lord was pleased, because of his righteousness, to make his Torah great and glorious.⁸

¹ *Exodus* 15:18. ² *I Chronicles* 29:18. ³ *Psalms* 78:38; 86:5; 119:142.
⁴ *Micah* 7:20 ⁵ *Psalms* 68:20; 46:8; 84:13; 20:10. ⁶ *Psalm* 30:13. ⁷ *Jeremiah*
17:7; *Isaiah* 26:4; *Psalm* 9:11. ⁸ *Isaiah* 42:21.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא)
מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דְאָמִירוֹן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹקְיוֹ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

וַיִּתֵּן לָהּ הָאֱלֹהִים מַטְלַת הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, וְרַב דְּגוֹן
וְתוֹרֵשׁ. יַעֲבֹדֶיהָ עַמִּים, וַיִּשְׁתַּחֲווּ לָהּ לְאֻמִּים; הָיָה גְבוּר
לְאֻתִּיהָ, וַיִּשְׁתַּחֲווּ לָהּ בְּנֵי אֲמֹתָ; אֲבִרְיָהּ אַרְוֵר, וּמְבַרְכֵיהָ
בְּרוּךְ. וְאֵל שְׂדֵי יִבְרַךְ אֹתָהּ, וַיַּבְרַךְ וַיַּבְרַךְ, וְהָיִיתָ לְקַהֲל
עַמִּים. וַיִּתֵּן לָהּ אֶת בְּרַבְתָּא אֲבָרְהָם, לָהּ וּלְזַרְעָהּ אֹתָהּ,
לְרִשְׁתָּהּ אֶת אָרֶץ מְגִרְיָהּ אֲשֶׁר נָתַן אֱלֹהִים לְאֲבָרְהָם. מֵאֵל
אֲבִיהָ וַיַּעֲזָרָהּ, וְאֵת שְׂדֵי וַיַּבְרַכָּהּ, בְּרַכְתָּ שְׁמֹנִים מְעַל, בְּרַכְתָּ

לך is composed of scattered biblical verses containing the assurance of deliverance, prosperity and peace. They are to serve as encouragement when the new week of toil follows the Sabbath rest.

Reader:

Glorified and sanctified be God's great name throughout the world which he has created according to his will. May he establish his kingdom in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May the prayers and supplications of the whole household of Israel be accepted by their Father who is in heaven; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Between Pesah and Shavuoth, the Omer is counted.

On Hanukkah, the Reader lights the Hanukkah lights.

God grant you dew from heaven, rich soil, and plenty of grain and wine. May nations serve you, and peoples bow down to you; be master of your brothers, and let your mother's sons bow down to you; cursed be those who curse you, and blessed be those who bless you.¹

God Almighty bless you and make you fruitful and multiply you, that you may become a multitude of families. May he bestow on you and on your descendants the blessing of Abraham that you may own the land where you dwell, which God gave to Abraham.²

[May you receive] from your father's God who will help you, from the Almighty who will bless you, blessings of heaven above,

¹ *Genesis 27:28-29.* ² *Genesis 28:3-4.*

תהום רבצת תחת, ברכת שנים ורחם. ברכת אביה גברו
 על ברכת הורי, עד תאנת גבעת עולם, תהיין לראש יוסף,
 ולקדקד נזיר אחיו. באהבה וברכה והרבה, וברך פרי בטנה
 ופרי אדמתה, דגנה ותירשה ויצהרה, שגר אלפיה ועשתרות
 צאנה, על האדמה אשר נשבע לאבתיה לתת לה. ברוך
 תהיה מכל העמים; לא יהיה בך עקר ועקרה, ובבהמתה.
 והסיר יי ממה כל חלי; וכל מדוי מצרים הרעים, אשר
 ידעת, לא ישמם בך, ונתנם בכל שנאיה.

המלאך הגואל אתי מכל רע יברך את הנערים, ויקרא
 בהם שמי, ושם אבותי אברהם ויצחק, וידגו לרב בקרב
 הארץ. יי אלהיכם הרבה אתכם, והנכם היום כבוכבי
 השמים לרב. יי אלהי אבותיכם יסף עליכם ככם אלף
 פעמים, ויברך אתכם באשר דבר לכם.

ברוך אתה בעיר, וברוך אתה בשדה. ברוך אתה בבאה,
 וברוך אתה בצאתה. ברוך שנאה ומשארתה. ברוך פרי
 בטנה ופרי אדמתה ופרי בהמתה, שגר אלפיה ועשתרות
 צאנה. יצו יי אתה את הברכה, באסמיה ובכל משלח ידה;
 וברכה בארץ אשר יי אלהיה נתן לה. יפתח יי לה את אוצרו
 הטוב, את השמים לתת מטר ארצה בעתו, ולברך את כל
 מעשה ידה; והלוינת גוים רבים, ואתה לא תלוה. כי יי אלהיה
 ברכה, באשר דבר לה; והעבטת גוים רבים, ואתה לא
 תעבט; ומשלת בגוים רבים, ובה לא ימשלו. אשריה ישראל,
 מי כמוה, עם נושע ביי, מגן עזרה, ואשר חרב גאותה; ויפחשו
 איביה לה, ואתה על במותימו תדרך.

blessings of the deep couching below, blessings of breast and of womb. The blessings of your father exceeded the blessings of my progenitors to the utmost limit of the eternal hills; may they rest on the head of Joseph, on the brow of him who is the prince of his brothers.¹

He will love you, bless you, and multiply you; he will bless the fruit of your body and the fruit of your soil, your grain and wine and oil, the offspring of your cattle and the flocks of your sheep, in the land which he swore to your fathers that he would give to you. You shall be blessed above all peoples; not a male or female shall be barren among you or among your cattle. The Lord will also free you from all sickness; he will not inflict upon you any of Egypt's diseases which you know, but he will inflict them upon all who hate you.²

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.³

The Lord your God has multiplied you, and you are today like the stars of heaven as to multitude. May the Lord God of your fathers multiply you still a thousand-fold, and bless you as he promised you.⁴

Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall you be in your coming, and blessed shall you be in your going. Blessed shall be your basket and your kneading trough. Blessed shall be the fruit of your body and the fruit of your land, your cattle and your flocks of sheep. The Lord will command the blessing upon you in your barns and in every enterprise to which you put your hand, and will bless you in the land which the Lord your God gives you. The Lord will open his good treasure of heaven for you, to bestow rain in due season on your land, and to bless all your labor, so that you shall lend to many nations but never need to borrow from them.⁵

For the Lord your God blesses you as he promised you; you shall lend to many nations but never need to borrow; you shall rule over many nations, but they shall not rule over you.⁶

Happy are you, O Israel! Who is there like you, a people saved by the Lord, your shield of help, your sword of triumph; your foes shall come cringing to you, as you march across their heights.⁷

¹Genesis 49:25-26. ²Deuteronomy 7:13-15. ³Genesis 48:16. ⁴Deuteronomy 1:10-11. ⁵Deuteronomy 28:3, 6, 5, 4, 8, 12. ⁶Deuteronomy 15:6. ⁷Deuteronomy 33:29.

מִחִיתִי כְעַב פִּשְׁעֶיךָ, וְכַעֲנַן חֲטָאתֶיךָ; שׁוּבָה אֵלַי, בִּי
 נִאֲלַתֶּיךָ. רְנֵנוּ שְׁמוֹם, בִּי עֲשֵׂה יי; הֲרִיעוּ תַחֲתִיּוֹת אֶרֶץ, פִּצְחוּ
 הָרִים רְנָה, יַעַר וְכָל עֵץ בּוֹ, בִּי נֶאֱלַ יי יַעֲקֹב, וּבִישְׂרָאֵל
 יִתְפָּאֵר. נֶאֱלָנוּ יי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

יִשְׂרָאֵל נוֹשַׁע בִּי תְשׁוּעַת עוֹלָמִים; לֹא תִבָּשׂוּ וְלֹא תִכְלְמוּ
 עַד עוֹלָמֵי עַד. וְאַבְלַתֶּם אֲכֹל וְשָׂבֹעַ, וְהִלַּלְתֶּם אֶת שֵׁם יי
 אֱלֹהֵיכֶם אֲשֶׁר עָשָׂה עִמָּכֶם לְהַפְּלִיא, וְלֹא יִבָּשׂוּ עַמִּי לְעוֹלָם.
 וַיִּדְעַתֶּם בִּי בְקֶרֶב יִשְׂרָאֵל אֲנִי, וְאַנִּי יי אֱלֹהֵיכֶם, וְאִין עוֹד;
 וְלֹא יִבָּשׂוּ עַמִּי לְעוֹלָם. בִּי בְשִׁמְחָה תִצְאוּ, וּבְשָׁלוֹם תִּוָּבְלוּ;
 הַהָרִים וְהַגְּבְעוֹת יִפְצְחוּ לְפָנֶיכֶם רְנָה, וְכָל עֵצֵי הַשָּׁדֶה יִמְחֲאוּ
 כָף. הִנֵּה אֵל יִשׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחָד; בִּי עֲזֵי וְזִמְרַת יְהוָה יי,
 וַיְהִי לִי לִישׁוּעָה. וּשְׂאֲבַתֶּם מִיּוֹם בְּשִׁשּׁוֹן, מִמַּעַיְנֵי הַיְשׁוּעָה.
 וְאַמְרַתֶּם בַּיּוֹם הַהוּא: הוֹדוּ לַיְי, קְרֹאוּ בְשִׁמּוֹ, הוֹדִיעוּ בְעַמִּים
 עֲלִילֹתָיו; הִזְכִּירוּ בִּי נִשְׁגֵב שְׁמוֹ. זָמְרוּ יי, בִּי גֵאוֹת עָשָׂה;
 מוֹדַעַת זֹאת בְּכָל הָאָרֶץ. צַהֲלֵי וְרְנֵי, יִשְׁבַּת צִיּוֹן, בִּי גְדוֹל
 בְּקֶרֶבְךָ קְדוֹשׁ יִשְׂרָאֵל. וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה
 קִוִּינוּ לוֹ וַיִּוְשִׁיעֵנוּ; זֶה יי קִוִּינוּ לוֹ, נִגִּילָה וְנִשְׁמַחָה בִישׁוּעָתוֹ.

בֵּית יַעֲקֹב, לָבוּ וְנִלְכָה בְּאוֹר יי. וְהָיָה אֱמוּנַת עַתִּידָה חֶסֶן
 יִשׁוּעַת, חֲקֻמַּת וְדַעַת, יִרְאַת יי הִיא אוֹצְרוֹ. וַיְהִי דָוִד לְכָל
 דְּרָכָיו מִשְׁבִּיל, וַיִּי עִמּוֹ. פָּדָה בְּשָׁלוֹם נַפְשִׁי מִקְּרַב־לִי, בִּי
 בְּרַבִּים הָיוּ עִמָּדִי. וַיֹּאמֶר הָעָם אֶל שְׂאוֹל: הַיּוֹנְתָן יָמוּת, אֲשֶׁר

“you shall draw water with joy”) is a figurative expression indicating continuous divine protection. The term *water* is often used symbolically. The Torah is frequently compared to water that purifies. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. In Temple times, the Water-Feast celebrated on the second night of *Sukkoth* by a joyous procession to and from the well (שמחת בית השואבה) was a most inspiring occasion.

I have swept aside your ill deeds like a mist, and your sins like a cloud; return to me, for I have redeemed you. Sing, O heavens, for the Lord has done it; shout, depths of the earth; burst into singing, you mountains, forests and all trees, for the Lord has redeemed Jacob, and will glory in Israel. Our Redeemer, Lord of hosts is his name, the Holy One of Israel.¹

Israel is saved by the Lord in an everlasting triumph; you shall not be put to shame, you shall not be humiliated, to all eternity. You shall eat and be satisfied, and praise the name of the Lord your God, who has dealt with you wondrously; never again shall my people be put to shame. You shall know that I am in the midst of Israel, that I am the Lord your God, and there is none else; never again shall my people be put to shame.²

With joy shall you go forth, and in peace shall be led; the mountains and the hills shall burst into song before you, and all the trees of the field shall applaud.³

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance, and say on that day: "Give thanks to the Lord; proclaim his name; tell the peoples all that he has done; record his exalted fame. Sing to the Lord, for he has done gloriously; let this be made known throughout the world. Rejoice and sing aloud, inhabitants of Zion, for great is the Holy One of Israel in the midst of you."⁴

On that day men shall say: "Here is our God, for whom we waited that he should save us; this is the Lord, for whom we waited; let us rejoice and be happy with his salvation."⁵

O house of Jacob, come, let us walk in the light of the Lord! A saving wealth of wisdom and knowledge shall be your steady experience; godliness is one's treasure.⁶

David prospered in all his ways, and the Lord was with him.⁷

He has saved my life in peace from the battle that was against me; those who were striving with me were many indeed.⁸

¹ *Isaiah* 44:22-23; 47:4. ² *Isaiah* 45:17; *Joel* 2:26-27. ³ *Isaiah* 55:12. ⁴ *Isaiah* 12:2-6. ⁵ *Isaiah* 25:9. ⁶ *Isaiah* 2:5; 33:6. ⁷ *I Samuel* 18:14. ⁸ *Psalms* 55:19.

עֲשֵׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל; חֲלִילָה, חַי יי אִם וּפְלוּ
 מִשְׁעֶרֶת רֵאשִׁי אֲרֻצָּה, בִּי עִם אֱלֹהִים עֲשֵׂה הַיּוֹם הַזֶּה; וַיִּפְדּוּ
 הָעַם אֶת יוֹנָתָן, וְלֹא מָת. וּפְדוּיֵי יי יִשְׁבוּ, וּבָאוּ צִיּוֹן בְּרִנָּה,
 וְשִׂמְחַת עוֹלָם עַל רֵאשִׁים; שָׁשׂוֹן וְשִׂמְחָה יִשְׁיִנוּ, וְנָסוּ גִזְוֹן וְאַנְחָה.
 הַפְּכֶת מִסְפְּדֵי לְמַחֹל לִי, פִּתְחֹת שְׁקִי וְתֵאזְנֵי שִׂמְחָה. וְלֹא
 אָבָה יי אֱלֹהֶיךָ לְשִׁמְעַ אֵל בְּלַעַם, וַיִּתְפַּד יי אֱלֹהֶיךָ לְךָ
 אֶת הַקְּלָלָה לְבִרְכָה, בִּי אֶהְבֶּךָ יי אֱלֹהֶיךָ. אִזְ תִּשְׂמַח
 בְּתוֹלָה בְּמַחֹל, וּבְחָרִים וּזְקָנִים יִתְדוּ; וְהַפְּכֵי אֲבָלִים לְשִׁשׁוֹן,
 וְנַחֲמֵתִים וְשִׂמְחֵתִים מִיּוֹנָם.

בּוֹרֵא נִיב שְׂפָתַיִם, שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקְרוֹב, אָמַר יי,
 וּרְפֹאֲתֵיו. וְרוּחַ לְבָשָׂה אֶת עַמְשִׁי, רֵאשִׁי הַשְּׁלִישִׁים; לְךָ דְוִיד,
 וְעַמְדָה בְּדֹ-יְשִׁי, שְׁלוֹם שְׁלוֹם לְךָ, וְשְׁלוֹם לְעִזְרָה, בִּי עִזְרָה
 אֱלֹהֶיךָ; וַיִּקְבְּלֵם דְוִיד, וַיִּתְּנֵם בְּרֵאשִׁי הַגְּדוֹד. וְאַמְרָתֶם כֹּה
 לְחֵי, וְאַתָּה שְׁלוֹם, וּבֵיתְךָ שְׁלוֹם, וְכֹל אֲשֶׁר לְךָ שְׁלוֹם. יי עֲזוּ
 לְעַמּוֹ יִתָּן; יי וַיִּבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

מסכת טבילה לא, א

אָמַר רַבִּי יוֹחָנָן: בְּכֹל מְקוֹם שְׂאֵתָה מוֹצֵא גְדֻלְתּוֹ שֶׁל
 הַקְּדוֹשׁ בְּרוּךְ הוּא, שֵׁם אֵתָה מוֹצֵא עֲנוּתְנוּתוֹ. דְּבַר זֶה פְּתוּב
 בַּתּוֹרָה, וְשְׁנוּי בַּנְּבִיאִים, וּמִשְׁלָשׁ בַּפְּתוּבִים. פְּתוּב בַּתּוֹרָה:
 בִּי יי אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֵנִי הָאֲדֹנִים, הָאֵל
 הַגְּדוֹל הַגָּבֵר וְהַנּוֹרָא, אֲשֶׁר לֹא יִשָּׂא פָּנִים וְלֹא יִקַּח שֹׁחַד.
 וּכְתִיב בַּתּוֹרָה: עֲשֵׂה מוֹשְׁפֵט יָתוּם וְאַלְמָנָה, וְאַהֲבֵה גֵר לְתַתְּ-לוֹ

לחי is a salutation equivalent to "long life to you!" It was used in David's message to Nabal when he solicited the latter's assistance. The word *לחי* has been regarded by some as an abbreviation of *לאחי* ("to my brethren").

ענותו is here used in the sense of forbearance, patience and kindness.

And the people said to Saul: Shall Jonathan die who has accomplished this great victory in Israel? God forbid! As the Lord lives, not a hair of his head shall fall to the ground, for with God's help has he performed on this day. So the people rescued Jonathan, and he did not die.¹

The ransomed of the Lord shall return; they shall come to Zion in triumph, and everlasting joy shall crown their heads; joy and gladness shall they attain, and sorrow and sighing shall flee away.²

Thou hast changed my mourning into dancing; thou hast removed my sackcloth, and girded me with gladness.³

The Lord your God would not listen to Balaam; the Lord your God turned the curse into a blessing for you, because the Lord your God loved you.⁴

Then shall the maiden delight in dancing, and the young men and the old alike; I will change their mourning into joy; I will comfort them and cheer them after their sorrow.⁵

I will grant peace, peace to the far and the near, says the Lord who creates the speech of the lips, and I will heal him.⁶

The spirit came upon Amasai, the chief of the captains: "Yours are we, O David, on your side, son of Jesse; peace, peace be to you, and peace be to your helpers; truly your God helps you." Then David received them and made them chiefs of the band.⁷

And thus shall you say: "All hail! Peace be to you and your house and all that you have."⁸

The Lord will give strength to his people; the Lord will bless his people with peace.⁹

Talmud Megillah 31a

Rabbi Yohanan said: Wherever you find the Lord's greatness mentioned you find his gentleness indicated. This is so in the Torah, again in the Prophets, and a third time in the Psalms.

It is written in the Torah: "The Lord your God is the supreme God, the supreme Lord, the great God, mighty and revered, who is never partial and never takes a bribe"; and immediately afterwards it says: "He secures justice for the orphan and the widow, and loves the stranger, giving him food and clothing."¹⁰ Again it is written

¹ *I Samuel* 14:45. ² *Isaiah* 35:10. ³ *Psalms* 30:12. ⁴ *Deuteronomy* 23:6.

⁵ *Jeremiah* 31:12. ⁶ *Isaiah* 57:19. ⁷ *I Chronicles* 12:18. ⁸ *I Samuel* 25:6.

⁹ *Psalms* 29:11. ¹⁰ *Deuteronomy* 10:17-18.

לָחֶם וְשִׂמְלָה. שְׁנוּי בַּנְּבִיאִים, דְּכָתִיב: כִּי כֹה אָמַר רָם וְנִשְׂא, שֶׁכֵּן עַד וְקָדוֹשׁ שְׁמוֹ, מָרוֹם וְקָדוֹשׁ אֶשְׁכֵּן. וְכָתִיב בְּתַרְהֵ: וְאֵת דְּבָא וְשִׁפְלָא רֹחַ, לְהַחֲיוֹת רֹחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדָבָאִים. מִשְׁלֵשׁ בְּכַתוּבִים, דְּכָתִיב: שִׁירוּ לְאֱלֹהִים, זְמִירוֹ שְׁמוֹ; סְלוּ לְרַבֵּב בְּעֶרְבוֹת, בְּיַהּ שְׁמוֹ, וְעֲלוּ לְפָנָיו. וְכָתִיב בְּתַרְהֵ: אָבִי יִתְּנוּמִים וְדִין אֶלְמְנוֹת, אֱלֹהִים בְּמַעוֹן קָדְשׁוֹ.

יְהִי יי אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל יַעֲזָבֵנוּ וְאֵל יִטְשֵׁנוּ. וְאַתֶּם הַדְּבָקִים בְּיי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם. כִּי נַחֵם יי צִיּוֹן, נַחֵם כָּל חַרְבַּתֶּיהָ, וַיִּשֶׁם מִדְּבָרָהּ כַּעֲדוֹן, וְעֶרְבָתָהּ בְּגוֹן יי; שִׁשׁוֹן וְשִׁמְחָה וַיִּמְצָא בָּהּ, תּוֹרָה וְקוֹל זְמִרָה. יי חַפֵּץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וַיֵּאדָר.

חהלים קכח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁרֵי כָּל יֵרָא יי, הַהֲלֵךְ בְּדַרְכָּיו. יִינֵעַ בְּפִיךָ כִּי תֹאכַל, אֲשֶׁרֵיךָ וְטוֹב לָךְ. אֲשֶׁתָּךְ כַּנְּפֹן פְּרִיָּהּ בִּינְרַכְתִּי בֵּיתָךְ; בְּנִיָּהּ בְּשִׂתְלֵי זֵיתִים סָבִיב לְשִׁלְחָנָךְ. הִנֵּה כִּי בֵן יִבְרַךְ נִבְרָר, יֵרָא יי. יִבְרַכְךָ יי מִצִּיּוֹן, וְרָאָה בְּטוֹב יְרוּשָׁלָּיִם כָּל יְמֵי חַיֶּיךָ. וְרָאָה בָּנִים לְבְנֵיךָ; שְׁלוֹם עַל יִשְׂרָאֵל.

God graciously gave the great Torah for the improvement of man. The biblical excerpts recited on Saturday night include the blessings pronounced by Isaac, Jacob and Moses, along with the prophetic promises addressed to Israel and various expressions laying stress upon the ideal of peace.

Psalm 128 emphasizes the dignity of labor; hence it is recited at the conclusion of the service which marks the beginning of the six working days of the week. According to the Talmud, this psalm teaches that happiness in this life and in the hereafter is the reward of one who enjoys what his own hands have produced: "Greater is he who enjoys the fruit of his own labor than he who is merely pious; for with regard to the pious it is written: 'Happy is everyone who reveres the Lord,' but with regard to one who enjoys the fruit of his labor it is written: 'When you eat of the toil of your hands, you

in the Prophets: "Thus says the High and Lofty One, who inhabits eternity, whose name is Holy: "I dwell in the high and holy place"; and immediately afterwards it says: "but with him also that is contrite and humble in spirit, to revive the spirit of the humble, and to revive the heart of the contrite."¹ And a third time it is written in the Psalms: "Sing to God, sing praises to his name; extol him who is in heaven—Lord is his name—and exult before him"; and immediately afterwards it says: "A father of orphans, a champion of widows, is God in his holy habitation."²

May the Lord our God be with us as he was with our fathers; may he never leave us nor forsake us.³

You who cling to the Lord your God are all alive this day.⁴

Truly the Lord shall comfort Zion, he shall comfort all her ruins; he shall make her wilderness like Eden, her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and song.⁵

The Lord was pleased, for the sake of his righteousness, to make the Torah great and glorious.⁶

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house, your children like olive plants around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

shall be happy and at ease'—*you shall be happy in this world, and at ease in the future world*" (Berakhoth 8a).

"Love work" (Avoth 1:10) is one of the essential principles in talmudic literature. "Even Adam did not taste food until he had done work, as it is said: 'The Lord God took the man and put him in the Garden of Eden to till it and look after it'" (Genesis 2:15). According to Rabban Gamaliel, "all Torah study that is not combined with some trade must at length fail and occasion sin" (Avoth 2:2). The rabbis of the Talmud practised what they preached. The majority of them were humble workmen.

¹ Isaiah 57:15. ² Psalm 68:5-6. ³ I Kings 8:57. ⁴ Deuteronomy 4:4. ⁵ Isaiah 51:3. ⁶ Isaiah 42:21.

הַבְּדֵלָה

Recited over a cup of wine and fragrant spices

הִנֵּה אֵל יִשׁוּעָתִי, אֲבִטֵחַ וְלֹא אֶפְחָד, כִּי עָזִי וְזִמְרַת יְהוָה יִי,
וַיְהִי לִי לִישׁוּעָה. וּשְׂאֲבָתָם מָיִם בְּשִׁשּׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה. לִי
הַיְשׁוּעָה; עַל עַמּוּד בְּרִכְתּוֹ סֵלָה. יִי צְבָאוֹת עֲמָנוּ, מִשְׁנֵב לָנוּ
אֱלֹהֵי יַעֲקֹב, סֵלָה. יִי צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטֵחַ בְּךָ. יִי,
הוֹשִׁיעָה; הַמְלִיךְ יַעֲנֵנוּ בַיּוֹם קָרְאָנוּ. לַיהוּדִים הַיְתֵה אוֹרְהָ
וְשִׁמְחָה, וְשִׁשּׁוֹן וַיְקַר. בֶּן תַּהֲיֶה לָנוּ. בּוֹס יִשׁוּעוֹת אֲשָׂא, וּבָשִׂם יִי
אֶקְרָא.

In the synagogue, the Reader begins here:

סְבָרֵי מֶרְנֵן וְרַבּוּתֵי.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, בּוֹרֵא מֵינֵי בְּשָׂמִים.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קָדֵשׁ
לְחַל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה, יְיָ, הַמְבַדִּיל בֵּין קָדֵשׁ לְחַל.

Ma'ariv is concluded on page 213.

הַבְּדֵלָה, marking the end of the Sabbath, is attributed to the men of the Great Assembly (Berakhoth 33a). The introductory passage *הנה אל ישועתי*, consisting of biblical verses, is of later origin. According to Maimonides, the symbolic use of fragrant spices during the recital of the *Havdalah* is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the *Havdalah* is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to

HAVDALAH

Recited over a cup of wine and fragrant spices

Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; he has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord.¹

In the synagogue, the Reader begins here:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

Blessed art thou, Lord our God, King of the universe, who createst the lights of fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who hast made a distinction between the sacred and the profane.

Ma'ariv is concluded on page 214.

appear on the palm of the hand, thus indicating the distinction "between light and darkness" mentioned in the *Havdalah*. A twisted candle of several wicks is used since the phrase *מאורי האש* ("lights of fire") is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 19:9 where God's commands are described as "enlightening the eyes."

¹ *Isaiah* 12:2-3; *Psalms* 3:9; 46:12; 84:13; 20:10; *Esther* 8:16; *Psalms* 116:13.

זְמִירוֹת

חַטָּאתֵינוּ הוּא יִמְחַל;	הַמְבַדִּיל בֵּין קָדֵשׁ לְחַל
וְכַפּוּכָבִים בְּלֵילָהּ.	זֶרְעֵנוּ וְכִסְפֵּנוּ יִרְגֶה בַחֹל
אַקְרָא לְאֵל עָלַי גִּמְרִי;	יוֹם פְּנֵה בְצֵל חֲמֹר
אַתָּה בִקְרֹנִים לֵילָהּ.	אָמַר שׁוֹמֵר
עַל חַטָּאתַי עָבַר תַּעֲבֹר	צִדְקָתְךָ כְּהַר תְּבוֹר
וְאַשְׁמוּרָה בְלֵילָהּ.	כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר
כִּי יִתֵּן מְנוּחָתִי;	חֲלָפָה עֹנֶת מְנוּחָתִי
אַשְׁחָה בְּכָל לֵילָהּ.	יִגְעֵתִי בְּאַנְחָתִי
פָּתַח לִי שַׁעַר הַמְּנוּטָל;	קוֹלִי בַל יִטַּל
קְרוּצוֹתַי רְסִיסֵי לֵילָהּ.	שָׂרְאֵשִׁי נִמְלָא טַל
אַשְׁרַע תִּהְיֶה כְּדִיּוֹם	הַעֲתֵר נִזְרָא וְאִיּוֹם
בְּאִישׁוֹן לֵילָהּ.	בְּנִשְׁפָּה בְּעֶרְבַיּוֹם
אַרְחַ חַיִּים תּוֹדִיעֵנִי;	קָרְאתִיךָ יְהוָה הוֹשִׁיעֵנִי
כִּיּוֹם עַד לֵילָהּ.	מִדְּלָה תְּבַצְעֵנִי
כֵּן יֹאמְרוּ מְכַעֲסֵי	טַהַר טְנוּפֵי מַעֲשֵׂי
נַתַּן זְמִירוֹת בְּלֵילָהּ.	אֵינָה אֱלֹהִים עֹשֵׂי
סָלַח נָא עַל קוֹל חֲמֹר;	נִחַנּוּ בִיָּדְךָ בַחֲמֹר
וּלֵילָהּ לְלֵילָהּ.	יוֹם לְיוֹם יִבִּיעַ אָמַר

הַמְבַדִּיל is attributed to Rabbi Isaac ibn Ghayyat, who lived in Spain during the eleventh century and was the teacher of Rabbi Isaac Alfasi (רי"ף), author of the famous compendium of the Talmud. יצחק הקטן is the acrostic of this hymn, said to have been originally composed for the *Ne'ilah* service of *Yom Kippur*. The biblical verses at the end of each stanza are: Genesis 15:5; Isaiah 21:12; Psalms 90:4; 6:7; Song of Songs 5:2; Proverbs 7:9; Isaiah 38:12; Job 35:10; Psalm 19:3.

HA-MAVDIL

He who marks the holy from the profane,
May he also pardon our transgressions;
May he multiply our seed as the sand,
And as the stars that appear in the night.

The day has declined like the shade of a palm;
I call upon God who fills all my needs;
The watchman-prophet has said: Morning comes,
Bright morning comes after a gloomy night.

Thy righteousness is like Mount Tabor high;
O condone and pardon my transgressions;
May they be like the flight of yesterday,
Or like the watch-hours passing in the night.

Gone is the time when I made offerings;
Oh, that again I had my place of rest!
I am worn out because of my moaning;
I flood my bed with tears every night.

Let not my supplication be repelled;
Open heaven's exalted gate for me,
Seeing that my head is drenched with the dew,
My locks are wet with the drops of the night.

Revered God, O respond to my prayer;
I call for thy help, O grant redemption,
In the twilight, the evening of the day,
And in the profound blackness of the night.

I call upon thee, O Lord, O save me;
Do thou reveal to me the path of life;
Do thou deliver me from privation,
Within the twilight, between day and night.

O cleanse the impurity of my deeds,
So that those who provoke me may not say:
"Where then is the God who created you,
He who inspires you to sing in the night?"

We are but like potter's clay in thy hand;
Pardon our transgressions, both light and grave;
Day after day proclaims the Lord's wonders,
His powers are revealed night after night.

הַמְצֵא לְעַמּוֹךְ רוֹחָה;	בְּמוֹצְאֵי יוֹם מְנוּחָה
וְנֵס יִגּוֹן וְאַנְחָה.	שְׁלַח תִּשְׁבִּי לְאַנְחָה
לְקַבֵּץ עִם מְפֹרֵי	יָאֵה הוּא לָךְ צוּרֵי
אֲשֶׁר כָּרַח לִי שׁוּחָה.	מִיַּד גּוֹי אֲכַזְרֵי
לְמַלֵּט עִם אֲשֶׁר שׁוֹאֵל	עֵת דּוֹדִים תִּעֲזֹרֵר אֵל
לְשֵׁה פְּזוּרָה נִדְחָה.	רְאוּת טוֹבָה בְּבוֹא גּוֹאֵל
אֵל דְּגוּל מֶרְבָּבָה;	קְרֵא יֵשַׁע לְעַם נִדְבָה
לִישׁוּעָה וְלִרְנוּחָה.	יְהִי הַשְּׂבוּעַ הַבָּא
אֲשֶׁר הִיא הַיּוֹם נְעוּלָה	בֵּת צִיּוֹן הַשְּׂכוּלָה
אִם הַבְּנִים שְׂמֹחָה.	מִתְהַרָה תִּהְיֶה בְּעוּלָה
וּפְדוּיֵי יְיָ יִשׁוּבוּ;	מִעֲנִינֹת אֲזִי יִזּוּבוּ
וְהִצְרָה נִשְׁכָּחָה.	וּמִי יֵשַׁע יִשְׁאַבּוֹן
יִצְפָּצְפוּ עִם לֹא אֶלְמֹן	נַחַח עַמּוֹךְ כְּאֵב רַחֲמֹן
בְּהַקִּימָה הַבְּטָחָה.	דְּבַר יְיָ אֲשֶׁר נֶאֱמַן
נִגְיַנְתָּם יִפְצְחוּ בְּמִרְצֵי;	וַיִּדְרִידִם פְּלִיטֵי חֲרֵצֵי
וְאִין יִצְאֹת וְאִין צְנוּחָה.	בְּלֵי צְנוּחָה וּבְלֵי פִרְצֵי
בְּנִבּוּאֹת אֲבִי חוֹזֵה;	יְהִי הַחֲדָשׁ הַזֶּה
קוֹל שְׁשׁוֹן וְקוֹל שְׂמֹחָה.	וַיִּשְׁמַע בְּבֵית זֶה
אֲמִיץ יַעֲשֶׂה בְּקִשְׁתָּנוּ;	חֲזֵק יִמְלֵא מִשְׁאֵלוֹתֵינוּ
בְּרָבָה וְהִצְלָחָה.	וְהוּא יִשְׁלַח בְּמַעֲשֵׂה יְרֵינּוּ

הַמְצֵא לְעַמּוֹךְ רוֹחָה was composed by Rabbi Jacob Menuy who lived in the thirteenth century. The acrostic יַעֲקֹב מִנֵּי חוֹק begins with the second stanza. The theme of this hymn is a plea for deliverance through the appearance of Elijah as the forerunner of the Messiah.

At the close of the day of rest,
O grant relief to thy people;
Send Elijah to the distressed,
That grief and sighs may flee away.

It behooves thee, my Creator,
To gather my scattered people
From amidst a cruel nation
That is digging pitfalls for me.

O God, do thou arouse thy love,
To save a people that asks to see
Thy grace when a redeemer comes
To thy dispersed, unhappy flock.

Proclaim freedom to a noble people,
Thou who art worshiped by myriads;
May this coming week be given
To deliverance and relief.

The bereaved city of Zion,
Held today in utter contempt,
May she soon be populated—
A happy mother of children.

The fountains shall then be aflow;
Those freed by the Lord shall return;
They shall draw water that saves,
And trouble shall soon be forgotten.

Merciful Father, guide thy people;
Let a people, unbereft, say
That the word of God is faithful,
When thou wilt have kept thy promise.

Thy loved ones, escaping ruin,
Will break into vigorous song—
Without alarm, without havoc,
No surrender and no panic.

May the vision of the great seer,
Jeremiah, come to pass this month;
May in this household be heard
The sound of mirth and gladness.

May God fulfill our petitions,
The Almighty do what we ask;
May he prosper all our efforts,
And send us blessings and success.

שְׂמֵךְ נֹרָא עֲלֵיָהּ;	בְּמוֹצָאי יוֹם גִּילָהּ
רוּחַ שְׁשׁוֹן וְהִנְחָה.	שְׁלַח תְּשֻׁבֵי לְעַם סִגְלָהּ
שְׁפָתֵינוּ אִזְ תִּרְנְנָה;	קוֹל צְהֵלָה וְרִנָּה
אָנָּה יי הַצְּלִיחָה נָא.	אָנָּה יי הוֹשִׁיעָה נָא

אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	אָמַר יי לְיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	בְּחַר יי בְּיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	נְאֻל יי אֶת יַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	דָּרַךְ בּוֹכֵב מִיַּעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	הַפְּאִים יִשְׂרָשׁ יַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	וַיִּרְדֵּ מִיַּעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	זָכַר זֹאת לְיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	חֲדַנְתָּ יִשׁוּעוֹת יַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	טָבוּ אֲהֲלֶיךָ יַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	יִוְרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	כִּי לֹא נִחַשׁ בְּיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	לֹא הִבִּיט אָוֶן בְּיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	מִי מָנָה עִפּוֹר יַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	נִשְׁבַּע יי לְיַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	סִלַּח נָא לַעֲוֹן יַעֲקֹב
אֵל תִּירָא עֲבָדֵי יַעֲקֹב.	עֲתָה הָשִׁב שְׁבוֹת יַעֲקֹב

ליעקב is of unknown authorship. It is a mosaic of biblical phrases in alphabetical order with the refrain: "Be not afraid, my servant Jacob" (Isaiah 44:2). The biblical verses utilized throughout the poem are: Isaiah 29:22; Psalm 135:4; Isaiah 44:23; Numbers 24:17; Isaiah 27:6; Numbers 24:19; Isaiah 44:21; Nehemiah 8:10; Isaiah 25:9; Numbers 24:5; Deuteronomy 33:10; Numbers 23:23; 23:21; 23:10; Amos 8:7; Numbers 14:19; Ezekiel 39:25; Jeremiah 31:11; Psalm 44:5; Genesis 27:22; Jeremiah 31:7; Nahum 2:3; Micah 7:20; Psalm 32:7; Isaiah 26:4; Psalm 29:11.

At the close of the joyous day,
 Send Elijah to thy chosen people,
 Thou whose deeds are awe-inspiring;
 Send relief, mirth and a release.
 Then shall our lips joyfully chant:
 O Lord, save us; O Lord, prosper us.

The Lord said to Jacob:

Fear not, my servant Jacob.

The Lord has chosen Jacob.

Fear not, my servant Jacob.

The Lord has redeemed Jacob.

Fear not, my servant Jacob.

A star has risen from Jacob.

Fear not, my servant Jacob.

Then shall Jacob take root.

Fear not, my servant Jacob.

Out of Jacob shall one rule.

Fear not, my servant Jacob.

Remember this, O Jacob.

Fear not, my servant Jacob.

Joyous triumph shall Jacob have.

Fear not, my servant Jacob.

Goodly are your tents, O Jacob.

Fear not, my servant Jacob.

Thy laws are taught to Jacob.

Fear not, my servant Jacob.

There is no sorcery with Jacob.

Fear not, my servant Jacob.

None has seen iniquity in Jacob.

Fear not, my servant Jacob.

Who has counted Jacob's masses?

Fear not, my servant Jacob.

The Lord has made promise to Jacob.

Fear not, my servant Jacob.

O pardon the sins of Jacob.

Fear not, my servant Jacob.

Bring now back the captivity of Jacob.

Fear not, my servant Jacob.

פְּדָה יי אֵת יַעֲקֹב	אֵל תִּירָא עַבְדֵי יַעֲקֹב.
צוּה יְשׁוּעוֹת יַעֲקֹב	אֵל תִּירָא עַבְדֵי יַעֲקֹב.
קוֹל קוֹל יַעֲקֹב	אֵל תִּירָא עַבְדֵי יַעֲקֹב.
רְנוּ שְׂמֵחָה לְיַעֲקֹב	אֵל תִּירָא עַבְדֵי יַעֲקֹב.
שָׁב יי אֵת נַאֲוֹן יַעֲקֹב	אֵל תִּירָא עַבְדֵי יַעֲקֹב.
תִּתֵּן אֶמֶת לְיַעֲקֹב	אֵל תִּירָא עַבְדֵי יַעֲקֹב.

רבוֹן הָעוֹלָמִים, אב הַרְחָמִים וְהַסְּלִיחוֹת, בְּסִמְּן טוֹב וּבְמִזָּל טוֹב הִחַל עָלֵינוּ אֵת (שְׁשַׁת) יָמֵי הַמַּעֲשֵׂה הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׁוּבִים מִכָּל חֲטָא וּפְשָׁע, וּמִנְקִים מִכָּל עָוֹן וְאֲשָׁמָה וְרָשָׁע, וּמְדַבְּקִים בְּתִלְמוּד תּוֹרָה וּבְמַעֲשִׂים טוֹבִים. וְחָנְנוּ דַעַה בִּינָה וְהַשְׁבֵּל מֵאֲתָךְ, וְתִשְׁמִיעֵנוּ בָּהֶם שְׁשׁוֹן וְשִׂמְחָה; וְלֹא תַעֲלֶה קִנְיָתָנוּ עַל לֵב אָדָם, וְלֹא קִנְיָת אָדָם תַּעֲלֶה עַל לִבְנוֹ. מִלְּכֵנוּ אֱלֹהֵינוּ, הָאֵב הַרְחָמֵנוּ, שִׁים בְּרָכָה וּרְנוּחָה וְהַצְּלִיחָה בְּכָל מַעֲשֵׂה יְדֵינוּ; וְכָל הַיּוֹעֵץ עַל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה טוֹבָה וּמַחֲשָׁבָה טוֹבָה, אֲמַצּוֹ וּבְרָכוֹ, גִּדְלוֹ וּקְיָמוֹ, קַיִם עֲצָתוֹ, בְּדָבָר שְׁנֵאמַר: יִתּוֹרֵלְךָ כְּלָבְבְּךָ, וְכָל עֲצָתְךָ יִמְלֵא. וְנֵאמַר: וְחַנּוּר אָמַר וַיִּקָּם לְךָ, וְעַל דְּרָבִיךָ נָגַהּ אוֹר. וְכָל הַיּוֹעֵץ עָלֵינוּ וְעַל כָּל עַמְּךָ בֵּית יִשְׂרָאֵל עֲצָה שְׂאִינָה טוֹבָה, תּוֹפֵר עֲצָתוֹ, בְּדָבָר שְׁנֵאמַר: יי הַפִּיר עֲצַת גּוֹיִם, הֵנִיא מַחֲשָׁבוֹת עַמִּים. וְנֵאמַר: עָצוּ עֲצָה וְתַפֵּר, דְּבַרוּ דְבָר וְלֹא יָקוּם, כִּי עַמְּנוּ אֵל. וּפְתַח לָנוּ, יי אֱלֹהֵינוּ, אב הַרְחָמִים, אֲדוֹן הַסְּלִיחוֹת, בְּזֶה הַשְּׁבוּעַ וּבְכָל שְׁבוּעַ, שְׁעָרֵי אוֹרָה, שְׁעָרֵי אֶרֶץ יָמִים וְשָׁנִים, שְׁעָרֵי אֲרִיכַת אַפִּים, שְׁעָרֵי בְרָכָה, שְׁעָרֵי בִינָה, שְׁעָרֵי גִילָה, שְׁעָרֵי גְדֻלָּה, שְׁעָרֵי גְאֻלָּה, שְׁעָרֵי גְבוּרָה, שְׁעָרֵי דִיצָה, שְׁעָרֵי

רבוֹן הָעוֹלָמִים is based upon the Palestinian Talmud, Berakhoth 5:1.

contains an alphabetic list of synonyms for salvation and wisdom.

The Lord redeems Jacob.

Fear not, my servant Jacob.

Command the salvation of Jacob.

Fear not, my servant Jacob.

The voice is the voice of Jacob.

Fear not, my servant Jacob.

Sing with gladness for Jacob.

Fear not, my servant Jacob.

The Lord restores the pride of Jacob.

Fear not, my servant Jacob.

Thou wilt grant kindness to Jacob.

Fear not, my servant Jacob.

דָּעָה, שְׁעָרֵי הוֹד, שְׁעָרֵי הָדָר, שְׁעָרֵי הַצְּלָחָה, שְׁעָרֵי הַרְוָחָה,
 שְׁעָרֵי יָעַד טוֹב, שְׁעָרֵי זְרִיזוֹת, שְׁעָרֵי זְמָרָה, שְׁעָרֵי זְכוּת,
 שְׁעָרֵי זִיו, שְׁעָרֵי זְהַר תּוֹרָה, שְׁעָרֵי זְהַר חֲכָמָה, שְׁעָרֵי זְהַר
 בִּינָה, שְׁעָרֵי זְהַר דַּעַת, שְׁעָרֵי חֲרוּת, שְׁעָרֵי חֲמָלָה, שְׁעָרֵי חַן
 וְחֶסֶד, שְׁעָרֵי חַיִּים טוֹבִים, שְׁעָרֵי חֲכָמָה, שְׁעָרֵי טוֹבָה, שְׁעָרֵי
 טָהָר, שְׁעָרֵי יְשׁוּעָה, שְׁעָרֵי יֶשֶׁר, שְׁעָרֵי כִפְרָה, שְׁעָרֵי כְּלָפָלָה,
 שְׁעָרֵי כְבוֹד, שְׁעָרֵי לְמוּד, שְׁעָרֵי מְזוֹן, שְׁעָרֵי מְנוּחוֹת, שְׁעָרֵי
 מְחִילוֹת, שְׁעָרֵי מִדַּע, שְׁעָרֵי נְחָמָה, שְׁעָרֵי נְקִיּוֹת, שְׁעָרֵי
 סְלִיחָה, שְׁעָרֵי סִיעָתָא דְשִׁמְיָא, שְׁעָרֵי עֲזָרָה, שְׁעָרֵי פְדוּת,
 שְׁעָרֵי פְרִנְסָה טוֹבָה, שְׁעָרֵי צְדָקָה, שְׁעָרֵי צְהֻלָה, שְׁעָרֵי
 קְדֻשָּׁה, שְׁעָרֵי קוֹמְמִיּוֹת, שְׁעָרֵי רַחֲמִים, שְׁעָרֵי רְצוֹן, שְׁעָרֵי
 רְפוּאָה שְׁלָמָה, שְׁעָרֵי שְׁלוֹם, שְׁעָרֵי שְׂמֻחָה, שְׁעָרֵי שְׂמוּעוֹת
 טוֹבוֹת, שְׁעָרֵי שְׁלוֹהָ, שְׁעָרֵי תּוֹרָה, שְׁעָרֵי תְּפִלָּה, שְׁעָרֵי
 תְּשׁוּבָה, שְׁעָרֵי תְּשׁוּעָה, בְּמֹו שְׁבַתוֹב: וְתִשׁוּעַת צַדִּיקִים מִיָּג,
 מְעוֹתָם בְּעַת צָרָה. וַיַּעֲזְרֵם יי וַיַּפְּלֵטֵם; וַיַּפְּלֵטֵם מִרְשָׁעִים
 וַיּוֹשִׁיעֵם, כִּי חָסוּ בּוֹ. וַנֹּאמֶר: חָשַׁף יי אֶת זְרוּעֵ קַדְשׁוֹ לְעֵינַי
 כָּל הַגּוֹיִם, וַרְאוּ כָּל אֲפָסֵי אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ. וַנֹּאמֶר:
 קוֹל צְפִינָךְ נִשְׁאָו קוֹל, יַחֲדוּ יִרְגְּנוּ; כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוֹב יי

ציון. וְקוֹם-לָנוּ, יי אֱלֹהֵינוּ, מִקְרָא שְׁכָתוֹב: מִה נָאוּ עַל
הַהָרִים רִגְלֵי מְבַשֵּׁר, מִשְׁמִיעַ שְׁלוֹם, מְבַשֵּׁר טוֹב, מִשְׁמִיעַ
יְשִׁיעָה, אָמַר לְצִיּוֹן מִלֶּדֶד אֱלֹהֶיהָ. רֵאשׁוֹן לְצִיּוֹן הִנֵּה הַנֶּגֶם;
וְלִירוּשָׁלַיִם מְבַשֵּׁר אֶתֶּן. אָמֵן סְלָה.

בְּרַכַּת הַלְבָנָה

Recited in the open air when the new moon is visible

ההללים קכח, א-ו

הַלְלוּיָהּ; הַלְלוּ אֶת יי מִן הַשָּׁמַיִם, הַלְלוּהוּ בְּמִרוֹמִים.
הַלְלוּהוּ כָּל מַלְאָכָיו; הַלְלוּהוּ כָּל צְבָאָיו. הַלְלוּהוּ שְׁמֹשׁ
וַיָּרַח; הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמָּוֶם
אֲשֶׁר מַעַל הַשָּׁמַיִם. יְהַלְלוּ אֶת שֵׁם יי, כִּי הוּא צָנָה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לְעֵד לְעוֹלָם; חֲקִינָתָן וְלֹא יַעֲבוֹר.

מסכת סנהדרין מב, א

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, אֲשֶׁר בְּמֵאמְרוֹ בָּרָא
שְׁחָקִים, וּבְרוּחַ פִּיּוֹ כָּל צְבָאָם. חֶק וְזִמְן נָתַן לָהֶם שְׁלֹא יִשְׁנוּ
אֶת תְּפִקִּידָם. שָׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן קוֹנֵם; פּוֹעֵל אֱמֶת
שֶׁפָּעֲלָתוֹ אֱמֶת. וְלַלְבָנָה אָמַר שְׁתַּחֲדָדֵשׁ עֲטָרַת תְּפִאֲרַת
לְעַמּוּסֵי בְטָן, שֶׁהֵם עֲתִידִים לְהִתְחַדָּשׁ בְּמוֹתָהּ, וְלִפְאֹר
לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בְּרוּךְ אַתָּה, יי, מְחַדָּשׁ
חֲדָשִׁים.

בְּרוּךְ יוֹצְרֵךָ, בְּרוּךְ עוֹשֶׂךָ, בְּרוּךְ קוֹנֵךָ, בְּרוּךְ בּוֹרְאֵךָ.
כִּשֵׁם שְׁאֵנִי רוֹקֵד בְּנִגְדֶךָ וְאֵינִי יָכֹל לִנְגַע בְּךָ, כִּךָ לֹא יוֹכֵלוּ
כָּל אוֹיְבֵי לִנְגַע בִּי לְרָעָה.

תַּפֵּל עֲלֵיהֶם אֵימָתָה וַפְחָד; בְּגִדְל זְרוּעֶךָ, יְדַמּוּ בְּאָבֹן.
בְּאָבֹן יְדַמּוּ, זְרוּעֶךָ בְּגִדְל, וַפְחָד אֵימָתָה עֲלֵיהֶם תַּפֵּל.

NEW MOON BLESSING

*Recited in the open air when the new moon is visible**Psalm 148:1-6*

Praise the Lord! Praise the Lord from the heavens; praise him in the heights. Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you stars of light. Praise him, highest heavens and waters that are above the heavens. Let them praise the name of the Lord; for he commanded and they were created. He fixed them fast forever and ever; he gave a law which none transgresses.

Talmud Sanhedrin 42a

Blessed art thou, Lord our God, King of the universe, who didst create the heavens by thy command, and all their host by thy mere word. Thou hast subjected them to fixed laws and time, so that they might not deviate from their set function. They are glad and happy to do the will of their Creator, the true Author, whose achievement is truth. He ordered the moon to renew itself as a glorious crown over those he sustained from birth, who likewise will be regenerated in the future, and will worship their Creator for his glorious majesty. Blessed art thou, O Lord, who renewest the months.

Blessed be your omnipotent Creator, O moon!

Even as one cannot touch the moon, so may my foes be unable to harm me.

May terror and dread fall on them; may they be motionless as a stone under the sweep of thy arm.¹

ברכת הלבנה is discussed in the Talmud (Sanhedrin 42a). The moon, appearing every month in several phases, is symbolic of the Jewish people whose history has assumed a variety of phases. Like the moon, they reappear after being eclipsed. An allusion to the people of Israel is contained in the four synonyms **בוראך, קונך, עושך, יוצרך** whose initials spell the name **יעקב**.

¹ *Exodus 15:16.*

דוד מלך ישראל חי וקיים.

The worshippers exchange greetings:

שְׁלוֹם עֲלֵיכֶם. עֲלֵיכֶם שְׁלוֹם.

סֶמֶן טוֹב וּמְזֹל טוֹב יְהִי לָנוּ וּלְכֹל יִשְׂרָאֵל, אָמֵן.

קול יודי הגה זה בא, מְדַלֵּג עַל הַהֲרִים, מְקַפֵּץ עַל הַנְּבָעוֹת. הַזְמִינָה דוּדֵי לְצַבִּי אוֹ לְעַפְרַיִם הָאֲלֵלִים; הַגְהָה זֶה עוֹמֵד אַחֵר בְּתִלְנֹו, מוֹשְׁבֵית מִן הַחֲלִנּוֹת, מְצִיץ מִן הַחֲרָבִים.

ההלים קכא

שִׁיר לַמַּעֲלוֹת. אִשָּׁא עֵינַי אֶל הַהֲרִים, מֵאֵיזֶן יְבֵא עֲזָרִי. עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שְׁמִיִם וְאָרֶץ. אֵל יִתֵּן לַמוֹט רִגְלֶךָ, אֵל יְנוּם שְׁמֶרְךָ. הַגְהָה לֹא יְנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יְיָ שְׁמֶרְךָ, יְיָ צִלְּךָ, עַל יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא יַכְבֶּה, וַיְרַח בַּלַּיְלָה. יְיָ יִשְׁמְרֶךָ מִכָּל רָע, יִשְׁמֹר אֶת נַפְשֶׁךָ. יְיָ יִשְׁמֹר-צִאֲתֶךָ וּבּוֹאֲתֶךָ, מֵעַתָּה וְעַד עוֹלָם.

ההלים קכ

הַלְלוּיָהּ; הַלְלוּ אֵל בְּקִרְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ בְּרַב גְּדֻלוֹ. הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וּבְנֹזֶר. הַלְלוּהוּ בְּתֹף וּמְחוּל, הַלְלוּהוּ בְּמִנִּים וְעִנְבֹו. הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כֹּל הַנְּשָׁמָה תִּתְהַלֵּל יְהִי; הַלְלוּיָהּ.

מסכת סנהדרין מב, א

תָּנָא רַבִּי רַבִּי יִשְׁמַעֲאֵל: אֵלְמָלִי לֹא זָכוּ יִשְׂרָאֵל אֶלָּא לְהַקְבִּיל פְּנֵי אֲבִיהֶם שְׁבַשְׁמִיִם פְּעַם אַחַת בְּחֻדְשׁ, דַּיִם. אָמַר אַבְיִי: הַלְבָּה, צְרִיף לְמִמְרָא מְעַמָּד.

דוד מלך ישראל refers to Psalm 89:38, which says that David's dynasty shall "like the moon be established forever." The numerical value of דוד מלך ישראל (819) is equal to that of ראש חודש (819).

עליכם שלום, the response to עליכם שלום, differs from the greeting in order to distinguish the saluter from the one saluted, so that one may not run the risk of leaving a greeting unanswered.

Long live David, king of Israel!

The worshipers exchange greetings:

Shalom alekhem, peace be with you!

Alekhem shalom, peace be unto you!

May we and all Israel have a favorable omen and good fortune.
Amen.

The voice of my beloved! Here he comes, leaping across the mountains, bounding over the hills! My beloved is like a gazelle, like a young deer; here he stands, behind our wall, gazing through the windows, peering through the lattice.¹

Psalm 121

A Pilgrim Song. I lift my eyes to the hills; whence will my help come? My help comes from the Lord who made heaven and earth. He will not let your foot slip; he who guards you will not slumber. Behold, the guardian of Israel neither slumbers nor sleeps. The Lord is your guardian; the Lord is your shelter upon your right hand. The sun shall never hurt you in the day, nor the moon by night. The Lord will guard you from all evil; the Lord will guard your life. The Lord will guard you as you come and go, henceforth and forever.

Psalm 150

Praise the Lord! Praise God in his sanctuary; praise him in his glorious heaven. Praise him for his mighty deeds; praise him for his abundant greatness. Praise him with the blast of the horn; praise him with the harp and lyre. Praise him with the drum and dance; praise him with strings and flute. Praise him with resounding cymbals; praise him with clanging cymbals. Let everything that breathes praise the Lord! Praise the Lord!

Talmud Sanhedrin 42a.

In the school of Rabbi Ishmael it was taught: Had Israel merited no other privilege than greeting the presence of their heavenly Father once a month [by reciting the benediction over the new moon], they would be contented! Abbayé said: Therefore [since it is a greeting of God's presence], we must recite it standing.

¹ קול דודי was inserted by Rabbi Judah of Regensburg (ר' יהודה החסיד) as an expression of Israel's hope for the speedy advent of the Messiah.

¹ *Song of Songs 2:8-9.*

מי זאת עלה מן המדבר, מתרפקת על דודה.
 ויהי רצון מלפניך, יי אלהי ואלהי אבותי, למלאות פנימת
 הלבנה, ולא יהיה בה שום מעוט; ויהי אור הלבנה כאור
 החמה וכאור שבעת ימי בראשית, כמו שהיתה קדם מעוטה,
 שנאמר: את שני המארת הנדלים. ויתקיים בננו מקרא שפתוב:
 ובקשו את יי אלהיהם ואת דויד מלכם. אמן.

תהלים סו

למנצח בנגינת, מזמור שיר. אלהים יחננו ויברכנו; יאר
 פניו אתנו, סלה. לךעת בארץ ורבה, בכל גוים ישועתך.
 יודוך עמים, אלהים; יודוך עמים כלם. ישמחו וירננו לאמים,
 כי תשפט עמים מישר, ולאמים בארץ תנחם, סלה. יודוך
 עמים, אלהים; יודוך עמים כלם. ארץ נתנה יבולה; יברכנו
 אלהים אלהינו. יברכנו אלהים, וייראו אותו כל אפסי ארץ.

Mourners' Kaddish

הלל

Chanted after the *Amidah* of the morning service on *Pesah*, *Shavuoth*,
Sukkoth, *Hanukkah* and *Rosh Hodesh*.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
 וצונו לקרא את ההלל.

תהלים קיג

הללויה; הללו, עבדי יי, הללו את שם יי. יהי שם יי
 מברך, מעתה ועד עולם. במזרח שמש עד מבואו, מהלל שם

הלל consists of Psalms 113-118. It is called הלל המצרי ("Egyptian Hallel") because Psalm 114 refers to the exodus from Egypt. On Purim, the reading of the *Megillah* takes the place of *Hallel*. On *Rosh Hashanah* and *Yom Kippur*, *Hallel* is omitted because the High Holydays are not intended for jubilation. Similarly, *Hallel* is not recited in the house of a mourner during *shiv'ah*. On *Rosh Hodesh*, a minor festival, *Hallel* is recited in abridged form,

Who is this coming up from the wilderness, leaning upon her beloved?¹

May it be thy will, Lord my God and God of my fathers, to readjust the deficiency of the moon, so that it may no longer be reduced in size; may the light of the moon again be like the light of the sun, as it was during the first seven days of creation, before its size was reduced, for it is said: "The two great lights."² May the prophecy be realized in us, which says: "They will seek the Lord their God, and David their king."³ Amen.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee. Let the nations be glad and sing for joy, for thou rulest the people justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee. The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the ends of the earth shall revere him.

Mourners' Kaddish

HALLEL

Chanted after the Amidah of the morning service on Pesah, Shavuoth, Sukkoth, Hanukkah and Rosh Hodesh

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments and commanded us to recite the *Hallel*.

Psalm 113

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting, the Lord's

the first eleven verses of Psalms 115 and 116 being omitted. This so-called "half-*Hallel*" is likewise used on the last six days of *Pesah* by reason of the following tradition. When the Egyptians were drowning in the Red Sea on the seventh day of *Pesah*, God restrained the angels from singing his praise, saying: "How can you sing hymns while my creatures are drowning in the sea?" (Megillah 10b). In order not to make *Hol ha-Mo'ed Pesah* appear as more important than the seventh day of *Pesah*, the *Hallel* is abridged throughout the last six days.

¹ *Song of Songs* 8:5. ² *Genesis* 1:16. ³ *Hosea* 3:5.

יְיָ. רָם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ, הַמִּגְבִּיחַ לְשִׁבְתָּהּ. הַמְשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מְקִימֵי מַעְפָּר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבוֹנָן. לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שְׂמַחְתָּה; הִלְלוּיָהּ.

תהלים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ. הִיחָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס; הַיַּרְדֵּן יָסַב לְאַחֲזֹר. הַהָרִים רָקְדוּ כְּאֵילִים, וְנִבְעוֹת כַּבְּנֵי צֹאן. מִה לָּךְ הַיָּם כִּי תִנוּס; הַיַּרְדֵּן, תִּסַּב לְאַחֲזֹר. הַהָרִים, תִּרְקְדוּ כְּאֵילִים; וְנִבְעוֹת, כַּבְּנֵי צֹאן. מִלִּפְנֵי אֲדוֹן הוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אָנֹכִי מֵיָמַי, חֲלָמִישׁ לְמַעַיְנֹתַי מֵיָמַי.

On Rosh Hodesh and the last six days of Pesah omit:

תהלים קטו, א-יא

(לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמְךָ תָּזֶן כְּבוֹד, עַל חֲסִדְךָ, עַל אֲמַתְךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיחָה נָא אֱלֹהֵיהֶם. וְאֵלֵינוּ בְּשָׁמַיִם; כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצִבְיָהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ, אָף לָהֶם וְלֹא יִרְיחוּן. יְדֵיהֶם וְלֹא יִמְיִשּׁוּן, רַגְלֵיהֶם וְלֹא יִתְלַבּוּ; לֹא יִהְיוּ בְּגִרוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בִּטַח בָּהֶם. יִשְׂרָאֵל, בִּטַח בֵּינֵי; עֲזָרָם וּמִנָּנָם הוּא. בֵּית אֲחֵרוֹן, בִּטַח בֵּינֵי; עֲזָרָם וּמִנָּנָם הוּא. יֵרְאֵי יְיָ, בִּטְחוּ בֵּינֵי; עֲזָרָם וּמִנָּנָם הוּא.)

Psalm 114, one of the finest lyrics in literature, alludes to the dividing of the Red Sea and the Jordan. The sea and the river are personified and represented as awe-struck by the presence of the Lord. הַהָרִים רָקְדוּ is a poetical description of the earthquake which accompanied the giving of the Torah. מִיָּמַי הַצּוּר אָנֹכִי alludes to the miraculous supply of water in the wilderness (Exodus 17:6).

name is to be praised. High above all nations is the Lord; above the heavens is his glory. Who is like the Lord our God, enthroned on high, looking down upon heaven and earth? He raises the poor out of the dust, and lifts the needy out of the dunghill, to seat them with princes, with the princes of his people. He turns the barren housewife into a happy mother of children. Praise the Lord!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel his dominion. The sea beheld and fled; the Jordan turned backward; the mountains skipped like rams, and the hills like lambs. What ails you, O sea, that thus you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble, O earth, at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing fountain.

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 115:1-11

(Not for our sake, O Lord, not for our sake, but for thy name's sake grant glory, because of thy kindness and thy truth. Why should the heathen say: "Where is their God?" Our God is in the heavens! He does whatever he pleases. Their idols are but silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they make a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is your help and your shield. House of Aaron, trust in the Lord! He is your help and your shield. You who revere the Lord, trust in the Lord! He is your help and your shield.)

Psalm 115 appeals to God to raise his people from their degradation. Their restoration would vindicate the honor of his name. כְּמוֹהֵם הִזֵּי עוֹשֵׂיהֶם that is, men become like the objects of their worship. עוֹרֵם וּמַעֲבֵם הוּא is the response of the choir.

ההלים קטו, יב-יח

יְיָ זָכַרְנוּ יְבָרֵךְ; יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֵךְ אֶת בֵּית
אֱהֲרֹן. יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסַּף יְיָ עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנוֹכֵם. בְּרוּכִים אַתֶּם לַיְיָ, עֲשֵׂה שְׁמֹנֶם וְאַרְצְךָ.
הַשָּׁמַיִם שְׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם. לֹא הִמַּתִּים יְהַלְלוּ
יְהִי, וְלֹא כָּל יִרְדֵי רוּמָה. וְאַנְחֵנוּ נְבָרֵךְ יְהִי מֵעַתָּה וְעַד עוֹלָם;
הִלְלוּיָהּ.

On Rosh Hodesh and the last six days of Pesah omit:

ההלים קטו, א-יא

(אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי,
וּבִימֵי אֶקְרָא. אֶפְפוּנֵי חֶבְלֵי מוֹת, וּמִצָּרֵי שְׂאוּל מִצָּאוּנֵי; צָרָה
וְיַגוּן אֶמְצֵא. וּבִשֵׁם יְיָ אֶקְרָא, אָנֹה יְיָ, מִלְּטָה נַפְשִׁי. חַנוּן יְיָ
וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם. שִׁמְר פִּתְאִים יְיָ; דִּלְתִי וְלִי יְהוֹשִׁיעַ.
שׁוּבֵי נַפְשִׁי לְמִנוּחֵיכִי, כִּי יְיָ נִמַּל עָלַיכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמּוֹת,
אֶת עֵינֵי מִן דְּמָעָה, אֶת רַגְלֵי מִדָּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת
הַחַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אָנִי עָנִיתִי מְאֹד. אָנִי אֶמְרָתִי
בַּחֲפוּז, כָּל הָאָדָם כֹּזֵב.)

ההלים קטו, יב-יט

מָה אָשִׁיב לַיְיָ כָּל תַּגְּמוּלוֹהִי עָלַי. בּוֹס יְשׁוּעוֹת אִשָּׂא, וּבִשֵׁם
יְיָ אֶקְרָא. נְדַרְי לַיְיָ אֲשַׁלֵּם, נִגְדָה־נָּא לְכֹל עֲמוֹ. יִקַּר בְּעֵינֵי יְיָ
הַמְּוֹתָה לַחֲסִידָיו. אָנֹה יְיָ, כִּי אָנִי עַבְדְּךָ, אָנִי עַבְדְּךָ בְּזֶן אֶמְתַּד;
פִּתְחֵת לְמוֹסְרֵי. לֵךְ אֲזַבַּח זֶבַח תּוֹדָה, וּבִשֵׁם יְיָ אֶקְרָא. נְדַרְי
לַיְיָ אֲשַׁלֵּם, נִגְדָה־נָּא לְכֹל עֲמוֹ. בְּחִצְרוֹת בֵּית יְיָ, בְּתוֹכֵכִי
יְרוּשָׁלַיִם; הִלְלוּיָהּ.

Psalm 116 is a song of thanksgiving on being saved from imminent danger. The psalmist's experiences pass through the stages of suffering, prayer, deliverance and public thanksgiving.

Psalm 115:12-18

The Lord who has remembered us will bless; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who revere the Lord, small and great alike. May the Lord increase you, both you and your children. May you be blessed by the Lord, Creator of heaven and earth. The heaven is the Lord's heaven, but the earth he has given to mankind. The dead cannot praise the Lord, none of those who sink into silence. We will bless the Lord henceforth and forever. Praise the Lord!

On Rosh Hodesh and the last six days of Pesah omit:

Psalm 116:1-11

(I love the Lord, for he hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The pangs of death encircled me; the agony of the grave seized me; I was in distress and sorrow. But I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Be again at rest, O my soul, for the Lord has dealt kindly with you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the world of life. I trust even when I cry out: "I am greatly afflicted." [I have faith] even when I say in haste: "All men are deceitful.")

Psalm 116:12-19

What can I render to the Lord for all his kind acts toward me? I will take the cup of deliverance, and will call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people. Grievous in the sight of the Lord is the death of his faithful followers. O Lord, I am indeed thy servant; I am thy servant, the son of thy servant; thou hast removed my chains. To thee I offer thanksgiving, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, in the courts of the Lord's house, in the midst of Jerusalem. Praise the Lord!

חהלים קח

הִלְלוּ אֶת יְיָ, כָּל גּוֹיִם; שִׁבְחוּהוּ, כָּל הָאֲמִים. כִּי גָבַר עָלֵינוּ
חֲסֵדוֹ, וַיַּאֲמַת יְיָ לְעוֹלָם; הִלְלוּיָהּ.

Responsively

חהלים קח

הוֹדוּ לַיְיָ כִּי טוֹב	כִּי לְעוֹלָם חֲסֵדוֹ.
יֹאמְרוּ נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֲסֵדוֹ.
יֹאמְרוּ נָא בֵּית אֲהֲרֹן	כִּי לְעוֹלָם חֲסֵדוֹ.
יֹאמְרוּ נָא יְרֵאֵי יְיָ	כִּי לְעוֹלָם חֲסֵדוֹ.

מִן הַמַּצֵּר קָרָאתִי יְהוָה, עֲנֵנִי בַמְּרֻחַב יְהוָה. יְיָ לִי, לֹא אֵירָא;
מִה יַעֲשֶׂה לִי אֱדָם. יְיָ לִי בְעֲזָרִי, וְאֲנִי אֲרָאָה בְשִׁנְאָי. טוֹב
לְחַסוֹת בְּיְיָ מִבְּטָח בְּאֱדָם. טוֹב לְחַסוֹת בְּיְיָ מִבְּטָח בַּבְּרִיבִים.
כָּל גּוֹיִם סִבְּבוֹנֵי; בְּשֵׁם יְיָ, כִּי אֲמִילֵם. סִבְּבוֹנֵי גַם סִבְּבוֹנֵי; בְּשֵׁם יְיָ,
יְיָ, כִּי אֲמִילֵם. סִבְּבוֹנֵי כַדְבָרִים, דַּעֲבוּ בְּאֵשׁ קוֹצִים; בְּשֵׁם יְיָ,
כִּי אֲמִילֵם. דַּחֲהוּ דְחִיתָנִי לְנֶפֶל, וַיְיָ עֲזָרְנִי. עֲזֵי וְזִמְרַת יְהוָה, וַיְהִי
לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צַדִּיקִים; יְמִין יְיָ עֲשֶׂה
חַיִּל. יְמִין יְיָ רֹמְמָה, יְמִין יְיָ עֲשֶׂה חַיִּל. לֹא אֲמוֹת כִּי אֲחַיָּה,
וְאֲסַפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֹנֵי יְהוָה, וְלִמּוֹת לֹא נִתְּנֵנִי. פִּתְחוּ לִי
שַׁעֲרֵי צֶדֶק; אָבֹא בָם, אֲוֹדָה יְהוָה. זֶה הַשָּׁעַר לַיְיָ, צַדִּיקִים
יָבֹאוּ בוֹ.

Psalm 117 is the shortest chapter in the Bible. Its two verses are an invitation to all nations to join in acknowledging God.

Psalm 118 is intended for alternating choirs. The last nine verses, from *אודך* to *הודו לה'*, are spoken twice when the *Hallel* is recited, because they do not follow the arrangement of synonymous parallelism of the previous verses. Each of the last nine verses expresses a new thought.

Psalm 117

Praise the Lord, all you nations; laud him, all you peoples! For great is his kindness toward us; the Lord's truth endures forever.

Responsively

Psalm 118:1-4

Give thanks to the Lord, for he is good;

His mercy endures forever.

Let Israel say:

His mercy endures forever.

Let the house of Aaron say:

His mercy endures forever.

Let those who revere the Lord say:

His mercy endures forever.

Psalm 118:5-29

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. The heathen were all swarming round me; relying on the Lord, I routed them. Swarming round me, they beset me; relying on the Lord, I routed them. They swarmed like bees about me, but they were extinguished like a fire of thorns; relying on the Lord, I surely routed them. You did thrust at me that I might fall, but the Lord helped me. The Lord is my strength and my song; he has delivered me indeed. A joyful shout of triumph rings in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand triumphs; the Lord's right hand does valiantly!" I shall not die, but live to recount the deeds of the Lord. The Lord has indeed punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gateway of the Lord; the righteous alone may enter.

Each verse is chanted twice:

אוֹדְךָ בִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
 אֶבֶן מָאֶסוּ הַבּוֹנִים, הִיָּתָה לְרֹאשׁ פְּנֵה.
 מֵאֵת יְיָ הִיָּתָה זֹאת; הִיא נִפְלְאֹת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בּוֹ.

Responsively

אָנָּה יְיָ, הוֹשִׁיעָה נָּא.
 אָנָּה יְיָ, הוֹשִׁיעָה נָּא.
 אָנָּה יְיָ, הַצְּלִיחָה נָּא.
 אָנָּה יְיָ, הַצְּלִיחָה נָּא.

Each verse is chanted twice:

בְּרוּךְ הוּא בְּשֵׁם יְיָ; בִּרְכוּנוֹכֶם מִבֵּית יְיָ.
 אֵל יְיָ וַיֵּאָר לָנוּ, אֶסְרוּ חַג בַּעֲבָתִים, עַד קַרְנֹת הַמִּזְבֵּחַ.
 אֵלֵי אֶתָּה וְאוֹדְךָ, אֶל־הִי אַרְוֹמְקֶךָ.
 הוֹדוּ לַיְיָ בִּי טוֹב, בִּי לְעוֹלָם חֲסִדוֹ.

יְחַלְלוּךָ, יְיָ אֱלֹהֵינוּ, כָּל מַעֲשֶׂיךָ; וַחֲסִידֶיךָ, צַדִּיקִים עוֹשֵׂי
 רְצוֹנֶךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ
 וַיִּפְאֲרוּ, וַיְרַמְּמוּ וַיַּעֲרִיצוּ, וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּכָנוּ.
 Reader בִּי לְךָ טוֹב לְהוֹדוֹת, וּלְשַׁמְּךָ נְאֻה לְזַמֵּר, בִּי מְעוֹלָם עַד
 עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

Full-Kaddish on *Rosh Hodesh* and festivals; half-Kaddish on *Hanukkah*.

Torah-reading on *Rosh Hodesh*, *Hanukkah* and *Hol ha-Mo'ed*—page 119;

וּבֵּן לְצִיִּן—page 127. Torah-reading on major festivals—page 361.

יהלולך, mentioned in *Pesahim* 118a, is similar to *ישבח* in its phraseology. Like *ישבח* which follows the recital of *Pesuke d'Zimra*, *יהלולך* concludes the recital of the *Hallel* psalms.

Each verse is chanted twice:

I thank thee because thou hast answered me
 And hast been my salvation.
 The stone which the builders rejected
 Has become the chief cornerstone.
 This is the Lord's doing;
 It is marvelous in our eyes.
 This is the day which the Lord has made;
 Let us be glad and rejoice on it.

Responsively

We implore thee, O Lord, save us!
 We implore thee, O Lord, save us!
 We implore thee, O Lord, prosper us!
 We implore thee, O Lord, prosper us!

Each verse is chanted twice:

Blessed be he who comes in the name of the Lord;
 We bless you from the house of the Lord.
 The Lord is God, who has given us light;
 Link the dance with boughs, up to the altar-horns.
 Thou art my God, and I thank thee;
 Thou art my God, and I extol thee.
 Give thanks to the Lord, for he is good;
 His mercy endures forever.

All thy works praise thee, Lord our God; thy righteous followers who do thy will, and all thy people the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim thy name, our King. It is good indeed to render thanks to thee; it is pleasant to sing praises to thy name, for thou art God from eternity to eternity. Blessed art thou, O Lord, King extolled with praises.

Full-Kaddish on Rosh Hodesh and festivals; half-Kaddish on Hanukkah.

Torah-reading on Rosh Hodesh, Hanukkah and Hol ha-Mo'ed—Page 120; Ashre,

Uva l'Zion—page 128. Torah-reading on major festivals—page 362.

מוֹסֵף לְרֹאשׁ חֹדֶשׁ

The *Amidah* is recited in silent devotion while standing, facing east.
The Reader repeats the *Amidah* aloud when a *minyan* holds service.

בִּי שֵׁם יְיָ אֱקָרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.

אֲדַנִּי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, נוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדַנִּי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

Between *Sukkoth* and *Pesah* add:

(מְשִׁיב הַרְיָח וּמוֹרִיד הַחֶשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפְרָיִם. מִי כְמוֹךָ, בְּעַל גְּבוּרֹת, וּמִי דוֹמֵה לָךְ, מְלֶכֶד מֵמִית
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וּנְאֻמֵּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said.

נִקְדַּשׁ אֵת שִׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

MUSAF FOR ROSH HODESH

*The Amidah is recited in silent devotion while standing, facing east.
The Reader repeats the Amidah aloud when a minyan holds service.*

When I proclaim the name of the Lord, give glory to our God!¹
O Lord, open thou my lips, that my mouth may declare thy
praise.²

Blessed art thou, Lord our God and God of our fathers, God
of Abraham, God of Isaac and God of Jacob; great, mighty and
revered God, sublime God, who bestowest lovingkindness, and
art Master of all things; who rememberest the good deeds of our
fathers, and who wilt graciously bring a redeemer to their children's
children for the sake of thy name.

O King, Supporter, Savior and Shield. Blessed art thou, O
Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead;
thou art powerful to save.

Between Sukkoth and Pesah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead
with great mercy; thou supportest all who fall, and healest the
sick; thou settest the captives free, and keepest faith with those
who sleep in the dust. Who is like thee, Lord of power? Who
resembles thee, O King? Thou bringest death and restorest life,
and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord,
who revivest the dead.

KEDUSHAH

When the Reader repeats the Amidah, the following Kedushah is said.

We sanctify thy name in this world even as they sanctify it in
the highest heavens, as it is written by thy prophet: "They keep
calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."³

¹ Deuteronomy 32:3. ² Psalm 51:17. ³ Isaiah 6:3.

לְעִמְתָם בְּרוּךְ יֵאמְרוּ—
 בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.
 וּבְדַבְרֵי קִדְשָׁךְ כְּתוּב לְאֹמֵר:
 יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader:

לְדֹר וָדֹר נִגִיד נִדְלָךְ, וּלְנִצַּח נִצְחִים קִדְשְׁתָּךְ נִקְדִישׁ,
 וּשְׂבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ
 גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם יִהְלֹךְ סִלְחָה.
 בְּרוּךְ אַתָּה, יי, הָאֵל הַקָּדוֹשׁ.

רֵאשִׁי חֲדָשִׁים לְעִמְךָ נִתְתָּ, זְמַן בְּפָרָה לְכָל תּוֹלְדוֹתֶם.
 בְּהִיוֹתֶם מִקְרִיבִים לְפָנֶיךָ זְבַחֵי רְצוֹן וְשַׁעֲרֵי חַטָּאת לְכַפֵּר
 בְּעֶדְם, זָכְרוֹן לְכֹלֶם יִהְיוּ, וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזְבֵּחַ
 חֲדָשׁ בְּצִיּוֹן תִּבְנוּ, וְעוֹלַת רֹאשׁ חֲדָשׁ נַעֲלֶה עָלֶיךָ, וְשַׁעֲרֵי עֲזִים
 נַעֲשֶׂה בְרְצוֹן, וּבַעֲבוּדַת בַּיִת הַמְּקֻדָּשׁ נִשְׁמַח בְּלָנוּ, וּבְשִׁירֵי
 דָוִד עֲבֹדְךָ הַנִּשְׁמָעִים בְּעִירְךָ, הָאֲמוּרִים לְפָנֶיךָ מִזְבֵּחְךָ. אֲהַבֵּת
 עוֹלָם תִּבְיֵא לָהֶם, וּבְרִית אָבוֹת לְבָנִים תִּזְכּוֹר. וְהִבִּיאֵנוּ לְצִיּוֹן
 עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בַּיִת מְקֻדָּשְׁךָ בְּשִׂמְחַת עוֹלָם; וְשָׁם
 נַעֲשֶׂה לְפָנֶיךָ אֶת קְרָבָנוֹת חוֹבוֹתֵינוּ, תַּמִּידִים כְּסִדְרָם
 וּמוֹסְפִים כְּהַלְבָתָם. וְאֵת מוֹסֵף יוֹם רֹאשׁ הַחֲדָשׁ הַזֶּה נַעֲשֶׂה
 וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ, כְּמוֹ שְׂכַתְבְּתָּ עָלֵינוּ
 בְּתוֹרָתְךָ, עַל יְדֵי מוֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, בְּאֲמוּר:

ראשי חודשים is based on the tradition that the *Rosh Hodesh* offering atoned for the sins committed during the previous month. The concluding paragraph of the prayer for *Rosh Hodesh* contains twelve pleas for comfort and

Those opposite them say: Blessed—
 Blessed be the glory of the Lord from his abode.¹
 And in thy holy Scriptures it is written:
 The Lord shall reign forever,
 Your God, O Zion, for all generations.
 Praise the Lord.²

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

The new moon festivals thou didst assign to thy people as a season of atonement for all their offspring. The freewill offerings which they presented in thy honor, and the sin-offerings to atone for them, served as a reminder of them all, a deliverance of their soul from the power of the enemy. Thou wilt set up a new altar in Zion; upon it we will offer new moon offerings and acceptable sacrifices. All of us will rejoice in the service of the sanctuary and in the psalms of thy servant David, which will be heard in thy city and recited before thy altar. O grant us everlasting love; remember the covenant of the patriarchs in favor of their children. Bring us to Zion thy city with song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings according to rule. The additional offering of this new moon festival we will prepare and present to thee with love according to the command of thy will, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

forgiveness, corresponding to the twelve months of the year. The thirteenth plea, **ולכפרת פשע**, is inserted during the leap year which is composed of thirteen months.

¹ *Ezekiel* 3:12. ² *Psalms* 146:10.

וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה: פָּרִים בְּנֵי בָקָר שְׁנָיִם,
וְאֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִינִים לֶפֶר, וּשְׁנֵי
עֶשְׂרִינִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֹּשׂ, וְיֵין בְּנִסְכּוֹ, וְשַׁעִיר לְכַפֵּר,
וּשְׁנֵי תְּמִידִים בְּהִלְבָּתָם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, חֲדָשׁ עָקִינוּ אֶת הַחֲדָשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׁמֹחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנֹסָה
וְלִכְלָפְלָה, לְחַיִּים וְלִשְׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עֲוֹן
(וְלִכְפֻרַת פְּשָׁע (during leap year:)). בֵּי בַעֲמֻדָה יִשְׂרָאֵל בְּחֻרְתָּהּ
מִכָּל הָאֲמוּת, וְחֻקֵּי רֵאשֵׁי חֳדָשִׁים לָהֶם קִבְּעָתָהּ. בְּרוּךְ אַתָּה,
יְיָ, מְקַדֵּשׁ יִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים.

רְצֵה, יְיָ אֱלֹהֵינוּ, בַּעֲמֻדָה יִשְׂרָאֵל וּבִתְפִלָּתָם; וְחַשְׁבֵּה אֶת
הַעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֵשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל
בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יְיָ,
הַמְּחַזֵּר שְׁכִינְתּוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בָּשָׂר,
יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ
וְקִבַּלְתָּנוּ. כֵּן תַּחֲזִינָה וְתִקְּמֵנוּ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָה
הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מְגֹן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׁבָבֵל יוֹם עִמָּנוּ, וְעַל

On your new moon festivals you shall offer as a burnt-offering to the Lord two young bullocks, one ram and seven yearling male lambs without blemish.¹

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement, in addition to the two regular daily offerings.

Our God and God of our fathers, give us this new month for happiness and blessing, joy and gladness, deliverance and consolation, maintenance and sustenance, life and peace, pardon of sin and forgiveness of iniquity (*during leap year*: and atonement of transgression). Truly thou hast chosen thy people Israel from all nations, and hast instituted for them the rules relating to the new moon festivals. Blessed art thou, O Lord, who sanctifiest Israel and the new moon festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou has kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy

¹*Numbers 28:11.*

<p>וְחֵאסוּף גְּלוּתֵינוּ לְחֻצְרוֹת קְדָשָׁה לְשִׁמּוֹר חֻקֶיהָ וְלַעֲשׂוֹת רְצוֹנָהּ, וְלַעֲבֹדָהּ בְּלִבָּב שְׁלָם, עַל שְׁאַנְחָנוּ מִיָּדַיִם לָהּ. בְּרוּךְ אַל תְּהוֹדְאוֹת.)</p>	<p>נִפְלְאוֹתֶיהָ וְטוֹבוֹתֶיהָ שֶׁבְּכָל עֵת, עָרַב וּבָקַר וְצִהָרִים. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיהָ, וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיהָ, מֵעוֹלָם קִיְיָנוּ לָהּ.</p>
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On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה—
 בַּיָּמֵי מַתְתִּיהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשִׁעְמֻדָּה
 מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁבִּיחֵם תּוֹרְתָהּ,
 וְלְהַעֲבִירָם מִחֻקֵי רְצוֹנָהּ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
 בְּעֵת צָרָתָם, רַבֵּת אֶת רִיבָם, דָּגַת אֶת דִּינָם, נִקְמַת אֶת נִקְמַתָם;
 מִסְרַת גְּבוּרִים בְּיַד חֲלָשִׁים, וּרְבִים בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד
 טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתָהּ.
 וְלָהּ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּתוּם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדָבִיר
 בֵּיתְךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ גְרוֹת
 בְּחֻצְרוֹת קְדָשְׁךָ, וְקִבְעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וְלְהַלֵּל
 לְשִׁמְךָ הַגָּדוֹל.)

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּבָנוּ, תָּמִיד לְעוֹלָם
 וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
 יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלָהּ נֶאֱדָה
 לְהוֹדוֹת.

evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.	holy courts to observe thy laws to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)
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On Hanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy temple, purified thy sanctuary, kindled lights in thy holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to thy great name.)

For all these acts, may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו,
בַּחַיִּים עִם קְדוּשָׁה, בְּאֲמוּרָה: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו
אֵלֶיךָ וַיַּחַנֶּךָ. יִשָּׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שָׁלוֹם.

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וּרְחָמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ בְּאֶחָד, בְּאוֹר פְּנֵיךָ;
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַיְצַדֶּקָהּ וּבִרְכָהּ וּרְחָמִים, וְחַיִּים וְשָׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרְךָ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ. בְּרוּךְ אַתָּה,
יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעַ, וּשְׁפַתִּי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בְּעַפְרָ לְכָל תַּהֲיָה. פִּתַּח לִבִּי בַּתּוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל חַחוּשָׁבִים עָלַי רָעָה, מִתְהַרָה
הַפֵּר עֲצָתָם וּמְלַקֵּל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרִצּוֹן אֲמַרִי פִי וְהִגִּינוּן לִבִּי
לְפָנֶיךָ, יי, צוּרִי וְגוֹאֲלִי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוֹ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית
הַמִּקְדָּשׁ בְּמִתְהַרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בַּתּוֹרַתְךָ. וְשֵׁם נַעֲבָדְךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעַרְבָה לִי מִנַּחַת
וַיְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."¹

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.² May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.³

Psalm 104, page 466; Alenu, page 136

¹*Numbers 6:24-26.* ²*Psalms 60:7; 19:15.* ³*Malachi 3:4.*

עֲרוֹב תְּבִשִׁילִין

Recited over food on the eve of a festival that is followed by a Sabbath

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל מִצְוַת עֲרוֹב.

בְּדֵן עֲרוֹבָא יְהִיא שְׂרָא לָנָא לְמִיפָא וּלְבִשְׁלָא וּלְאַטְמָנָא,
וּלְאַדְלָקָא שְׂרָנָא, וּלְמַעְבַּד כָּל צְרָכָנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא,
לָנוּ וּלְכָל הַדְּרִים בְּעִיר הַזֹּאת.

הַדְּלָקַת נֵר שֶׁל יוֹם טוֹב

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

On the first night add:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, שֶׁהֲחִינוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

עֲמִידָה לְשֶׁלֶשׁ רְגָלִים

The *Amidah* is recited in silent devotion while standing, facing east.

(בִּי שֵׁם יי אֱקָרָא, הָבוּ גִדְּל לְאַלְהֵינוּ.)

אֲדֹנָי, שְׁפֹתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנָי בְּגִיְהֵם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

ערוב תבשילין ("mixture of dishes") renders it permissible to prepare food on a holy day for use on the Sabbath which immediately follows it. The permission to prepare food on holy days is restricted to food required for those

ERUV TAVSHILIN

Recited over food on the eve of a festival that is followed by a Sabbath

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the observance of *eruv*.

By means of this *eruv* may we be permitted to bake, cook, keep dishes warm, light Sabbath lights, and prepare during the festival all we need for the Sabbath—we and all Israelites that live in this town.

LIGHTING THE FESTIVAL LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the festival lights.

On the first night add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

AMIDAH FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)

O Lord, open thou my lips, that my mouth may declare thy praise.

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

days; but if the preparation was begun before the holy day, it may be continued on the holy day itself. This is accomplished by symbolically singling out food for the Sabbath on the eve of the festival.

מִלֶּלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה, יְיָ, מְגֵן אַבְרָהָם.
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

(מְשִׁיב הַרְיֵחַ וּמוֹרִיד הַגֶּשֶׁם.)

מִבְּלֶלֶל חַיִּים בַּחֲסֵד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפְרַיִם. מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֵה לָךְ, מִלֶּלֶךְ מַמְיֵת
וּמַחְיֶה וּמְצַמֵּחַ יְשׁוּעָה.

וַיֵּאמֶן אַתָּה לְהַחְיֶה מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

KEDUSHAH FOR SHAHARITH

נִקְדַּשׁ אֵת שְׁמֹךְ בְּעוֹלָם בְּשֵׁם שְׁמִקְדֵי־יִשְׁרָאֵל אוֹתוֹ בְּשֵׁמי
מְרוֹם, כִּכְתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
אֲזַבְּקוֹל רַעַשׁ גְּדוֹל, אֲדִיר וְחָזֵק, מְשִׁמִּיעִים קוֹל, מַתְנַשְׂאִים
לְעַמֹּת שָׂרָפִים; לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלִבְנֵי תוֹפִיעַ וְתִמְלִךְ עָלֵינוּ, כִּי מַחְפִּים אֲנַחְנוּ
לָךְ. מְתִי תִמְלִךְ בְּצִיּוֹן, בְּקִרְוֵי בְּנֵי־נֹעַם לְעוֹלָם וָעֶד תִּשְׁבֶּן.
תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ
נֹצְחִים. וְעֵינֵינוּ תִרְאִינָה מְלִכּוּתְךָ, בְּדַבַּר הָאֲמוּר בְּשִׁירֵי עֲנִי
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

וּמִלֶּלֶךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדָוִד וָדָוִד; הַלְלוּנָהּ.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

From Musaf of Shemini Atsereth till Musaf of the first day of Pesah:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR SHAḤARITH

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."

Then with a loud sound, mighty and strong, they make their voice heard; upraising themselves toward the Seraphim, they respond by exclaiming: Blessed—

Blessed be the glory of the Lord from his abode.

From thy abode, our King, appear and reign over us, for we wait for thee. O when wilt thou reign in Zion? Speedily, in our days, do thou dwell there forever. Mayest thou be exalted and sanctified in Jerusalem thy city throughout all generations and to all eternity. May our eyes behold thy kingdom, as it is said in thy glorious Psalms by thy truly anointed David:

The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!

KEDUSHAH FOR MINḤAH

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמּוֹ מְרוֹם,
 בְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
 לְעִמְתָּם בְּרוּךְ יֹאמְרוּ—
 בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.
 וּבְדַבְרֵי קִדְשֶׁךָ בְּתוֹב לֵאמֹר:
 יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֶרֶךְ נְדָר; הִלְלוּיָהּ.

Reader:

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּה, וּלְנֶצַח נְצָחִים קִדְשָׁתְךָ נִקְדִּישׁ,
 וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, בִּי אֵל מְלִיךָ
 גָּדוֹל וְקְדוֹשׁ אֲתָה. בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סִלָּה.
 בְּרוּךְ אַתָּה, יי, הָאֵל הַקְּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ
 מִלְּבָנוּ לְעִבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

On Saturday night:

(וּתְוַדִּיעֵנוּ, יי אֱלֹהֵינוּ, אֶת מִשְׁפָּטֵי צְדָקָה, וּתְלַמְּדֵנוּ לַעֲשׂוֹת
 חֻקֵי רְצוֹנֶךָ. וּתְתַוַּלְּדֵנוּ, יי אֱלֹהֵינוּ, מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
 אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים; וּתְנַחֵלְנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קִדְשׁ
 וְחַגֵי נְדָבָה, וּתְוַרִישְׁנוּ קִדְשַׁת שַׁבָּת וְכְבוֹד מוֹעֵד וְחַגֵּינֵת הַקָּרָגֶל;
 וּתְבַדְּלֵנוּ, יי אֱלֹהֵינוּ, בֵּין קִדְשׁ לְחָל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין

mentioned in Yoma 87b, is based on Deuteronomy 10:15 and 14:2; Psalm 149:4; Jeremiah 14:9.

KEDUSHAH FOR MINḤAH

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of his glory."

Those opposite them say: Blessed—

Blessed be the glory of the Lord from his abode.

And in thy holy Scriptures it is written:

The Lord shall reign forever,

Your God, O Zion, for all generations.

Praise the Lord.

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

On Saturday night:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, be-

וְהוֹדִיעֵנו is quoted in Berakhoth 33b as a precious pearl (מַרְבִּיחָא) and is attributed to Rav and Samuel, the founders of talmudic learning in Babylonia during the third century.

יִשְׂרָאֵל לְעַמּוּם, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי מוֹשֶׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְשָׁת; הַבְּדִלָּה וְקִדְשָׁת אֵת עַמּוּךְ יִשְׂרָאֵל בְּקִדְשָׁתָהּ.)

וַתִּתֵּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָהּ וּמוֹעֲדִים לְשִׂמְחָהּ, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֵת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חַג הַמִּצּוֹת	חַג הַשְּׁבָעוֹת	חַג הַסִּפּוֹת	חַג הַשְּׁמִינִי, חַג
הַזֶּה, זְמַן	הַזֶּה, זְמַן	הַזֶּה, זְמַן	הַעֲצָרֶת הַזֶּה,
חֲרוּתֵנוּ,	מִתֵּן תּוֹרָתֵנוּ,	שִׂמְחַתֵּנוּ,	זְמַן שִׂמְחַתֵּנוּ,

(בְּאַהֲבָה) מִקְרָא קִדְשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיַּיַּע וַיְרָאָה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר, וְזָכְרוֹנוּ וּפְקֻדּוֹנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְזָכְרוֹן כָּל עַמּוּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חַג הַמִּצּוֹת	חַג הַשְּׁבָעוֹת	חַג הַסִּפּוֹת	חַג הַשְּׁמִינִי, חַג
הַזֶּה.	הַזֶּה.	הַזֶּה.	הַעֲצָרֶת הַזֶּה.

זָכְרוֹנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מִלְּךָ חַנוּן וְרַחוּם אַתָּה.

וְהַשִּׂיאָנוּ, יְיָ אֱלֹהֵינוּ, אֵת בְּרַבַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן, כַּאֲשֶׁר רָצִיתָ וְאִמְרַתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחַתֵּנוּ) קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתֵן חֵלְקֵנוּ

tween Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,

a holy convocation in remembrance of the exodus from Egypt.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of

Pesah

the Feast of Unleavened Bread.

Shavuoth

the Feast of Weeks.

Sukkoth

the Feast of Tabernacles.

Shemini Atsereth and Simhath Torah

the Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our Fathers, (be pleased with our rest)

באהבה, repeated on Sabbaths, has been variously explained. According to some authorities, the second **באהבה** should be omitted even on Sabbaths because it is a case of dittography; see **אוצר התפלות**, page 926.

בְּתוֹרַתְךָ, שְׁבַעְנוּ מִטּוֹבֶךָ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמְתּוֹ; וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ, (בְּאַהֲבָה וּבְרַצוֹן)
בְּשִׂמְחָה וּבְשִׁשׁוֹן (שֶׁבֶת ו) מוֹעֲדֵי קִדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל
מִקִּדְשֵׁי שְׁמֹךָ. בְּרוּךְ אַתָּה, יי, מִקִּדְשׁ (הַשֶּׁבֶת ו) יִשְׂרָאֵל
וְהַזְּמִינִים.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה
תִּקְבַּל בְּרַצוֹן, וְתֵהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי,
הַמְּחַזֵּיר שְׂכִינְתּוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*,
the Congregation responds here by
saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
הוּא יי אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
אֲבוֹתֵינוּ. אֱלֹהֵי כָל בָּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרָבוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁהַחַיִּיתָנוּ
וְקִיַּמְתָּנוּ. בֵּן תַּחֲזִינוּ וְתִקְּמֵנוּ,
וְתַאֲסֹף גְּלוּיֹתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלִבְבֵנוּ
שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ
הוּא יי אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא. לְדוֹר וָדוֹר
נוֹדֶה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשִׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל
נְסִיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עָרַב וּבָקֵר וְצִהָרִים.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִיַּנּוּ לָךְ.

וְעַל כָּלֵם וְתַבְרַךְ וְיִתְרוֹמֵם שְׁמֹךְ, מִלְּבָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

וְכָל הַחַיִּים יִזְרְקוּ סֶלָה, וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל,
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ, וְלֹךְ נֶאֱדָה
לְהוֹדוֹת.

Priestly blessing recited by the Reader:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בַּבְּרָכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה
הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו,
בְּחַנּוּם עִם קְדוּשָׁה, בְּאֲמוּרָה: יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ. יְאֹר יְיָ פְּנֵינוּ
אֱלֹהֵי וַיַּחַנְדֶּךָ. יִשָּׂא יְיָ פְּנֵינוּ אֱלֹהֵי, וַיִּשֶׂם לְךָ שְׁלוֹם.

For Shaharith:

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וּרְחָמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמּוֹךָ. בְּרַכְנוּ אֲבִינוּ, בְּלִנּוּ בְּאַחֵד, בְּאוֹר פְּנִיֶיךָ;
כִּי בְּאוֹר פְּנִיֶיךָ נִתְתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרָכָה וּרְחָמִים, וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ
אֶת עַמּוֹךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה,
יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

For Minhah and Ma'ariv:

שְׁלוֹם רָב עַל יִשְׂרָאֵל עַמּוֹךָ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא
מְלֹךְ אֲדוֹן לְכָל הַשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמּוֹךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ. בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the Amidah add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּסִים, וְנַפְשֵׁי כְּעַפְרָה לְכָל תַּהֲוֵיהָ. פָּתַח לְבִי בַּתּוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי; וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִתְחַצְּצוּ

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Priestly blessing recited by the Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace."

For Shaḥarith:

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

For Minhah and Ma'ariv:

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me, and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand

יְדִירְיָהּ, הוֹשִׁיעָה יְמִינָה וְעַנְנֵי. יְהִי לְרָצוֹן אִמְרֵי פִי וְהַגִּידוּן לְפִי
לְפָנֶיהָ, יְיָ, צוּרֵי וְנוֹאֲלֵי. עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיהָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתָּהּ. וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת. וְעֲרֶבֶה לִּי מִנַּחַת
יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קַדְמוֹנִיּוֹת.

קְדוּשַׁת לְשָׁלוֹשׁ רִגְלִים

On Sabbath Eve:

(יְיָהִי עֲרֵב וַיְהִי בִקְרֹ

יּוֹם הַשָּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְבָרֶךְ
אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

סְבְרֵי מְרַגְנֵן וְרַבּוּתֵי.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּדֵי הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלְּדֵי הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
עַם, וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-לָנוּ, יְיָ
אֱלֹהֵינוּ, בְּאַהֲבָה (שְׁפָתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבִיט הַזֶּה, וְאֶת יוֹם)

סְבְרֵי מְרַגְנֵן is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over

and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer. May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.

KIDDUSH FOR FESTIVALS

On Sabbath Eve:

(There was evening and there was morning—

The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

the wine, so that those present may answer Amen. According to a midrashic source (*Tanḥuma, Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **לחיים!**

*Shemini Atsereth
and Simhath Torah*

Sukkoth

Shavuoth

Pesah

חג המצות	חג השבועות	חג הסוכות	השמיני, חג
הזה, זמן	הזה, זמן	הזה, זמן	העצרת הזה,
חרותנו,	מתן תורתנו,	שמחתנו,	זמן שמחתנו,

(באהבה) מקרא קדש, זכר ליציאת מצרים. כי בנו בחרות, ואותנו קדשת מכל העמים, (ושבת) ומועדי קדש (באהבה וברצון) בשמחה ובששון הנחלתנו. ברוד אתה, יי, מקדש (השבת ו) ישראל והזמנים.

On Saturday night add:

ברוד אתה, יי אלהינו, מלך העולם, בורא מאורי האש.
ברוד אתה, יי אלהינו, מלך העולם, המבדיל בין קדש לחל, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת; הבדלת וקדשת את עמך ישראל בקדשתך. ברוד אתה, יי, המבדיל בין קדש לקדש.

On the last two nights of *Pesah* omit:

ברוד אתה, יי אלהינו, מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

In the *Sukkah*:

ברוד אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו וצונו לשוב בסוכה.

יי refers to *Pesah*, *Shavuoth* and *Sukkoth*, directly connected with the exodus from Egypt. The same phrase is elsewhere applied to the Sabbath on the basis of Deuteronomy 5:15 ("Remember that you were once a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and an outstretched arm; hence the Lord your God has commanded you to observe the Sabbath day").

*For Pesah, Shavuoth and Sukkoth**Pesah*

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,

a holy convocation in remembrance of the exodus from Egypt. Thou didst choose and sanctify us above all peoples; in thy gracious love, thou didst grant us thy holy (Sabbath and) festivals for gladness and joy. Blessed art thou, O Lord, who hallowest (the Sabbath,) Israel and the festivals.

On Saturday night add:

Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.

On the last two nights of Pesah omit:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

הזְכַּרְת נִשְׁמוֹת

Conducted on *Yom Kippur* and *Shemini Atsereth*, on the last day of *Pesah*
and the second day of *Shavuoth*

Responsively

יְי, מָה אָדָם וַתְּדַעְהוּ, בְּרֵאֲנוֹשׁ וַתַּחֲשֶׁבְהוּ.
אָדָם לַהֲבֵל דָּמָה, יָמָיו כְּצֵל עוֹבֵר.
בְּבִקְרָה יִצְיָץ וַחֲלָף, לְעָרֵב יְמוֹלֵל וַיִּבֵּשׁ.
לְמִנּוֹת יָמָיו בֶּן הוֹדֵעַ, וְנִבְא לִבָּב חֲכָמָה.
שְׁמֵר־תָּם וְרָאָה יֵשֶׁר, בִּי אַחֲרִית לְאִישׁ שָׁלוֹם.
אֵךְ אֱלֹהִים יַפְדֶּה נַפְשִׁי מִיַּד שְׂאוּל, בִּי יִקְחֵנִי סֶלָה.
כְּלָה שְׂאָרֵי וּלְבָבִי, צוּר לְבָבִי וַחֲלָקֵי אֱלֹהִים לְעוֹלָם.
וַיֵּשֶׁב הָעֵפֶר עַל הָאָרֶץ כְּשֶׁהָיָה, וַהֲרוֹת תָּשׁוּב אֶל
הָאֱלֹהִים אֲשֶׁר נִתְּנָה.

תהלים צא

יֵשֶׁב בְּסִתְרָה עֲלֵיוֹן, בְּצֵל שְׁדֵי יִתְלוֹנֵן.
אֹמֵר לֵי, מִחֲסִי וּמִצַּוְדָתִי, אֱלֹהֵי אֲבֹתֶיךָ בּוֹ.
כִּי הוּא יִצְיִלְךָ מִפַּח יְקוֹשׁ, מִדְּבַר הַוּוֹת.
בְּאַבְרָתוֹ יִסְדֶּךָ לָדָּ, וַתַּחַת כְּנַפְיוֹ תַחְסֶה; צָנָה וְסַחֲרָה אֲמַתּוֹ.
לֹא תִירָא מִפֶּחַד לִיְלָה, מִחֵץ יְעוֹף יוֹמָם.
מִדְּבַר בְּאֵפֶל יַחֲלָךְ, מִקִּטְבַּי יִשׁוּד צַהָרִים.

הזכרת נשמות is an ancient custom mentioned in Midrash Tanhuma (section *Ha'azinu*) and in Maḥzor Vitry, page 173.

Until the eighteenth century it was confined to *Yom Kippur*, since the Torah reading for the day begins with the words *אחרי מות* ("after the death"). In order not to disturb the participants in the memorial service, it is customary to send out those whose parents are still alive.

MEMORIAL SERVICE

*Conducted on Yom Kippur and Shemini Atsereth, on the last day of Pesah
and the second day of Shavuoth*

Responsively

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?
Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.
O teach us how to number our days,
That we may attain a heart of wisdom.
Mark the innocent, look upon the upright;
For there is a future for the man of peace.
Surely God will free me from the grave;
He will receive me indeed.
My flesh and my heart fail,
Yet God is my strength forever.
The dust returns to the earth as it was,
But the spirit returns to God who gave it.¹

Psalms 91

He who dwells in the shelter of the Most High
Abides under the protection of the Almighty.
I call the Lord: "My refuge and my fortress,
My God in whom I trust."
He saves you from the fowler's snare
And from the destructive pestilence.
With his pinions he covers you,
And under his wings you find refuge;
His truth is a shield and armor.
Fear not the terror of the night,
Nor the arrow that flies by day.
Nor the pestilence that stalks in darkness,
Nor the destruction that ravages at noon.

¹*Psalms 144:3-4; 90:6,12; 37:37; 49:16; 73:26; Ecclesiastes 12:7.*

יפל מצדקה אלה, ורַבָּה מוֹמִינָה; אֱלֹהִים לֹא יִגַּשׁ.
 רק בְּעֵינֶיהָ תְּבִישׁ, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.
 כִּי אַתָּה, יְיָ, מַחְסִי; עֲלִיּוֹן שְׁמַתָּ מֵעוֹנָה.
 לֹא תֵאָנֶה אֱלֹהִים רָעָה, וַיִּגַּע לֹא יִקְרַב בְּאַהֲלָהָ.
 כִּי מִלְּאָכָיו יִצְנֶה לָּהּ, לְשִׁמְרָהּ בְּכָל דְּרָכֶיהָ.
 עַל כַּפָּיִם יִשְׁאַוְנָה, כִּן תִּגַּף בְּאָכָן רִגְלָהּ.
 עַל שִׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמָס כַּפִּיר וְתַנְיִן.
 כִּי בִי חָשַׁק וְאַפְלָטָהּ; אֲשׁוּבָהּ כִּי יֵדַע שָׁמַי.
 יִקְרָאֵנִי וְאַעֲנֶהּ, עִמּוֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהּ וְאֶכְבְּרָהּ.
 אַרְבֵּי יָמִים אֲשַׁבֵּיעֶהּ, וְאַרְאֶהּ בִּישׁוּעָתִי.

In memory of a father:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי . . . * שְׁהֲלֵךְ לְעוֹלָמוֹ. בְּעִבּוֹר
 שְׁאֵנִי נוֹדֵר צְדָקָה בְּעָרוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ צְרוּרָה
 בְּצָרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב, שְׂרָה
 רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבָגָן עָדָן.
 אָמֵן.

In memory of a mother:

יִזְכּוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי . . . * שְׁהֲלֵכָה לְעוֹלָמָהּ.
 בְּעִבּוֹר שְׁאֵנִי נוֹדֵר צְדָקָה בְּעָרָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ
 צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
 שְׂרָה רַבָּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִקְנִיּוֹת שְׁבָגָן
 עָדָן. אָמֵן.

* The name of the deceased is supplied.

Though a thousand fall at your side,
 And a myriad at your right hand,
 It shall not come to you.
 You have only to look with your eyes
 And see how evil men are punished.
 Thou, O Lord, art my refuge!
 When you have made the Most High your shelter,
 No disaster shall befall you or come near your tent.
 For he will give his angels charge over you,
 To guard you in all your ways.
 They will bear you upon their hands,
 Lest you strike your foot against a stone.
 You shall tread upon the lion and the asp;
 You shall trample the young lion and the serpent.
 "Because he clings to me, I deliver him;
 I protect him because he loves me.
 When he calls upon me, I answer him;
 I am with him when he is in trouble;
 I rescue him and bring him to honor.
 I enrich him with a long life,
 And I let him witness my deliverance."

In memory of a father:

May God remember the soul of my respected father . . .* who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a mother:

May God remember the soul of my respected mother . . .* who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

*The name of the deceased is supplied.

In memory of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעֲלֵי הַיָּקָר . . . * שְׁהֲלֹךְ לְעוֹלָמוֹ.
בְּעֵבוֹר שְׂאֵנִי נוֹדְרַת צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשׁוֹ
צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צַדִּיקִים וְצַדִּיקְנִיּוֹת שְׂבָנָן
עַד-ן. אָמֵן.

In memory of a wife:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיְקָרָה . . . * שְׁהֲלֹכָה לְעוֹלָמָהּ.
בְּעֵבוֹר שְׂאֵנִי נוֹדֵר צְדָקָה בְּעֵדָהּ, בְּשֹׁכֵר זֶה, תִּהְיֶה נִפְשָׁהּ
צְרוּרָה בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צַדִּיקִים וְצַדִּיקְנִיּוֹת שְׂבָנָן
עַד-ן. אָמֵן.

In memory of Jewish martyrs:

יִזְכֹּר אֱלֹהִים נִשְׁמוֹת הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁנִּהְרְגוּ,
שֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׂרַפוּ, וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם. בְּעֵבוֹר
שְׁנוֹדְרִים צְדָקָה בְּעֵד הַזְּכָרַת נִשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תִּהְיֶינָה
נִפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וַיַּעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צַדִּיקִים
וְצַדִּיקְנִיּוֹת שְׂבָנָן עַד-ן, וְנֹאמֵר אָמֵן.

For a man:

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמְצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשְּׂכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֵר הַרְקִיעַ
מְזוּהָרִים, אֵת נִשְׁמַת . . . * שְׁהֲלֹךְ לְעוֹלָמוֹ. בְּעֵבוֹר שְׁנוֹדְרוֹ
צְדָקָה בְּעֵד הַזְּכָרַת נִשְׁמָתוֹ, בְּגוֹ עַד-ן תִּהְיֶה מְנוּחָתוֹ. לְכֹן בְּעַל
הַרְחָמִים יִסְתִּירֵהוּ בְּסִתְרֵי כַּנְּפָיו לְעוֹלָמִים, וַיַּצְרוֹר בְּצִרוֹר
הַחַיִּים אֵת נִשְׁמָתוֹ. ייִ הוּא נִחְלָתוֹ; וַיְנַוַּח עַל מִשְׁכְּבוֹ בְּשָׁלוֹם,
וְנֹאמֵר אָמֵן.

* The name of the deceased is supplied.

In memory of a husband:

May God remember the soul of my beloved husband . . . * who has passed to his eternal rest. I pledge charity in his behalf and pray that his soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of a wife:

May God remember the soul of my beloved wife . . . * who has passed to her eternal rest. I pledge charity in her behalf and pray that her soul be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise. Amen.

In memory of Jewish martyrs:

May God remember the souls of the saintly martyrs who have been slaughtered, burned, drowned or strangled for their loyalty to God. We pledge charity in their memory and pray that their souls be kept among the immortal souls of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, Leah, and all the righteous men and women in paradise; and let us say, Amen.

For a man:

Merciful God in heaven, grant perfect repose to the soul of . . . * who has passed to his eternal habitation; may he be under thy divine wings among the holy and pure who shine bright as the sky; may his place of rest be in paradise. Merciful One, O keep his soul forever alive under thy protective wings. The Lord being his heritage, may he rest in peace; and let us say, Amen.

* *The name of the deceased is supplied.*

אל מלא רחמים, the most soulful of the memorial prayers, is recited aloud.

בער הוכרת נשמתו actually bears the same meaning as the word בערו used in the preceding paragraphs. It seems that the phrase הוכרת נשמתו was originally intended as a direction to the effect that the name of the deceased must be mentioned after the word נשמת.

For a woman:

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה
 תחת כנפי השכינה, במעלות קדושים וטהורים בזהר הקריע
 מזוהרים, את נשמת . . . * שהלכה לעולמה. בעבור שנדרו
 צדקה בעד הזכרת נשמתה, בנן ערן תהא מנוחתה. לכן בעל
 הרחמים יסתייה בסתר בנפיו לעולמים, ויצרור בצרור
 החיים את נשמתה. יי הוא נחלתה; ותנוח על משפכה בשלום,
 ונאמר אמן.

Congregation:

אב הרחמים, שוכן מרומים, ברחמי העצומים, הוא
 יפקד ברחמים התסידים והישרים והתמימים, קהלות הקדש
 שמסרו נפשם על קדשת השם, הנאהבים והנעימים בחייהם,
 ובמותם לא נפגרו. מנשרים קלו, ומאריזות נברו, לעשות
 רצון קונם וחפץ צורם. יזכרם אלהינו לטובה עם שאר
 צדיקי עולם, וינקם נקמת דם עבדיו השפוח, בפתוב בתורת
 משה איש האלהים: הרנינו, גוים, עמו, כי דם עבדיו יקום,
 ונקם ישיב לצריו, וכפר אדמתו עמו. ועל ידי עבדיה
 הנביאים כתוב לאמר: ונקיתי דמים, לא נקיתי, ויי שכן בציון.
 ובכתבי הקדש נאמר: למה יאמרו הגוים איה אלהיהם, יודע
 בגוים לעינינו נקמת דם עבדיה השפוח. Reader ואומר: כי
 דרש דמים אותם זכר, לא שכח צעקת עניים. ואומר: ידון
 בגוים, מלא גיזות, מתץ ראש על ארץ רבה, מנחל בדרדף
 ישתה, על כן ירים ראש.

* The name of the deceased is supplied.

For a woman:

Merciful God in heaven, grant perfect repose to the soul of . . . * who has passed to her eternal habitation; may she be under thy divine wings among the holy and pure who shine bright as the sky; may her place of rest be in paradise. Merciful One, O keep her soul forever alive under thy protective wings. The Lord being her heritage, may she rest in peace; and let us say, Amen.

Congregation:

May the merciful Father who dwells on high, in his infinite mercy, remember those saintly, upright and blameless souls, the holy communities who offered their lives for the sanctification of the divine name. They were lovely and amiable in their life, and were not parted in their death. They were swifter than eagles and stronger than lions to do the will of their Master and the desire of their Stronghold. May our God remember them favorably among the other righteous of the world; may he avenge the blood of his servants which has been shed, as it is written in the Torah of Moses, the man of God: "O nations, make his people joyful! He avenges the blood of his servants, renders retribution to his foes, and provides atonement for his land and his people."¹ And by thy servants, the prophets, it is written: "I will avenge their blood which I have not yet avenged; the Lord dwells in Zion."² And in the holy writings it is said: "Why should the nations say, 'Where then is their God?' Let the vengeance for thy servants' blood that is shed be made known among the nations in our sight." And it is said: "The avenger of bloodshed remembers them; he does not forget the cry of the humble." And it is further said: "He will execute judgment upon the nations and fill [the battle-field] with corpses; he will shatter the [enemy's] head over all the wide earth. From the brook by the wayside he will drink; then he will lift up his head triumphantly."³

* *The name of the deceased is supplied.*

from the toil of battle, he halts for a moment to drink from the brook which he crosses. Refreshed, he presses forward to complete his victory.

¹ *Deuteronomy* 32:43. ² *Joel* 4:21. ³ *Psalms* 79:10; 9:13; 110:6-7.

מוסף לשלש רגלים

The *Amidah* is recited in silent devotion while standing, facing east.

כי שם יי אקרא, הבו גדל לאלהינו.
אדני, שפתי תפתח, ופי יגיד תהלתך.

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בניהם למען שמו באהבה.

מלך עוזר ומושיע ומגן. ברוך אתה, יי, מגן אברהם.
אתה גבור לעולם, אדני; מתיה מתים אתה, רב להושיע.

On *Shemini Atsereth* and *Simhath Torah* add:

(משיב הרוח ומוריד הגשם.)

מבלבל חיים בחסד, מתיה מתים ברחמים רבים, סומך
נופלים, ורופא חולים, ומתיר אסורים, ומקיים אמונתו לישגי
עפר. מי במוה, בעל גבורות, ומי דומה לך, מלך ממית
ומתיה ומצמיח ישועה.

ונאמן אתה להחיות מתים. ברוך אתה, יי, מתיה המתים.

KEDUSHAH FOR MAJOR FESTIVALS

נעריצה ונקדישה כסוד שיח שרפי קדש, המקדישים שמך
בקדש, בכתוב על יד נביאך: וקרא זה אל זה ואמר:

מוסף לשלש רגלים corresponds to the additional sacrifices offered in the Temple during the three pilgrim festivals, prescribed in Numbers 28:16-31; 29:12-39.

MUSAF FOR FESTIVALS

The Amidah is recited in silent devotion while standing, facing east.

When I proclaim the name of the Lord, give glory to our God!¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

O King, Supporter, Savior and Shield! Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

On Shemini Atsereth and Simhath Torah add:

(Thou causest the wind to blow and the rain to fall.)

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

KEDUSHAH FOR MAJOR FESTIVALS

We revere and sanctify thee in the words of the assembly of holy seraphim who hallow thy name in the sanctuary, as it is written by thy prophet: "They keep calling to one another:

כי שם precedes the *Amidahs* of *Musaf* and *Minhah* only. In *Shaharith* and *Ma'ariv* this verse is omitted, because there it would interrupt the connection between the benediction נאל ישראל and the *Amidah*.

¹ *Deuteronomy* 32:3. ² *Psalms* 51:17.

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְיָ צְבָאוֹת;

מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשַׁרְתֵּי שׁוֹאֵלִים זֶה לָזֶה אֵיזֶה מְקוֹם
כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וַיְחַן עִם הַמְּנַתְדִים שְׁמוֹ עָרַב
וּבָקָר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שָׁמַע אוֹמְרִים:

שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא
יְשַׁמִּיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי: לְהַיּוֹת לָכֶם לְאֱלֹהִים—
אֲנִי יְיָ אֱלֹהֵיכֶם.

Reader:

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהָיָה יְיָ לְמִלְכָּךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשְׁמוֹ
אֶחָד.

וּבְדַבְּרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:

יְמִלְכֶךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר; הִלְלוּיָהּ.

KEDUSHAH FOR ḤOL HA-MO'ED

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם,
בְּכְתוּב עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְיָ צְבָאוֹת; מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—

¹ and the concluding words of the *Shema* were inserted here in the fifth century, when special government officials were posted in the synagogues to prevent the congregational proclamation of God's Oneness. Toward the end of the service, when the spies had left, the *Shema* was thus recited in an abridged form.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.”¹

His glory fills the universe; his ministering angels ask one another: “Where is his glorious place?” They say to one another: “Blessed—

Blessed be the glory of the Lord from his abode.”²

From his abode may he turn with compassion and be gracious to the people who acclaim his Oneness evening and morning, twice every day, and with tender affection recite the Shema—

“Hear, O Israel, the Lord is our God, the Lord is One.”³

He is our God; he is our Father; he is our King; he is our Deliverer. He will again in his mercy proclaim to us in the presence of all the living: “. . . to be your God—

I am the Lord your God.”⁴

Reader:

Our God Almighty, our Lord Eternal, how glorious is thy name over all the world! The Lord shall be King over all the earth; on that day the Lord shall be One, and his name One.⁵

And in thy holy Scriptures it is written:
The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord!⁶

KEDUSHAH FOR ḤOL HA-MO'ED

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: “They keep calling to one another:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory.”

Those opposite them say: Blessed—

¹ *Isaiah* 6:3. ² *Ezekiel* 3:12. ³ *Deuteronomy* 6:4. ⁴ *Numbers* 15:41. ⁵ *Psalms* 8:10; *Zechariah* 14:9. ⁶ *Psalms* 146:10.

ברוך כבוד יי ממקומו.

וברברי קדשך כתיב לאמר:

ימלך יי לעולם, אלהיך ציון לדר ודר; הללויה.

Reader לדר נדר נדר גדלך, ולנצח נצחים קדשך נקדיש, ושבתך אלהינו מפינו לא ימוש לעולם ועד, כי אל מלך גדול וקדוש אתה. ברוך אתה, יי, האל הקדוש.

אתה קדוש ושמה קדוש, וקדושים בכל יום יהללוך סלה. ברוך אתה, יי, האל הקדוש.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלבנו לעבודתך, ושמה הגדול והקדוש עלינו קראת. ותתן לנו, יי אלהינו, באהבה, (שבתות למנוחה ומועדים לשמחה, חגים וזמנים לששון, את יום (השבת הזה ואת יום)

<i>Shemini Atsereth and Simhath Torah</i>	<i>Sukkoth</i>	<i>Shavuoth</i>	<i>Pesah</i>
השמיני, חג	חג הסוכות	חג השבעות	חג המצות
העצרת הזה,	הזה, זמן	הזה, זמן	הזה, זמן
זמן שמחתנו,	שמחתנו,	מתן תורתנו,	חרותנו,
(באהבה) מקרא קדש, זכר ליציאת מצרים.			

ומפני חטאינו נלינו מארצנו ונתרחקנו מעל ארמתנו, ואין אנחנו יכולים לעלות ולראות ולהשתחות לפניך, ולעשות חובותינו בבית בחרתך, בבית הגדול והקדוש שנקרא שמה עלינו, מפני היר שנשתלחה במקדשך. יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, מלך רחמן, שתשוב ותרחם עלינו

Blessed be the glory of the Lord from his abode.
 And in thy holy Scriptures it is written:
 The Lord shall reign forever,
 Your God, O Zion, for all generations.
 Praise the Lord!

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King. Blessed art thou, O Lord, holy God.

Thou art holy and thy name is holy, and holy beings praise thee daily. Blessed art thou, O Lord, holy God.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy: (this Sabbath day and) this

Pesah

Feast of Unleavened Bread, our Festival of Freedom,

Shavuoth

Feast of Weeks, our Festival of the Giving of the Torah,

Sukkoth

Feast of Tabernacles, our Festival of Rejoicing,

Shemini Atsereth and Simhath Torah

Eighth Day Feast, our Festival of Rejoicing,
 a holy convocation in remembrance of the exodus from Egypt.

Because of our sins we were exiled from our country and banished far from our land. We cannot go up as pilgrims to worship thee, to perform our duties in thy chosen House, the great and holy Temple which was called by thy name, on account of the hand that was let loose on thy sanctuary. May it be thy will, Lord our God and God of our fathers, merciful King, in thy abundant love

ועל מקדשך ברחמיך הרבים, ותבנהו מהרה ותגדל כבודו.
 אבינו מלכנו, גלה כבוד מלכותך עלינו מהרה, והופע
 והנשא עלינו לעיני כל חי, וקרב פזורינו מבין הגוים,
 ונפוצותינו כנס מירבתי ארץ; והביאנו לציון עירך ברנה,
 ולירושלים בית מקדשך בשמחת עולם, ושם נעשה לפניך
 את קרבנות חובותינו, תמידים בסדרם ומוספיים בהלקחתם.
 (ואת מוסף יום השבת הזה) ואת מוסף יום

*Shemini Atsereth
and Simkath Torah*

Sukkoth

Shavuoth

Pesah

חג המצות	חג השבועות	חג הסוכות	חג השמיני, חג
הזה,	הזה,	הזה,	העצרת הזה,

נעשה ונקריב לפניך באהבה כמצות רצונך, כמו שפכתך
 עלינו ובתורתך על ידי משה עבדך, מפי כבודך, באמור:

On Sabbath:

(וביום השבת, שני כבשים בני שנה תמימם, ושני עשורים
 סלת מנחה בלולה בשמן ונסכו. עלת שבת בשבתו, על עלת
 התמיד ונסכה.)

EACH OF THE FOLLOWING PASSAGES IS CONTINUED ON PAGE 619

On the first two days of *Pesah*:

ובחדש הראשון, בארבעה עשר יום לחדש, פסח ליי.
 ובחמשה עשר יום לחדש הזה חג; שבעת ימים מצות יאכל.
 ביום הראשון מקרא קדש, כל מלאכת עבודה לא תעשו.

On all eight days of *Pesah*:

והקרבתם אשה, עלה ליי: פרים בני בקר שנים, ואיל
 אחר, ושבעה כבשים בני שנה, תמימם יהיו לכם.

again to have mercy on us and on thy sanctuary; rebuild it speedily and magnify its glory.

Our Father, our King, speedily reveal thy glorious majesty to us; shine forth and be exalted over us in the sight of all the living. Unite our scattered people from among the nations; gather our dispersed from the far ends of the earth. Bring us to Zion thy city with ringing song, to Jerusalem thy sanctuary with everlasting joy. There we will prepare in thy honor our obligatory offerings, the regular daily offerings and the additional offerings, according to rule. The *Musaf* of (this Sabbath and that of) this

<i>Pesah</i>	<i>Shavuoth</i>
Feast of Unleavened Bread	Feast of Weeks
<i>Sukkoth</i>	<i>Shemini Atsereth and Simhath Torah</i>
Feast of Tabernacles	Eighth Day Feast

we will prepare and present in thy honor with love, according to thy command, as thou hast prescribed for us in thy Torah through thy servant Moses, as it is said:

On Sabbath:

(On the Sabbath day, two perfect yearling male lambs and two-tenths of an *ephah* of fine flour mixed with oil as a meal-offering, and the libation. This is the burnt-offering of each Sabbath, in addition to the daily burnt-offering and its libation.)¹

EACH OF THE FOLLOWING PASSAGES IS CONTINUED ON PAGE 620

On the first two days of Pesah:

On the fourteenth day of the first month is the Lord's Passover. On the fifteenth day of this month shall be a feast; for seven days shall unleavened bread be eaten. On the first day shall be a sacred assembly; you shall do no work.

On all eight days of Pesah:

You shall present an offering made by fire, a burnt-offering to the Lord: two young bullocks, one ram, and seven yearling male lambs; you shall have them perfect.²

¹ Numbers 28:9-10. ² Numbers 28:16-19.

On *Shavuoth*:

וביום הכבודים, בהקריבכם מנחה חדשה ליי, בשבעתיכם, מקרא קדש יהיה לכם, כל מלאכת עבודה לא תעשו. והקרבתם עלה לריח ניחח ליי: פרים בני בקר שנים, איל אחד, שבעה כבשים בני שנה.

On the first two days of *Sukkoth*:

ובחמשה עשר יום לחדש השביעי, מקרא קדש יהיה לכם, כל מלאכת עבודה לא תעשו; וחגתם חג ליי שבעת ימים. והקרבתם עלה, אשה ריח ניחח ליי: פרים בני בקר שלשה עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים יהיו.

On the first day of *Hol ha-Mo'ed Sukkoth*:

וביום השני, פרים בני בקר שנים עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים. וביום השלישי, פרים עשתי עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים.

On the second day of *Hol ha-Mo'ed Sukkoth*:

וביום השלישי, פרים עשתי עשר, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים. וביום הרביעי, פרים עשרה, אילם שנים, כבשים בני שנה ארבעה עשר, תמימים.

פרים... שלשה עשר The seventy bullocks that were offered during the seven days of *Sukkoth* corresponded to the seventy nations which were then supposed to inhabit the world. The single bullock that was offered on the eighth day of the festival was on behalf of Israel, the unique nation. According to the Talmud, the altar atoned for the nations when the Temple was in existence (*Sukkah* 55b).

On Shavuoth:

On the day of the first-fruits, when you bring a meal-offering from the new grain to the Lord, in your Feast of Weeks, you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, as a soothing savor, to the Lord: two young bullocks, one ram, and seven yearling male lambs.¹

On the first two days of Sukkoth:

On the fifteenth day of the seventh month you shall hold a sacred assembly; you shall do no work; you shall keep a feast unto the Lord for seven days. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: thirteen young bullocks, two rams; and fourteen yearling male lambs; they shall be without blemish.²

On the first day of Hol ha-Mo'ed Sukkoth:

And on the second day you shall offer twelve young bullocks, two rams, fourteen yearling male lambs without blemish.

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

On the second day of Hol ha-Mo'ed Sukkoth:

And on the third day you shall offer eleven bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

וביום השני refers to the second day of *Sukkoth*, observed as the first day of *Hol ha-Mo'ed* in Eretz Yisrael. In the diaspora, however, the first day of *Hol ha-Mo'ed* occurs on the third day of *Sukkoth*; hence, **וביום השלישי** is added to **וביום השני** anywhere outside of Palestine. The same applies to the remaining days of the festival.

¹ Numbers 28:26-27. ² Numbers 29:12-13.

On the third day of *Hol ha-Mo'ed Sukkoth*:

וביום הרביעי, פָּרִים עֲשָׂרָה, אֵילִם שְׁנַיִם, כְּבָשִׂים בְּנֵי שָׁנָה
אֲרֶבְעָה עָשָׂר, תְּמוֹמִים.
וביום החמישי, פָּרִים תְּשַׁעָּה, אֵילִם שְׁנַיִם, כְּבָשִׂים בְּנֵי שָׁנָה
אֲרֶבְעָה עָשָׂר. תְּמוֹמִים.

On the fourth day of *Hol ha-Mo'ed Sukkoth*:

וביום החמישי, פָּרִים תְּשַׁעָּה, אֵילִם שְׁנַיִם, כְּבָשִׂים בְּנֵי שָׁנָה
אֲרֶבְעָה עָשָׂר, תְּמוֹמִים.
וביום הששי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנַיִם, כְּבָשִׂים בְּנֵי שָׁנָה
אֲרֶבְעָה עָשָׂר, תְּמוֹמִים.

On *Hoshana Rabbah*:

וביום הששי, פָּרִים שְׁמוֹנֶה, אֵילִם שְׁנַיִם, כְּבָשִׂים בְּנֵי שָׁנָה
אֲרֶבְעָה עָשָׂר, תְּמוֹמִים.
וביום השביעי, פָּרִים שִׁבְעָה, אֵיֶדֶט שְׁנַיִם, כְּבָשִׂים בְּנֵי שָׁנָה
אֲרֶבְעָה עָשָׂר, תְּמוֹמִים.

On *Shemini Atsereth* and *Simḥat Torah*:

ביום השמיני, עֲצֵרֶת תִּהְיֶה לָכֶם, כָּל מְלֶאכֶת עֲבֹדָה לֹא
תַעֲשׂוּ. וְהִקְרַבְתֶּם עֲלֶיהָ, אִשָּׁה רֵיחַ נִיחַח לַיְי: פֶּר אֶחָד, אֵיל
אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמוֹמִים.

CONTINUED

ומנחתם ונסביהם במדבר: שלשה עשרנים לפר, ושני
עשרנים לאיל, ועשרון לכבש, ויין בנסבו, ושעיר לכפר,
ושני תמידים כהלכתם.

מכדובר ... ומנחתם... refers to Numbers 29:41-61. Some read this passage twice, after *וביום השני* as well as after *וביום השלישי*, and so on each day of *Hol ha-Mo'ed Sukkoth*.

On the third day of Hol ha-Mo'ed Sukkoth:

And on the fourth day you shall offer ten bullocks, two rams, fourteen yearling male lambs without blemish.

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

On the fourth day of Hol ha-Mo'ed Sukkoth:

And on the fifth day you shall offer nine bullocks, two rams, fourteen yearling male lambs without blemish.

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

On Hoshana Rabbah:

And on the sixth day you shall offer eight bullocks, two rams, fourteen yearling male lambs without blemish.

And on the seventh day you shall offer seven bullocks, two rams, fourteen yearling male lambs without blemish.

On Shemini Atsereth and Simhath Torah:

On the eighth day you shall hold a sacred assembly; you shall do no work. You shall present a burnt-offering, an offering made by fire, as a soothing savor, to the Lord: one bullock, one ram, seven yearling male lambs without blemish.¹

CONTINUED

Their meal-offering and their libations were as specified: three tenths of an *ephah* [of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb; wine according to their requisite libations. Moreover, a he-goat was offered to make atonement in addition to the two regular daily offerings.

¹ *Numbers* 29:17-36.

On Sabbath:

(ישמחו במלכותה שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויחעגו מטובך; ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.)

אלהינו ואלהי אבותינו, מלך רחמן, רחם עלינו; טוב ומטיב, הדרש-לנו; שובה אלינו בהמון רחמיה בגלל אבות שעשו רצונך; בנה ביתך כבתחלה, וכונן מקדשך על מכוננו, והראנו בבנינו ושמחנו בתקוננו, והשב פהנים לעבודתם, וליום לשירם ולזמרם, והשב ישראל לגויהם; ושם נעלה ונראה ונשתחוה לפניך בשלש פעמי רגלינו, בפתוב בתורתך: שלוש פעמים בשנה יראה כל זכורך את פני יי אלהיך במקום אשר יבחר, בחג המצות ובחג השבועות ובחג הסוכות; ולא יראה את פני יי ריקם. איש במתנת ידו, בכרפת יי אלהיך אשר נתן לך.

והשיאנו, יי אלהינו, את ברפת מועדיך לחיים ולשלום, לשמחה ולששון, כאשר רצית ואמרת לברכנו. אלהינו ואלהי אבותינו, רצה במנוחתנו קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך, ושמחנו בישועתך, וטהר לבנו לעבדך באמת; והנחילנו, יי אלהינו (באתבה וברצון) בשמחה ובששון (שבת ו) מועדי קדשך, וישמחו בך ישראל מקדשי שמך. ברוך אתה, יי, מקדש (השבת ו) ישראל והזמנים.

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך; ואשי ישראל ותפלתם באתבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Sabbath:

(Those who keep the Sabbath and call it a delight shall rejoice in thy kingdom; all the people who hallow the seventh day shall fully enjoy thy goodness. Thou wast pleased with the seventh day and didst hallow it; the most desirable of days didst thou call it—in remembrance of the creation.)

Our God and God of our fathers, merciful King, have pity on us; thou art good and beneficent, answer our entreaty. In thy abundant mercy, return to us for the sake of our fathers who performed thy will. Rebuild thy Temple as of yore, and set up thy sanctuary on its site. Grant that we may see it rebuilt; gladden us by its restoration. Restore Kohanim to their service, Levites to their song and music, and Israelites to their homes. There we will go up to present ourselves and worship before thee at our three pilgrim seasons, as it is written in thy Torah: Three times a year shall all your males appear before the Lord your God in the place which he will choose: on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Tabernacles; they shall not appear before the Lord empty-handed. Every man shall offer what he can afford, according as the Lord your God has blessed you.¹

Bestow on us, Lord our God, the blessings of thy festivals for life and peace, for joy and gladness, as thou didst promise to bless us. Our God and God of our fathers, (be pleased with our rest) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy help; purify our heart to serve thee sincerely. In thy gracious love, Lord our God, grant us thy holy (Sabbath and) festivals for gladness and joy; may Israel who sanctifies thy name rejoice in thee. Blessed art thou, O Lord, who hallowest (the Sabbath and) Israel and the festivals.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

¹*Deuteronomy 16:16-17.*

Blessing of the *Kohanim* (page 625)

וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂבִינָתוֹ לְצִיּוֹן.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בְּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית, בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחֵיִיתָנוּ וְקִבַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתִאֶסְפוּ נְלִיּוֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וְלַעֲבֹדֶךָ בְּלֵבב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִנֵּן יִשְׁעֵנוּ, אַתָּה הוּא. לְדוֹר וָדוֹר גּוֹדֵה לָךְ, וְנִסְפָּר תְּהַלְתָּךְ, עַל תַּחֲנוּנוֹ הַמְּסוּרִים בִּידְךָ, וְעַל נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נִסְיָךְ שֶׁבְּכָל יוֹם עֲמָנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרֵב וְבִקֵּר וְצַהֲרַיִם. הַטּוֹב כִּי לֹא כָּלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קָוֵינוּ לָךְ.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ, מִלְּבָנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל, יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטּוֹב שִׁמְךָ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

Reader:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַבְּנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבַדְךָ, הָאֲמוּנָה מִפִּי אֲהַרֵן וּבְנָיו, כַּחֲנִים עִם קְדוֹשֶׁךָ, כְּאֲמֹר: יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. וַיֵּשֶׂא יי פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לָךְ שָׁלוֹם.)

Blessing of the Kohanim (page 626)

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence to Zion.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

Reader:

(Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons the priests, thy holy people, as it is said: "May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.")¹

¹*Numbers 6:24-26.*

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ, בְּלָנוּ בְּאֶחָד, בְּאוֹר פְּנִיָּה;
 כִּי בְּאוֹר פְּנִיָּה נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וּצְדָקָה וּבְרָכָה וּרְחֻמִּים, וְחַיִּים וְשְׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
 אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה,
 יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

After the *Amidah* add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
 נַפְשֵׁי תְדוּם, וּנְפִשֵׁי בְּעַפְרָ לְכָל תַּהֲוָה. פִּתַּח לִבִּי בְּתוֹרַתְךָ,
 וּבְמִצְוֹתֶיךָ תִּרְדוּף נַפְשִׁי; וְכָל הַחוֹשָׁבִים עָלַי רָעָה, מִהֲרָה
 הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן
 יְמוּנָה, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִתְלַצוּן
 יְדִירֶיךָ, הוֹשִׁיעָה יְמוּנֶךָ וְעַנְנִי. יְהִי לְרָצוֹן אֲמָרֵי פִי וְהַגִּידוֹן לִבִּי
 לְפָנֶיךָ, יְיָ, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
 שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׂיבְנָה בֵּית
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
 בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנִיּוֹת. וְעַרְבָה לִי מִנַּחַת
 יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדֻמוֹנִיּוֹת.

בְּרַבַּת כְּהֻנִּים

Congregation:

וְתַעֲרַב עֲלֶיךָ עֲתִירְתָנוּ בְּעוֹלָה וּבְקָרְבָן; אָנָּה, רַחוּם,
 בְּרַחֲמֶיךָ הַרְבִּים הָשֵׁב שְׂכִינְתְךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הַעֲבוּדָה

known as *נשיאת כפים*, was part of the daily service in the Temple. Every morning and evening, before the thank-offering, the priests raised their hands aloft and pronounced the priestly blessing from a special

O grant peace, happiness, blessing, grace, kindness and mercy to us and to all Israel thy people. Bless us all alike, our Father, with the light of thy countenance; indeed, by the light of thy countenance thou hast given us, Lord our God, a Torah of life, lovingkindness, charity, blessing, mercy, life and peace. May it please thee to bless thy people Israel with peace at all times and hours. Blessed art thou, O Lord, who blessest thy people Israel with peace.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel, Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

THE PRIESTLY BLESSING

Congregation:

May our prayer please thee as burnt-offering and sacrifice. Merciful God, in thy abundant love restore thy divine presence to Zion, and the order of service to Jerusalem. May our eyes

platform (דוכן); hence the term "duchenen." The introductory prayer (יהי רצון) and the concluding prayer recited by the *kohanim* are given in the Talmud (Sotah 39b).

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4.

לירושללים. ותחזינה עינינו בשוכה לציון ברחמים, ושם
נעבדה ביראה בימי עולם ובשנים קדמוניות.

Reader:

ברוך אתה, יי, שאותך לבדה ביראה נעבוד.

להודות to מודים (page 623)

Congregation:

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתהא
הברכה הזאת שצוית לבדה את עמך ישראל, ברכה שלמה,
ולא יהיה בה שום מכשול ועון מעתה ועד עולם.

Reader:

אלהינו ואלהי אבותינו, ברקנו בברכה המשלשת בתורה
הכתובה על ידי משה עבדך, האמורה מפי אהרן ובניו

כהנים

Congregation:

עם קרושה, כאמור.

Kohanim:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו
בקדשתו של אהרן וצונו לבדה את עמו ישראל באהבה.

Congregation:

Kohanim:

יברכה יי מציון, עשה שמים וארץ.
יהיה יי אדונינו, מה אדיר שמה בכל הארץ.
וישמרה. שמרני, אל, כי חסיתי בך.

רבנו של עולם, אני שלך וכלומותי שלך; חלום חלקתי
ואני יודע מה הוא. יהי רצון מלפניך, יי אלהי ואלהי אבותי,
שיהיו כל חלומותי עלי ועל כל ישראל לטובה, בין שחלקתי
על עצמי ובין שחלקתי על אחרים ובין שחלמו אחרים עלי;

behold thy return in mercy to Zion. There we will serve thee with reverence, as in the days of old and as in former years.

Reader:

Blessed art thou, O Lord, whom alone we serve with reverence.

"We ever thank thee" ... (page 624)

Congregation:

May it be thy will, Lord our God and God of our fathers, that this blessing which thou hast commanded to pronounce upon thy people Israel may be a perfect blessing, forever free from stumbling and iniquity.

Reader:

Our God and God of our fathers, bless us with the threefold blessing written in thy Torah by thy servant Moses and spoken by Aaron and his sons THE PRIESTS—

Congregation:

THY HOLY PEOPLE.

Kohanim:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with the holiness of Aaron, and commanded us to bless thy people Israel with love.

Kohanim:

Congregation:

יְבָרֶכְךָ יְיָ: May the Lord, who made heaven and earth, bless you from Zion.

יְיָ: Lord our God, how glorious is thy name over all the world!

יְשַׁמְרֵךְ יְיָ: Protect me, O God, for I place my trust in thee.¹

Lord of the universe, I am thine and my dreams are thine. I have dreamt a dream and I do not know what it is. May it be thy will, Lord my God and God of my fathers, to confirm all good dreams concerning myself and all the people of Israel for happiness; may they be fulfilled like the dreams of Joseph. But if they require

¹*Psalms 134:3; 8:10; 16:1.*

אם טובים הם, חזקם ואמצם, ויתקומו בי ובהם פחלומות
 של יוסף הצדיק; ואם צריכים רפואה, רפאם כחזקיהו מלך
 יהודה מחליו, ובמרים הנביאה מצרעתה, ובנעמן מצרעתו,
 ובמי מרה על ידי משה רבנו, ובמי יריחו על ידי אלישע.
 וכשם שהפכת את קללת בלעם הרשע מקללה לברכה, כן
 תהפוך כל חלומותי עלי ועל כל ישראל לטובה, ותשמרני
 ותחנני ותרצני. אמן.

יָאֵר	אֱלֹהִים יְחַנְּנוּ וּיְבָרְכֵנוּ; יָאֵר פָּנֵינוּ אֶתְּנוּ סִלָּה.
יְהוָה	יְיָ אֵל רַחוּם וְחַנּוּן, אֲרֹךְ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת.
פָּנֵינוּ	פָּנֵה אֵלַי וְחַנּוּנִי, כִּי יָחִיד וְעֵנִי אָנִי.
אֱלֹהֶיךָ	אֱלֹהֶיךָ, יְיָ, נִפְשִׁי אֲשֵׁא.
וּיְחַנְּךָ.	הִנֵּה כַעֲיִנִי עֲבָדִים אֵל יַד אֲדוֹנֵיהֶם, כַּעֲיִנִי שִׁפְחָה אֵל יַד גְּבֻרָתָהּ, כֵּן עֵינֵינוּ אֵל יְיָ אֱלֹהֵינוּ עַד שְׂיַחַנְּנוּ.
יִשָּׂא	יִשָּׂא בְרָכָה מֵאֵת יְיָ, וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ. וּמִצָּא חֵן וְשָׁכַל טוֹב כַּעֲיִנִי אֱלֹהִים וְאָדָם.
יְהוָה	יְיָ, חַנּוּנִי, לֵךְ קוֹיִנִי, הִיְהִי זְרַעַם לְבָקָרִים, אִף יִשׁוּעָתְנוּ בְּעֵת צָרָה.
פָּנֵינוּ	אֵל תִּסְתַּר פָּנֶיךָ מִמּוֹנֵי בַיּוֹם צַר לִי; הִטָּה אֵלַי אֲזַנְּךָ, בַּיּוֹם אֶקְרָא מִהָרַע עֲנֵנִי.
אֱלֹהֶיךָ	אֱלֹהֶיךָ נִשְׁאַתִּי אֶת עֵינִי, הִישָׁבִי בְּשָׂמִים.
וַיִּשָּׂם	וַיִּשְׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל, וְאֲנִי אֶבְרָכֵם.
לֵךְ	לֵךְ, יְיָ, הַגְדֵּלְהָ וְחַגְּבֵהָ וְהַתְּפַאֲרֵת וְהַנְּצַח וְהַהוֹד, כִּי כָל בְּשָׂמִים וּבְאֲרָזִים; לֵךְ, יְיָ, הַמְּמַלְכָה וְהַמְּתַנְּשֵׂא לְכָל לְרֹאשׁ.
שָׁלוֹם.	שָׁלוֹם שָׁלוֹם לְרַחוּק וּלְקָרוֹב, אָמֵר יְיָ, וּרְפָאתֵינוּ.

amending, heal them as thou didst heal Hezekiah king of Judah from his illness, Miriam the prophetess from her leprosy and Naaman from his leprosy. Sweeten them as the waters of Marah were sweetened by Moses, and the waters of Jericho by Elisha. Even as thou didst turn the curse of wicked Balaam into a blessing, mayest thou turn all my dreams into happiness for myself and for all Israel. Protect me; be gracious to me and favor me. Amen.

יָאֵר May God be gracious to us and bless us and countenance us.

יְי
יְי It is the Lord, the Lord, a God merciful and gracious, slow to anger, rich in kindness and faithfulness.

פָּנֶיךָ Turn to me and be gracious to me, for I am lonely and afflicted.

אֵלֶיךָ Towards thee I direct my desire.

וַיִּחַן As the eyes of servants look to the hand of their master, and as a maid's eyes to the hand of her mistress, so our eyes look to our God, till he take pity on us.¹

יֵשׁוּעַ He will receive a blessing from the Lord, and justice from God his Deliverer. You shall find favor and good will with God and man alike.

יְי
יְי O Lord, be gracious to us; we have waited for thee; be thou their strength every morning, our salvation in time of distress.

פָּנֶיךָ Hide not thy face from me in my day of trouble; incline thy ear to me; answer me speedily when I call.

אֵלֶיךָ To thee I raise my eyes, O thou who art enthroned in heaven.²

וַיִּשֶׂם So shall they put my name upon the children of Israel, and I will bless them.

לְךָ Thine, O Lord, is the greatness, the power, the glory, the triumph, and the majesty; for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom, and thou art supreme over all.

שְׁלוֹם "Peace, peace, to the far and the near," says the Lord, "I will heal him."³

¹*Psalms* 67:2; *Exodus* 34:6; *Psalms* 25:16; 25:1; 123:2.

²*Psalms* 24:5; *Proverbs* 3:4; *Isaiah* 33:2; *Psalms* 102:3; 123:1.

³*Numbers* 6:27; *I Chronicles* 29:11; *Isaiah* 57:19.

Congregation:

אָדִיר בְּמָרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שְׁלוֹם וְשִׁמּוֹךְ שְׁלוֹם; יְהִי
רְצוֹן שְׁתִּישִׁים עָלֵינוּ וְעַל כָּל עַמּוֹךְ בֵּית יִשְׂרָאֵל חַיִּים וּבְרָכָה
לְמִשְׁמֶרֶת שְׁלוֹם.

Kohanim:

רַבּוּנוּ שֶׁל עוֹלָם, עֲשֵׂנוּ מַה שְׁנִזְרַתָּ עָלֵינוּ; אַף אַתָּה עֲשֵׂה
עִמָּנוּ כְּמַה שֶׁהִבְטַחְתָּנוּ. הַשְׁקִיפָה מִמַּעוֹן קִדְשְׁךָ, מִן הַשָּׁמַיִם,
וּבְרַךְ אֶת עַמּוֹךְ אֶת יִשְׂרָאֵל, וְאֵת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ,
בְּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ, אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ.

שׁוֹם (page 625)

קְדוּשָׁא רַבָּה לְשַׁלְשׁ רִגְלִים

On Sabbath:

(וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בְּיָמֵינוּ וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הַיּוֹם לְעוֹלָם, כִּי שֵׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנְפְּשׁ. עַל כֵּן בְּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְבָרְכֵהוּ.)

אֵלֶּה מוֹעֲדֵי יְיָ, מִקְרָאֵי קִדְשׁ, אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם.
וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְיָ אֶל בְּנֵי יִשְׂרָאֵל.

סִבְרֵי מְרַנֵּן וְרַבּוּתֵי.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, בּוֹרְאֵי פְרֵי הַגֶּפֶן.

In the Sukkah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו
וַצַּוָּנוּ לֵשֵׁב בְּסֻכָּה.

*Morning Kiddush for Festivals**Congregation:*

Supreme and mighty art thou on high; thou art peace and thy name is Peace. May it be thy will to grant life and blessedness and enduring peace to us and to all thy people, the house of Israel.

Kohanim:

Lord of the universe, we have performed what thou hast decreed for us; do thou, too, fulfill what thou hast promised us. "Look down from heaven, thy holy habitation, and bless thy people Israel and the land thou hast given us—as thou didst promise to our fathers—a land abounding in milk and honey."¹

The Reader continues "O grant peace" (page 626).

MORNING KIDDUSH FOR FESTIVALS

On Sabbath:

(The children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between me and the children of Israel forever that in six days the Lord made the heavens and the earth, and on the seventh day he ceased from work and rested.

Therefore the Lord blessed the Sabbath day and hallowed it.)²

These are the Lord's festivals, holy convocations, which you shall proclaim in their proper season.

Moses announced the Lord's festivals to the children of Israel.³

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

In the Sukkah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to dwell in booths.

¹Deuteronomy 26:15. ²Exodus 31:16-17; 20:11. ³Leviticus 23:4, 44.

תפלת טל

Chanted on the first day of *Pesah* during *Musaf*

Reader:

ברוך אתה, יי אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל
עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות,
ומביא גואל לבני בנייהם למען שמו באהבה. מלך עוזר
ומושיע ומגן.

בדעתו אביעה חידות, בעם זו בזו בטל להחירות, טל ניא
ודשאיה לחרות, דצים בצלו להחרות, אות ילדות טל להגן
לתלדות.

ברוך אתה, יי, מגן אברהם.

אתה גבור לעולם, אדני; מתייה מתים אתה, רב להושיע.
תהומות הדום לרסיסו בסופים, וכל נאות דשא לו
נכספים, טל זכרו גבורות מוספים, תקוק בגישת מוספים,
טל להחיות בו נקוקי סעיפים.

אלהינו ואלהי אבותינו,

טל תן לרצות ארצה,

שיתנו ברכה בדיצה,

רב דגן ותירוש בהפריצה,

קומם עיר בה חפצה, בטל.

טל תפלה is a prayer for the plants to be refreshed by the regular descent of the dew during the warm season. The poems תהומות הדום and טל תן לרצות are the creations of Rabbi Elazar ha-Kallir, who probably lived in Palestine during the eighth century. The best known and most prolific of the *payyotanim*

PRAYER FOR DEW

Chanted on the first day of Pesah during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

With thy approval I utter deep thoughts,
To cheer thy people by this prayer for dew.
Dew refreshes the earth and its verdure,
Joyous to be under thy protection.
May dew—symbol of youth—shield our young.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Earth's depths are eager for the drops of dew;
All the green meadows long and pine for dew.
The prayer for dew speaks of God's powers;
Hence it forms part of the Musaf service.
Dew will revive those in the clefts of rocks.

Our God and God of our fathers,

Grant dew to favor thy land;
Make us blessed with rejoicing,
With plenty of grain and wine;
Restore thy beloved land—with dew.

or liturgical poets, he wrote at least two hundred *piyyutim*, many of which cannot be understood without a commentary. His prayer for dew is one of the most delightful of his poems. It conveys the hope for the fertilization of the earth and the restoration of Eretz Yisrael. טל תן is a reversed alphabetical acrostic. Each of the six stanzas begins and ends with טל.

טל צוה שנה טובה ומעשרת,
 פרי הארץ לגאון ולתפארת,
 עיר בסקפה נותרת,
 שימה בידך עטרת, בטל.
 טל גופך עלי ארץ ברוכה,
 ממגד שמים שבענו ברכה,
 להאיר מתוך חשכה,
 בנה אחריה משובה, בטל.
 טל יעסיס צוף הרים,

טעם במאדיה מבחרים,
 חנוניך חליץ ממסגרים,
 זמרה ננעים וקול נרים, בטל.
 טל ושבע מלא אסמינו,
 הכעת תחדש ימינו,
 דוד בערבך העמוד שמנו,
 גן רוח שימנו, בטל.
 טל בו תברך מזון,

במשמנינו אל יהי רזון,
 אימה אשר הסעת בצאן,
 אנא תפק לה רצון, בטל.

שאתה הוא יי אלהינו, משיב הרוח ומוריד הטל.

Congregation:

אָמֵן.
 אָמֵן.
 אָמֵן.

Congregation and Reader:

לְבָרְכָה וְלֹא לְמַלְלָה
 לְחַיִּים וְלֹא לְמוֹת
 לְשִׁבְעֵה וְלֹא לְרִזּוֹן

Grant dew for a good year, crowned
 With splendid fruit of the land;
 Zion now left like a lone booth,
 Take her in thy hand like a crown.

Let dew fall on the blessed land;
 Bless us with the gift of heaven;
 In the darkness let a light dawn
 For Israel who follows thee.

Let dew sweeten the mountains;
 Let thy chosen taste thy wealth:
 Free thy people from exile,
 That we may sing and exult.

Let our barns be filled with grain;
 Renew our days as of old;
 O God, uplift us by thy grace;
 Make us like a watered garden.

Bless our sustenance with dew;
 Let no ill befall our flocks;
 Bestow thy favor on the people
 Whom thou didst lead like a flock.

For thou art the Lord our God, who causeth the wind to blow
 and the dew to fall.

Congregation and Reader:

For a blessing and not for a curse:

For life and not for death.

For plenty and not for scarcity.

Congregation:

Amen.

Amen.

Amen.

"Thou sustainest the living" (page 610)

סְפִירַת הָעֹמֶר

After *Ma'ariv*—from the second night of *Pesah* until the night before *Shavuoth*

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר,
כְּמוֹ שְׁפָתוֹב בַּתּוֹרָה: וּסְפִרְתֶּם לָכֶם מִמִּחְרַת הַשַּׁבָּת, מִיּוֹם
הַבִּיאָכֶם אֶת עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת תְּהִינָה;
עַד מִמִּחְרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ תְּמִשִּׁים יוֹם.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

- 1 הַיּוֹם יוֹם אֶחָד לָעֹמֶר.
- 2 הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר.
- 3 הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר.
- 4 הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר.
- 5 הַיּוֹם חֲמֵשָׁה יָמִים לָעֹמֶר.
- 6 הַיּוֹם שֵׁשָׁה יָמִים לָעֹמֶר.
- 7 הַיּוֹם שִׁבְעָה יָמִים, שֶׁהֵם שְׁבֹעַ אֶחָד לָעֹמֶר.
- 8 הַיּוֹם שְׁמֹנֶה יָמִים, שֶׁהֵם שְׁבֹעַ אֶחָד וַיּוֹם אֶחָד לָעֹמֶר.
- 9 הַיּוֹם תְּשֻׁעָה יָמִים, שֶׁהֵם שְׁבֹעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר.
- 10 הַיּוֹם עֶשְׂרֵה יָמִים, שֶׁהֵם שְׁבֹעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר.

ספירת העומר, the counting of seven weeks from the day on which the *omer* was offered till *Shavuoth*, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the giving of the Torah on Mount Sinai. According to tradition, it was announced to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so eager for the arrival of the promised day that they began to count the days, saying each

COUNTING OF THE OMER

After Ma'ariv—from the second night of Pesah until the night before Shavuoth

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering, seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."¹

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

1. This is the first day of the *Omer*.
2. This is the second day of the *Omer*.
3. This is the third day of the *Omer*.
4. This is the fourth day of the *Omer*.
5. This is the fifth day of the *Omer*.
6. This is the sixth day of the *Omer*.
7. This is the seventh day, being one week of the *Omer*.
8. This is the eighth day, being one week and one day of the *Omer*.
9. This is the ninth day, being one week and two days of the *Omer*.
10. This is the tenth day, being one week and three days of the *Omer*.

time: "Now we have one day less to wait for the giving of the Torah." To commemorate this, the Torah prescribes that the days from *Pesah* to *Shavuoth* be counted.

¹ *Leviticus* 23:15-16.

11 היום אחד עשר יום, שהם שבוע אחד וארבעה ימים
לְעֹמֵר.

12 היום שנים עשר יום, שהם שבוע אחד וחמשה ימים
לְעֹמֵר.

13 היום שלשה עשר יום, שהם שבוע אחד וששה ימים
לְעֹמֵר.

14 היום ארבעה עשר יום, שהם שני שבועות לְעֹמֵר.

15 היום חמשה עשר יום, שהם שני שבועות ויום אחד
לְעֹמֵר.

16 היום ששה עשר יום, שהם שני שבועות ושני ימים לְעֹמֵר.

17 היום שבעה עשר יום, שהם שני שבועות ושלשה ימים
לְעֹמֵר.

18 היום שמונה עשר יום, שהם שני שבועות וארבעה ימים
לְעֹמֵר.

19 היום תשעה עשר יום, שהם שני שבועות וחמשה ימים
לְעֹמֵר.

20 היום עשרים יום, שהם שני שבועות וששה ימים לְעֹמֵר.

21 היום אחד ועשרים יום, שהם שלשה שבועות לְעֹמֵר.

22 היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד
לְעֹמֵר.

23 היום שלשה ועשרים יום, שהם שלשה שבועות ושני
ימים לְעֹמֵר.

24 היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה
ימים לְעֹמֵר.

11. This is the eleventh day, being one week and four days of the *Omer*.
12. This is the twelfth day, being one week and five days of the *Omer*.
13. This is the thirteenth day, being one week and six days of the *Omer*.
14. This is the fourteenth day, being two weeks of the *Omer*.
15. This is the fifteenth day, being two weeks and one day of the *Omer*.
16. This is the sixteenth day, being two weeks and two days of the *Omer*.
17. This is the seventeenth day, being two weeks and three days of the *Omer*.
18. This is the eighteenth day, being two weeks and four days of the *Omer*.
19. This is the nineteenth day, being two weeks and five days of the *Omer*.
20. This is the twentieth day, being two weeks and six days of the *Omer*.
21. This is the twenty-first day, being three weeks of the *Omer*.
22. This is the twenty-second day, being three weeks and one day of the *Omer*.
23. This is the twenty-third day, being three weeks and two days of the *Omer*.
24. This is the twenty-fourth day, being three weeks and three days of the *Omer*.

- 25 היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעומר.
- 26 היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעומר.
- 27 היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים לעומר.
- 28 היום שמונה ועשרים יום, שהם ארבעה שבועות לעומר.
- 29 היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעומר.
- 30 היום שלשים יום, שהם ארבעה שבועות ושני ימים לעומר.
- 31 היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעומר.
- 32 היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעומר.
- 33 היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים לעומר.
- 34 היום ארבעה ושלשים יום, שהם ארבעה שבועות וששה ימים לעומר.
- 35 היום חמשה ושלשים יום, שהם חמשה שבועות לעומר.
- 36 היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד לעומר.
- 37 היום שבעה ושלשים יום, שהם חמשה שבועות ושני ימים לעומר.

25. This is the twenty-fifth day, being three weeks and four days of the *Omer*.
26. This is the twenty-sixth day, being three weeks and five days of the *Omer*.
27. This is the twenty-seventh day, being three weeks and six days of the *Omer*.
28. This is the twenty-eighth day, being four weeks of the *Omer*.
29. This is the twenty-ninth day, being four weeks and one day of the *Omer*.
30. This is the thirtieth day, being four weeks and two days of the *Omer*.
31. This is the thirty-first day, being four weeks and three days of the *Omer*.
32. This is the thirty-second day, being four weeks and four days of the *Omer*.
33. This is the thirty-third day, being four weeks and five days of the *Omer*.
34. This is the thirty-fourth day, being four weeks and six days of the *Omer*.
35. This is the thirty-fifth day, being five weeks of the *Omer*.
36. This is the thirty-sixth day, being five weeks and one day of the *Omer*.
37. This is the thirty-seventh day, being five weeks and two days of the *Omer*.

- 38 היום שִׁמְנָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֵר.
- 39 היום תִּשְׁעָה וּשְׁלֹשִׁים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.
- 40 היום אַרְבָּעִים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֵר.
- 41 היום אֶחָד וְאַרְבָּעִים יוֹם, שָׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֵר.
- 42 היום שְׁנָיִם וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת לְעֹמֵר.
- 43 היום שְׁלֹשָׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֵר.
- 44 היום אַרְבָּעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁנַיִם יָמִים לְעֹמֵר.
- 45 היום חֲמִשָּׁה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֵר.
- 46 היום שֵׁשׁ וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֵר.
- 47 היום שִׁבְעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֵר.
- 48 היום שִׁמְנָה וְאַרְבָּעִים יוֹם, שָׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ יָמִים לְעֹמֵר.
- 49 היום תִּשְׁעָה וְאַרְבָּעִים יוֹם, שָׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֵר.

After the counting:

הַרְחֵמוּ, הוּא יַחֲזִיר לָנוּ עֲבוֹדַת בֵּית הַמִּקְדָּשׁ לְמִקְוָמָהּ
בְּמַהֲרָה בְּיָמֵינוּ. אָמֵן סְלָה.

38. This is the thirty-eighth day, being five weeks and three days of the *Omer*.
39. This is the thirty-ninth day, being five weeks and four days of the *Omer*.
40. This is the fortieth day, being five weeks and five days of the *Omer*.
41. This is the forty-first day, being five weeks and six days of the *Omer*.
42. This is the forty-second day, being six weeks of the *Omer*.
43. This is the forty-third day, being six weeks and one day of the *Omer*.
44. This is the forty-fourth day, being six weeks and two days of the *Omer*.
45. This is the forty-fifth day, being six weeks and three days of the *Omer*.
46. This is the forty-sixth day, being six weeks and four days of the *Omer*.
47. This is the forty-seventh day, being six weeks and five days of the *Omer*.
48. This is the forty-eighth day, being six weeks and six days of the *Omer*.
49. This is the forty-ninth day, being seven weeks of the *Omer*.

After the counting:

May the Merciful One restore the Temple service to its place speedily in our days. Amen.

תהלים סו

לְמַנְצַח בְּנִינּוֹת מִזְמוֹר שִׁיר. אֱלֹהִים יִחַנְנוּ וַיְבָרְכֵנוּ; יָאֵר
פָּנָיו אֶתְנוּ, סִלָּה. לְדַעַת בְּאֶרֶץ בְּרָכָה, בְּכֹל גּוֹיִם יִשׁוּעָתְךָ.
יִדְוֶה עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים כָּלֵם. יִשְׁמְחוּ וַיִּרְנְנוּ לְאֲמִים,
כִּי תִשְׁפּוֹט עַמִּים מִיִּשׂוֹר; וּלְאֲמִים בְּאֶרֶץ תִּנְחַם, סִלָּה. יִדְוֶה
עַמִּים, אֱלֹהִים; יִדְוֶה עַמִּים כָּלֵם. אֶרֶץ נָתַנָּה יְבוּלָהּ; וַיְבָרְכֵנוּ
אֱלֹהִים אֱלֹהֵינוּ. וַיִּירָאוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אֲפִסֵי אֶרֶץ.

אָנָּה, בְּכַח גְּדֻלַּת יְמִינְךָ תִּתִּיר צְרוּרָה.
קָבַל רִנַּת עַמְּךָ, שִׁנְבְּנוּ, טַהֲרָנוּ, נוֹרָא.
נָא, גְּבוּר, דּוֹרְשֵׁי יְחִוְדָּה כְּבַבַּת שְׁמָרִם.
בְּרַבִּם, טַהֲרִם, רַחֲמִם, צְדָקָתְךָ תִּמִּיד גְּמִלֵם.
חֲסִין קְדוֹשׁ, בְּרַב טוֹבָה נְהַל עֲדָתְךָ.
יְחִיד גֹּאֵה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קִדְשָׁתְךָ.
שׁוּעָתְנוּ קָבַל וְשִׁמְעֵ צַעֲקָתְנוּ, יוֹדֵעַ תַּעֲלוּמוֹת.
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

רְבוּנוּ שֶׁל עוֹלָם, אַתָּה צוֹיִתְנוּ עַל יְדֵי מֹשֶׁה עֲבָדְךָ לְסַפֹּר
סְפִירַת הָעֹמֶר, בְּדֵי לְטַהֲרָנוּ מִקְלַפּוֹתֵינוּ וּמִטְמְאוֹתֵינוּ, כְּמוֹ
שְׂכַתְבֵּת בְּתוֹרָתְךָ: וּסְפִרְתָּם לָכֶם מִמִּחְרַת הַשַּׁבָּת, מִיּוֹם
הַבֵּי־אֲכֹם אֶת עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת תְּמִימוֹת תִּהְיֶינָה;
עַד מִמִּחְרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם. בְּדֵי שִׁיטְהָרוּ
נַפְשוֹת עַמְּךָ יִשְׂרָאֵל מִזֵּה־חַטָּאת. וּבְכוּ, יְהִי רְצוֹן מִלְּפָנֶיךָ, יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁבְזִכּוֹת סְפִירַת הָעֹמֶר שֶׁסְּפִרְתִּי
הַיּוֹם יִתְקַן מַה שֶּׁפָּגַמְתִּי בְּסִפְרָהּ, וְאִטְהַר וְאִתְקַדַּשׁ בְּקִדְשָׁהּ
שֶׁל מַעֲלָה. אָמֵן סִלָּה.

למנצח, Psalm 67, consists of seven verses which total forty-nine words, suggesting the number of seven weeks or forty-nine days of the *Sefirah*.

Psalm 67

For the Choirmaster; with string-music; a psalm, a song. May God be gracious to us and bless us; may he cause his favor to shine among us. Then shall thy way be known on earth, and thy saving power among all nations. The peoples shall praise thee, O God; all the peoples shall praise thee! Let the nations be glad and sing for joy, for thou rulest the peoples justly; thou guidest the nations on earth. The peoples shall praise thee, O Lord; all the peoples shall praise thee! The earth has yielded its produce; God, our own God, blesses us. God blesses us; all the far ends of the earth shall revere him.

By the great power of thy right hand, O set the captive free.
Revered God, accept thy people's prayer; strengthen us, cleanse us.
Almighty God, guard as the apple of the eye those who seek thee.
Bless them, cleanse them, pity them; ever grant them thy truth.
Mighty, holy God, in thy abundant grace, guide thy people.
Exalted God, turn to thy people who proclaim thy holiness.
Accept our prayer, hear our cry, thou who knowest secret thoughts.

Blessed be the name of his glorious majesty forever and ever.

Lord of the universe, thou didst command us through Moses thy servant concerning the counting of the *Omer*, in order to cleanse us of our evil things and impurities; thou didst write in thy Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."¹ May all thy people of Israel be purged from their impurities. May it be thy will, Lord our God and God of our fathers, that my counting the *Omer* today help set right again the errors I have committed; may I rise high in purity and holiness. Amen.

¹Leviticus 23:15-16.

אֶקְדָּמוֹת

Chanted on the first day of *Shavuoth* before the reading of the Torah

אֶקְדָּמוֹת מְלִין וְשָׁרְיוֹת שׁוֹתָא
אוּלָא שָׁקְלָנָא הַרְמָן וַרְשׁוֹתָא.
בְּבָבִי תִרִי וּתְלַת דְּאֶפְתַּח בְּנִקְשׁוֹתָא
בְּבָרִי דְּבָרִי וְטִרִי עָדִי לְקִשְׁשׁוֹתָא.
נְבוֹרָן עֲלִמִין לֵה וְלֵא סִפְק פְּרִישׁוֹתָא
נְוִיל אֱלוֹ רְקִיעֵי קְנִי כָּל חוֹרְשׁוֹתָא.
דִּיו אֱלוֹ יַמֵּי וְכָל מִי בְּנִישׁוֹתָא
דִּירִי אֲרַעָא סְפָרִי וְרִשְׁמֵי רִשְׁוֹתָא.
חֲדַר מָרָא שְׁמֵיָא וְשְׁלִיט בִּיבְשָׁתָא
חֲקָם עֲלִמָא יְחִידָאִי וּבְבִשְׁהָ בְּבִשְׁוֹתָא.
וּבְלָא לֵאוּ שְׁבַלְלֵהָ וּבְלָא תִשְׁשׁוֹתָא
וּבְאֶתָא קְלִילָא דְּלִית בֵּהּ מִשְׁשׁוֹתָא.
זְמָן כָּל עֲבַדְתָּהּ בְּהַךְ יוֹמֵי שְׁתָּא
זְהוֹר יְקָרָה עֲלִי עֲלִי כְּרִסְיָה דְּאֶשְׁתָּא.
תְּנִל אֶלְךָ אֶלְפִין וְרִבּוּא לְשִׁמְשׁוֹתָא
חֲדַתִּין נְבוּט לְצַפְרִין סְנִיָּאה טְרִישׁוֹתָא.
טְפִי יְקִידִין שְׁרָפִין כְּלוּל נְפִי שְׁתָּא
טַעֲם עַד יִתְיַהֵב לְהוֹן שְׁתִּיקִין בְּאֲדִשְׁתָּא.

אקדמות was composed by Rabbi Meir ben Isaac of France, who lived in the eleventh century. The poem, written in Aramaic, consists of ninety verses alphabetically arranged. Its acrostic comprises, in addition to a twofold alphabet, the names of the author and his father as well as a short petition: מאיר ביר רבי יצחק, יגדל בתורה ובמעשים טובים אמן, וחוק ואמץ

AKDAMUTH

Chanted on the first day of Shavuoth before the reading of the Torah

Before reciting the Ten Commandments,
I first ask permission and approval
To start with two or three stanzas in fear
Of God who creates and ever sustains.

He has endless might, not to be described
Were the skies parchment, were all the reeds quills,
Were the seas and all waters made of ink,
Were all the world's inhabitants made scribes.

The glorious Lord of heaven and earth,
Alone, formed the world, veiled in mystery.

Without exertion did he perfect it,
Only by a light sign, without substance.

He accomplished all his work in six days;
His glory ascended a throne of fire.

Millions of legions are at his service;
Fresh each morning they flourish with great faith.

More glowing are the six-winged seraphim,
Who keep silence till leave is given them.

and one rhyme (תא) runs through the entire hymn. Recited on the first day of *Shavuoth* when the *kohen* is called to the Torah, this mystical poem deals with the indescribable greatness of the Creator, the excellence of the Torah and the future hope of Israel.

ועד וקנה... אני אסכל) is taken from Isaiah 46:4 עדי לקששותא

אתא קלילא refers to the mystic idea that the creation of the world was brought about by means of the Hebrew letter ה.

חדשים לבקרים, רבה אמונתך a paraphrase of the verse (Lamentations 3:23). According to a midrashic statement, there are countless numbers of angels who come into being daily; they praise God and vanish immediately after the performance of their task.

יִקְבְּלוּן דִּין מִן דִּין שְׁנֵי דְלֵא בְּשִׁשְׁתָּא
 יְקַר מְלִי כָּל אַרְעָא לְתַלְלוּתֵי קְדוּשָׁתָא.
 כְּקַל מִן קְדָם שְׂדֵי כְּקַל מִי נְפִישׁוּתָא
 כְּרוּבִין קַבְּל גְּלַגְלִין מְרוּמָמִין בְּאוּשְׁתָּא.
 לְמַחְזֵי בְּאַנְפָּא עֵין כְּוַת גִּירֵי קִשְׁתָּא
 לְכַל אַתְר דְּמִשְׁתַּלְחִין זְרִיזִין בְּאוּשְׁתָּא.
 מְבָרְכִין בְּרִידָא יְקַרְהַּ בְּכַל לְשָׁן לְחִישׁוּתָא
 מְאַתְר בֵּית שְׂכִינְתָּהּ דְּלֵא צְרִידָא בְּחִישׁוּתָא.
 נְהִים כָּל חֵיל מְרוּמָא מְקַלְסִין בְּחִשְׁשָׁתָּא
 נְהִירָא מְלִכּוּתָהּ לְדָר וְדָר לְאַפְרָשָׁתָּא.
 סְדִירָא בְּהוּן קְדוּשָׁתָא וְכַד חֲלָפָא שְׁעָתָא
 סִיּוּמָא דְלַעֲלָם וְאוּף לָא לְשְׁבוּעָתָא.
 עֲדַב יְקַר אַחְסִנְתָּהּ חֲבִיבִין דִּבְקַבְעָתָא
 עֲבָדִין לֵה חֲטִיבָא בְּדִנְח וּשְׁקַעָתָא.
 פְּרִישָׁן לְמַנְתָּהּ לְמַעַבְד לֵה רַעוּתָא
 פְּרִישׁוּתָהּ שְׂבַחָהּ יְחִוּן בְּשַׁעוּתָא.
 צְבִי וְחַמְד וְרַגְג דִּילְאוּן בְּלַעוּתָא
 צְלוּתְהוּן בְּכִן מְקַבְּל וְהִנְיָא בְּעוּתָא.
 קְטִירָא לְחֵי עֲלָמָא בְּתַנָּא בְּשְׁבוּעָתָא
 קַבְּל יְקַר טוֹטְפָתָא יְתִיבָא בְּקַבִּיעוּתָא.
 רְשִׁימָא הִיא גּוּפָא בְּחֻכְמָתָא וּבְדַעָתָא
 רְבוּתְהוּן דִּישְׂרָאֵל קְרָאֵי בְּשִׁמְעָתָא.
 שְׂבַח רְבוּן עֲלָמָא אֲמִירָא דְכּוּתָא
 שְׁפַר עֲלֵי לְחִוּוּיָהּ בְּאַפִּי מְלִכּוּתָא.

... contains the essential part of the *Kedushah*, derived from Isaiah 6:3.

Without delay they call to one another:
 "God's majestic splendor fills the whole earth!"

Like a mighty thunder, like ocean's roar,
 The cherubim and the spheres rise loudly

To gaze at the rainbowlike appearance.

Wherever sent, they hasten anxiously,

Whispering praise in each tongue: "Blessed be
 His glory in his entire universe."

All the heavenly hosts shout praise in awe:

"His glory shines forever and ever!"

Their hymn is timed; when the hour is gone,

They shall at no period chant it again.

Dear to him are the people of Israel,

Acclaiming him each morning and evening.

They are dedicated to do his will;

His wonders, his praises, they declare hourly.

He desires them to toil in the Torah,

So that their prayer be well accepted,

Bound up in the crown of the Eternal,

Securely set near the precious frontlet.

His frontlet is most skilfully inscribed:

"Great is Israel who proclaims God's Oneness."

The praise of the world's Lord, in pure homage,

I am pleased to declare before the kings.

סִימָא דְלַעֲלָם that is, they are silent forever; they do not chant even after seven years. The reference is to the midrashic statement to the effect that whenever the daily angels do not chant their hymns at the exact moment, they disappear in the stream of fire known as *Dinur*.

עַד כִּי יִקָּר אַחֲסוּנְיָהּ the lot of his precious heritage [Israel]. This refers to the talmudic passage (Ḥullin 91b) to the effect that Israel sings God's praises at all times, while the angels are limited in this respect.

קְטִירָא לְחֵי עֲלָמָא refers to the mystic idea that God's *tefillin* contain an inscription in praise of Israel.

תֵּאִין וּמִתְפַּנְשִׁין בְּחִזּוֹ אֲדוֹתָא
תְּמַהִיז וְשִׁלִּין לֵיהּ בְּעֶסֶק אֲתוֹתָא.
מִן וּמָאן הוּא רְחִימָךְ שְׁפִירָא בְּרִיתָא
אַרוּם בְּגִיגָה סְפִית מְדוּר אֲרִיִּיתָא.
יִקְרָא וְיָאָה אֵת אֵין תְּעַרְבִי לְמִרוֹתָא
רְעוּתָךְ נַעֲבַד לִיד בְּכַל אֲתִרְוֹתָא.
בְּחֻמְתָּא מְתִיבְתָּא לְהוֹן קָצַת לְהוֹדְעוּתָא
יִדְעוּן חֻכְמִין לֵיהּ בְּאַשְׁתַּמּוּדְעוּתָא.
רְבוּתְכוֹן מַה חֲשִׁיבָא קָבַל הוּא שְׁבַחְתָּא
רְבוּתָא דִּיעֲבַד לִי בַד מְטִיא יִשׁוּעָתָא.
בְּמִיתִי לִי נְהוּרָא וְתַחֲפִי לְכוֹן בְּתָא
יִקְרָה בַד אֲתוּגְלִי בְּתַקְפָּא וּבְגִיִּיתָא.
יְשָׁלֵם גְּמֻלָּיא לְסִנְאִי וּנְנִיתָא
צְדָקְתָּא לְעַם חֲבִיב וְסִיגִיא זְכוּתָא.
חֲדוּ שְׁלָמָא בְּמִיתִי וּמְנִי דְכִיתָא
קְרִיתָא דִּירוּשָׁלַם בַד יְכַנֵּשׁ גְּלוּתָא.
יִקְרָה מְטִיל עֲלֵה בְיוֹמִי וְלִילוּתָא
גְּנוּגָה לְמַעֲבַד בַּהּ בְּחוּשְׁבָחַן כְּלִילְתָּא.
דְּזַחוּר עֲנִיָּיא לְמַשְׁפַּר כִּילְתָּא
לְפוּמָה דְּעֵבִידְתָּא עֵבִידוֹן מְשַׁלְלְתָּא.
בְּתַכְתְּקִי דְחַב פּוֹא וְשָׁבַע מַעֲלָתָא
תְּחִימוֹן צְדִיקִי קָדָם רַב פְּעֻלְתָּא.
וְרוּיְהוֹן דְּמַה לְשַׁבְּעָא חֲדוּתָא
רְקִיעָא בְּזַחוּרָה וְכוּכְבֵּי זִיִּיתָא.

They come and gather like the surging waves,
Wondering and asking about the signs:

Whence and who is your beloved, O fair one?
For whom do you die in the lions' den?

Most precious are you; if you merge with us,
We will do your will in all the regions.

With wisdom I answer them concisely:
You must recognize and acknowledge him!

Of what value is your glory compared
With all that God will do for me in due time,

When light will come to me and shame to you,
When he will reveal himself in great might?

He will repay the foes in all the isles;
Triumph to the dear and upright people!

Perfect joy, pure delight, will come into
Jerusalem when he will gather the exiles.

His glory will shield Zion day and night,
While his tent for praise will be made in it

Under a splendid canopy of bright clouds.
For each godly man a booth will be made,

Furnished with a gold throne of seven steps.
The righteous will be arrayed before God,

Their sight resembling sevenfold delight,
The brilliant sky and the luminous stars—

ואתחכושין תאין ומתכושין alludes to the medieval public disputations on the relative merits of Judaism and other religions, with particular emphasis upon the Messianic idea.

וכן היו אומות: *Sifré*, section 143: ותמהן ושילין העולם שאלים את ישראל ואומרים להם: מה דורך מדוד? שכך אתם מומתים עלי, שכך אתם נהרגים עלי? ... כולכם נאים, כולכם נבורים, בואו והתערבו עמנו. וישראל אומרים להם: נאמר לכם מקצת שבחו, ואתם מכירים אותו ...

הָדָרָא דְלֵא אֶפְשֵׁר לְמַפְרֵט בְּשִׁפּוּתָא
 וְלֵא אֲשַׁתְּמַע וְחָמֵי נְבִיאָן חֲזוֹנָא.
 בְּלֵא שְׁלֵטָא בְּהָ עֵינֵי בְּנֵי עֵדוֹן גִּנְתָּא
 מְטִילֵי בִי חֲנֻנָא לְבַתְּרֵי דְשְׂכִינְתָּא.
 עַלְהָ רְמִזֵי דִין הוּא בְּרַם בְּאַמְתְּנוּתָא
 שְׁבַרְנָא לֵה בְּשִׁבְיָן תְּקוּף הַמְנוּתָא.
 נְדַבֵּר לֹן עַלְמִין עַלְמִין מְדַמוּתָא
 מְנַת דִּילֹן דְּמִלְקַדְמִין פֶּרֶשׁ בְּאַרְמוּתָא.
 טְלוּלָה דְּלִיָּתָן וְתוֹר שׁוֹר רְמוּתָא
 וְחַד בְּחַד בִּי סְבִידָ וְעֶבֶד קְרִבוּתָא.
 בְּקַרְנֹהֵי מְנַנַח בְּהַמּוֹת בְּרַבְרִבוּתָא
 יְקַרְטַע נִוּוֹן לְקַבְלָה בְּצִיצוּי בְּנְבוּרָתָא.
 מְקַרְב לֵה בְּרִיָּה בְּחַרְבָּה רַבְרַבְתָּא
 אֶרְסִטוֹן לְצַדִּיקֵי יִתְקֵן וְשְׂרוּתָא.
 מְסַחְרִין עַלֵי תַכִּי דְכַרְבֵּד וְגוּמְרָתָא
 נְגִידִין קַמִּיהוֹן אֶפְרִסְמוֹן נְהַרְתָּא.
 וּמַתְּפַנְקִין וְרוּן בְּכַסֵּי רִוְתָא
 חֲמַר מְרַת דְּמַבְרַאשִׁית נְטִיר בִּי נַעֲוָתָא.
 זְכַאִין פֶּד שְׁמַעְתוֹן שְׁבַח דָּא שִׁרְתָּא
 קְבִיעִין כּוֹן תְּהוּוֹן בְּתַנְהוּ חַבּוּרָתָא.
 וְתַזְבּוֹן דֵּי תִיתְבוּן בְּעַלְא דְרָתָא
 אֶרִי תְצִיתוֹן לְמַלּוּי דְנַפְקִין בְּהַדְרָתָא.
 מְרוּמַם הוּא אֱלֹהִין בְּקַדְמָא וּבְתַרְיָתָא
 צְבִי וְאַחְרַעֵי בְּן וּמְסַר לֹן אֲוִרְיָתָא.

A splendor that no language can describe,
 That was not heard of nor viewed by prophets.
 No eye has penetrated Paradise,
 Where the righteous dance in presence of God,
 Reverently pointing out: "This is he
 For whom we looked in exile with firm faith!
 He now gently guides us eternally,
 Granting us the share long reserved for us."
 Leviathan contends with Behemoth;
 They are locked in combat with each other.
 Behemoth gores mightily with its horns;
 The sea-monster counters with potent fins.
 The Creator slays them with his great sword,
 And prepares a banquet for the righteous,
 Who sit in rows at tables of precious stones,
 While before them there flow streams of balsam,
 And they indulge themselves and drink full cups
 Of the precious old wine preserved in vats.

You upright, having heard this hymn of praise,
 May you be in that blissful company!

You will merit to sit in the first row
 If you will obey God's majestic words.

God, exalted from beginning to end,
 Was pleased with us and gave us the Torah.

טלולה דליותן is a description of the contest between the legendary monsters, Leviathan and Behemoth, which ends with the destruction of both. In kabbalistic literature the Leviathan is identified with evil which will disappear in Messianic times. It has been suggested that the midrashic passages concerning the Messianic banquet convey the thought that this will be the last feast, after which there will be no bodily needs. There are some who conceive the Messianic banquet in a spiritual sense.

בריה בחרביה ... מקרב a paraphrase of the verse *העושו יגש חרבו* (Job 40:19) in a description of Behemoth.

מְנַחֵה וְעֹרְבִית לְרֹאשׁ הַשָּׁנָה

The *Amidah* is recited in silent devotion while standing, facing east.

(כִּי שֵׁם יְיָ אֲקַרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.)

אֲדָנִי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמְבִיא גּוֹאֵל לְבָנָי בְּנִיחָם לְמַעַן שְׂמוֹ בְּאַהֲבָה.
זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפְצֵן בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם.
אַתָּה גִבּוֹר לְעוֹלָם, אֲדָנִי; מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ לִישְׁנֵי
עֶפְרָיִם. מִי בְּמוֹד, בְּעַל גְּבוּרוֹת, וּמִי דוֹמָה לָךְ, מְלֶךְ מַמְתִּיךְ
וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

מִי בְּמוֹד, אֵב הַרְחָמִים, זוֹכֵר וְצוֹרֵר לְחַיִּים בְּרַחֲמִים.
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה, יְיָ, מַחְיֶה הַמֵּתִים.

When the Reader repeats the *Amidah*, the following *Kedushah* is said:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמֶךָ יְשִׁים אוֹתוֹ בְּשְׁמֵי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

Rosh Hashanah is designated in the Mishnah (*Rosh Hashanah* 1:2) as a day on which all mankind passes in judgment before God; hence, this festival is known as *יום הדין* ("Day of Judgment"). Though the Bible speaks of but one day's observance (*Leviticus* 23:24; *Numbers* 29:1), *Rosh Hashanah* has been

MINḤAH AND MA'ARIV FOR ROSH HASHANAH

The Amidah is recited in silent devotion while standing, facing east.

(When I proclaim the name of the Lord, give glory to our God!)¹

O Lord, open thou my lips, that my mouth may declare thy praise.²

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest lovingkindness, and art master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name.

Remember us to life, O King who delightest in life; inscribe us in the book of life for thy sake, O living God.

O King, Supporter, Savior and Shield. Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

Thou sustainest the living with kindness, and revivest the dead with great mercy; thou supportest all who fall, and healest the sick; thou settest the captives free, and keepest faith with those who sleep in the dust. Who is like thee, Lord of power? Who resembles thee, O King? Thou bringest death and restorest life, and causest salvation to flourish.

Who is like thee, merciful Father? In mercy thou rememberest thy creatures to life.

Thou art faithful to revive the dead. Blessed art thou, O Lord, who revivest the dead.

When the Reader repeats the Amidah, the following Kedushah is said:

We sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by thy prophet: "They keep calling to one another:

observed for two days even in Jerusalem, where all other holydays are kept only for one day. The reason is explained by Maimonides in his *Mishneh Torah* (*Kiddush ha-Hodesh* 5:7-8).

¹Deuteronomy 32:3. ²Psalms 51:17.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת; מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ—

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

וּבְדַבְרֵי קִשְׁףָה כְּתוּב לֵאמֹר:

יְמִלְךָ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר; הִלְלוּהָ.

Reader לְדֹר וָדֹר נְגִיד גְּדֻלָּה, וּלְנֹצֵחַ נִצְחִים קִדְשָׁתָהּ
נְקַדִּישׁ, וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל
מְלִךְ גְּדוֹל וְקְדוֹשׁ אַתָּה.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכֹל יוֹם יְהִלְלוּךָ סִלָּה.
וּבְכֵן תִּזְוֶה פִּחְדֶּךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימְתָה עַל
כָּל מַה שִׁבְרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל
הַבְּרוּאִים, וַיַּעֲשׂוּ כְלֵם אַנְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שְׁלָם,
כְּמוֹ שִׁדְרַעֲנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהִשְׁלֵטֹן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה
בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבְרָאתָ.

וּבְכֵן תִּזְוֶה כְּבוֹד, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירֵאָיִךָ וְתִקְנָה טוֹבָה
לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה לַמְּיַחֲלִים לָךְ, שִׁמְחָה לְאֲרֻצְךָ וְשִׁשׁוֹן
לְעִירְךָ, וְצִמְיֻחַת קֶרֶן לְדֹר עֲבָדֶיךָ, וְעֵרִיבַת גֵּר לְבְנֵי־יִשְׂרָאֵל
מִשִּׁיחָה, בְּמַהֲרָה בְיָמֵינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים
בְּרַנָּה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ־פִּיָּה, וְכֹל תִּרְשָׁעָה כְּלָה כְּעָשָׂן
תִּכְלָה, כִּי תַעֲבִיר מִמְּשָׁלַת זְרוֹן מִן הָאָרֶץ.

contains the vision of the time when God shall be acknowl-
edged and worshiped by all peoples, when peace and righteousness shall reign
on the whole earth.

Holy, holy, holy is the Lord of hosts;
The whole earth is full of his glory."¹

Those opposite them say: Blessed—
Blessed be the glory of the Lord from his abode.²
And in thy holy Scriptures it is written:
The Lord shall reign forever,
Your God, O Zion, for all generations.
Praise the Lord.³

Reader:

Through all generations we will declare thy greatness; to all eternity we will proclaim thy holiness; thy praise, our God, shall never depart from our mouth, for thou art a great and holy God and King.

Thou art holy and thy name is holy, and holy beings praise thee daily.

Now, Lord our God, put thy awe upon all whom thou hast made, thy dread upon all whom thou hast created; let thy works revere thee, let all thy creatures worship thee; may they all blend into one brotherhood to do thy will with a perfect heart. For we know, Lord our God, that thine is dominion, power and might; thou art revered above all that thou hast created.

Now, O Lord, grant honor to thy people, glory to those who revere thee, hope to those who seek thee, free speech to those who yearn for thee, joy to thy land and gladness to thy city, rising strength to David thy servant, a shining light to the son of Jesse, thy chosen one, speedily in our days.

May the righteous men see this and rejoice, the upright exult, and the godly thrill with delight. Iniquity shall shut its mouth, wickedness shall vanish like smoke, when thou wilt abolish the rule of tyranny on earth.

ובכן תן כבוד proclaims God's restoration of Israel in Palestine.

ובכן צדיקים announces the ultimate victory of righteousness when all evil and tyranny shall vanish.

¹Isaiah 6:3. ²Ezekiel 3:12. ³Psalms 146:10.

ותמלך, אֶתָּה יי, לְבָרָךְ עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן
 כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כּפֶתוּב בְּדַבְרֵי קִדְשֶׁךָ:
 יִמְלֶךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר; הִלְלוּהָ.

קְדוּשׁ אֶתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעְדֶּיךָ, כּפֶתוּב:
 וַיִּנְבֵּה יי צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ
 אֶתָּה, יי, הַמְּלֶכֶךְ הַקְּדוֹשׁ.

אֶתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
 וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִבַּלְתָּנוּ
 מִלְּכָנוּ לַעֲבוֹדָתְךָ, וְשָׂמַךְ הַגְּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

On Saturday night add:

(ותודיענו, יי אֱלֹהֵינוּ, אֵת מִשְׁפָּטֵי צִדְקָךָ, וְתִלְמַדְנוּ לַעֲשׂוֹת
 חֲקֵי רְצוֹנְךָ; וְתִתֵּן לָנוּ, יי אֱלֹהֵינוּ, מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת
 אֱמֶת, חֲקִים וּמִצְוֹת טוֹבִים; וְתַגְדִּילָנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קִדְשׁ
 וְחַגֵּי נְדָבָה, וְתוֹרֵישָׁנוּ קִדְשַׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחַגֵּיגַת הַקָּרָגֶל;
 וְתַבְדִּיל, יי אֱלֹהֵינוּ, בֵּין קִדְשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין
 יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין
 קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי
 מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קִדְשָׁת; הַבְּדִלְתָּ וְקִדְשָׁת אֵת עַמּוֹךְ יִשְׂרָאֵל
 בְּקִדְשָׁתְךָ.)

וְתִתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֵת יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)
 הַזְּכָרוֹן הַזֶּה, יוֹם (זְכָרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קִדְשׁ, זְכָר
 לַיְצִיאַת מִצְרָיִם.

Thou shalt reign over all whom thou hast made, thou alone, O Lord, on Mount Zion the abode of thy majesty, in Jerusalem thy holy city, as it is written in thy holy Scriptures: "The Lord shall reign forever, your God, O Zion, for all generations."¹

Holy art thou, awe-inspiring is thy name, and there is no God but thee, as it is written: "The Lord of hosts is exalted through justice, the holy God is sanctified through righteousness."² Blessed art thou, O Lord, holy King.

Thou didst choose us from among all peoples; thou didst love and favor us; thou didst exalt us above all tongues and sanctify us with thy commandments. Thou, our King, didst draw us near to thy service and call us by thy great and holy name.

On Saturday night add:

(Thou, Lord our God, hast made known to us thy righteous judgments and taught us to perform thy pleasing statutes. Thou, Lord our God, hast given us right ordinances, true precepts and good laws. Thou hast granted us joyous holidays, holy festivals and feasts for freewill offerings; thou hast vouchsafed to us the holiness of the Sabbath, the glory of the festival and the pilgrimage of the festive season. Thou, Lord our God, hast made a distinction between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness.)

Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *Shofar*, a holy festival in remembrance of the exodus from Egypt.

¹*Psalms* 146:10. ²*Isaiah* 5:16.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַנְיַע וְיַרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִפְקֹדֵנוּ, וְיִזְכְּרוּן אֲבוֹתֵינוּ, וְיִזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְיִזְכְּרוּן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ, וְיִזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה וְלִטּוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחֻמִּים, לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה. וְזָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וְיִפְקֹדֵנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּם בְּכַבּוּדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךָ, וְהוֹפֵעַ בַּחֲדָר גְּאוֹן עֲזָךָ, עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶצְךָ, וְיָדַע כָּל פֶּעוּל כִּי אַתָּה פִּעַלְתָּ, וְיִבִּין כָּל יְצוּר כִּי אַתָּה יִצְרָתוֹ, וְיֹאמֵר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ, יי אֱלֹהֵי יִשְׂרָאֵל מְלוֹךְ, וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצָה בְּמִנוּחַתֵּנוּ) קִדְשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֵנוּ מִטּוֹבֶיךָ וּשְׂמַחְנוּ בִישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְשְׁךָ, וְיִגְוַחוּ בְּהַ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעֲבֹדְךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרָה אֱמֶת וּקְיָם לְעַד. בְּרוּךְ אַתָּה, יי מְלוֹךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשְּׁבֵת ו) יִשְׂרָאֵל יוֹם הַזְכָּרוֹן.

רְצָה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם; וְהַשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה, יי, הַמְּחַזֵּר שְׂכִינְתוֹ לְצִיּוֹן.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this Day of Remembrance. Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Our God and God of our fathers, reign over the whole universe in thy glory; be exalted over all the earth in thy grandeur; shine forth in thy splendid majesty over all the inhabitants of thy world. May every existing being know that thou hast made it; may every creature realize that thou hast created it; may every breathing thing proclaim: "The Lord God of Israel is King, and his kingdom rules over all."

Our God and God of our fathers, (be pleased with our rest,) sanctify us with thy commandments and grant us a share in thy Torah; satisfy us with thy goodness and gladden us with thy deliverance; (in thy gracious love, Lord our God, grant that we keep thy holy Sabbath as a heritage, and that Israel, who sanctifies thy name, may rest on it) purify our heart to serve thee in truth; for thou art the true God, and thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath,) Israel and the Day of Remembrance.

Be pleased, Lord our God, with thy people Israel and with their prayer; restore the worship to thy most holy sanctuary; accept Israel's offerings and prayer with gracious love. May the worship of thy people Israel be ever pleasing to thee.

May our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy presence to Zion.

When the Reader repeats the *Amidah*, the Congregation responds here by saying:

(מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָּל בְּשָׂר,
יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית,
בְּרֵכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחֵיִיתָנוּ
וְקִבַּמְתָּנוּ. בֶּן תַּחֲנִינוּ וְתַקִּימָנוּ,
וְחֵאסוּף גְּלִיּוֹתֵינוּ לְתַצְרוֹת
קְדֻשָּׁתְךָ לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת
רְצוֹנָךְ, וְלַעֲבֹדְךָ בְּלֵב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל תְּהוֹדָאוֹת.)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאִתָּה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר תַּחֲנִינוּ, מְגִן
יִשְׁעֵנו אִתָּה הוּא. לְדוֹר וָדוֹר
נוֹדָה לָךְ, וְנִסְפָּר תְּהִלָּתְךָ, עַל
תַּחֲנִינוּ הַמְּסוּרִים בִּידְךָ, וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נִסְיָה שְׁבָבְךָ יוֹם עַמּוּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָבְךָ
עַתָּה, עָרַב וְבָקֵר וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִיְּנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ, מִלְּבָנוּ, תָּמִיד לְעוֹלָם
וָעֶד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלּוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל,
יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה. בְּרוּךְ אַתָּה, יי, הַטוֹב שִׁמְךָ, וְלָךְ נֶאֱדָה
לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מִלְּךָ אֲדוֹן לְכָל הַשְּׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ.

בְּסִפְרַת חַיִּים, בְּרַכָּה וְשִׁלוֹם וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשִׁלוֹם.
בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

We ever thank thee, who art the Lord our God and the God of our fathers. Thou art the strength of our life and our saving shield. In every generation we will thank thee and recount thy praise—for our lives which are in thy charge, for our souls which are in thy care, for thy miracles which are daily with us, and for thy continual wonders and favors—evening, morning and noon. Beneficent One, whose mercies never fail, Merciful One, whose kindnesses never cease, thou hast always been our hope.

When the Reader repeats the Amidah, the Congregation responds here by saying:

(We thank thee, who art the Lord our God and the God of our fathers. God of all mankind, our Creator and Creator of the universe, blessings and thanks are due to thy great and holy name, because thou hast kept us alive and sustained us; mayest thou ever grant us life and sustenance. O gather our exiles to thy holy courts to observe thy laws, to do thy will, and to serve thee with a perfect heart. For this we thank thee. Blessed be God to whom all thanks are due.)

For all these acts may thy name, our King, be blessed and exalted forever and ever.

Inscribe all thy people of the covenant for a happy life.

All the living shall ever thank thee and sincerely praise thy name, O God, who art always our salvation and help. Blessed art thou, O Lord, Beneficent One, to whom it is fitting to give thanks.

O grant abundant peace to Israel thy people forever, for thou art the King and Lord of all peace. May it please thee to bless thy people Israel with peace at all times and at all hours.

May we and all Israel thy people be remembered and inscribed before thee in the book of life and blessing, peace and prosperity, for a happy life and for peace. Blessed art thou, O Lord, Author of peace.

בספר חיים can be rendered: "In the book of life . . . may we be remembered; may we and all Israel thy people be inscribed before thee for a happy life . . ." The seeming redundancy of the passage would thus disappear. However, all worshipers are in the habit of joining the words **נוכר וכתב**.

After the *Amidah* add the following meditation:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מָרָע, וּשְׁפָתַי מִדְּבַר מִרְמָה; וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּמָה, וְנַפְשֵׁי בַעֲפָר לְכָל תַּהֲיִיתָ. פָּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי; וְכָל הַחֹשֶׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וּמְקַלְלֵי מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֹךְ, עֲשֵׂה לִמְעַן
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתֶּךָ, עֲשֵׂה לִמְעַן תוֹרַתְךָ. לִמְעַן יִחַלְצוּן
יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ, יי, צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאֲמָרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית
הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. וְעִרְבָה לִי מִנְחַת
יְהוּדָה וִירוּשָׁלָיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.

Rosh Hashanah Greeting:

Plural

Singular

לְשָׁנָה טוֹבָה תִּכְתֵּב וְתִחַתֵּם. לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְמוּ.

קְדוּשַׁת לְרִאֵשׁ הַשָּׁנָה

On Sabbath Eve:

(וַיְהִי עֶרֶב וַיְהִי בֹקֶר)

יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ
אֹתוֹ, כִּי בּו שְׁבַת מִכָּל מְלֹאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

לשנה טובה תכתב is a figurative expression, borrowed from the writing and signing of decrees by earthly rulers.

After the Amidah add the following meditation:

My God, guard my tongue from evil, and my lips from speaking falsehood. May my soul be silent to those who insult me; be my soul lowly to all as the dust. Open my heart to thy Torah, that my soul may follow thy commands. Speedily defeat the counsel of all those who plan evil against me and upset their design. Do it for the glory of thy name; do it for the sake of thy power; do it for the sake of thy holiness; do it for the sake of thy Torah. That thy beloved may be rescued, save with thy right hand and answer me. May the words of my mouth and the meditation of my heart be pleasing before thee, O Lord, my Stronghold and my Redeemer.¹ May he who creates peace in his high heavens create peace for us and for all Israel. Amen.

May it be thy will, Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant us a share in thy Torah. There we will serve thee with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in former years.²

Rosh Hashanah Greeting:

MAY YOU BE INSCRIBED FOR A HAPPY NEW YEAR.

KIDDUSH FOR ROSH HASHANAH

On Sabbath Eve:

(There was evening and there was morning—
The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his his work which he had made, and he rested on the seventh day from all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)³

¹*Psalms* 60:7; 19:15. ²*Malachi* 3:4. ³*Genesis* 1:31; 2:1-3.

סְבֵרֵי מֶרְנָן וְרִבּוּתֵי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶן.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל
 עַם, וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ, יי
 אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְּכוּרֹן הַזֶּה,
 יוֹם (זְכוּרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְּרֵא קִדְּשׁ, זָכָר לַיְצִיאַת
 מִצְרָיִם. כִּי בָנוּ בְּחֶרֶת, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְדָבַרְךָ
 אָמַת וְקָנִים לְעַד. בְּרוּךְ אַתָּה, יי, מְלֶכֶד עַל כָּל הָאָרֶץ, מִקְּדֹשׁ
 (הַשַּׁבָּת וְ)יִשְׂרָאֵל יוֹם הַזְּכוּרֹן.

On Saturday night add:

(בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמְּבַדִּיל בֵּין קִדְּשׁ
 לַחֵל, בֵּין אֹר לַחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קִדְּשַׁת שַׁבָּת לְקִדְּשַׁת יוֹם טוֹב
 הַבְּדִלָּתָ, וְאֶת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קִדְּשַׁת; הַבְּדִלָּתָ
 וְקִדְּשַׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשַׁתְּךָ. בְּרוּךְ אַתָּה, יי, הַמְּבַדִּיל
 בֵּין קִדְּשׁ לְקִדְּשׁ.)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהִחֲיֵנוּ וְקִיְּמָנוּ
 וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

It is customary to eat an apple dipped in honey and to say:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדְּשׁ
 עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (this Sabbath day and) this Day of Remembrance, a day for the blowing of the *Shofar*, a holy festival in remembrance of the exodus from Egypt. Indeed, thou hast chosen and sanctified us above all nations; thy word is true and permanent forever. Blessed art thou, O Lord, King over all the earth, who sanctifiest (the Sabbath,) Israel and the Day of Remembrance.

On Saturday night add:

(Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast made a distinction between the holiness of the Sabbath and that of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.)

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

It is customary to eat an apple dipped in honey and to say:

May it be thy will, Lord our God and God of our fathers, to grant us a happy and pleasant New Year.

סברי מרנן is used to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. This phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was *להיים!*

תְּשֻׁלִיךְ

Performed on the afternoon of the first day of *Rosh Hashanah*, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

מִי אֵל בְּמִקְדָּה, נִשְׂא עֵינַי וְעָבַר עַל פְּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ;
לֹא הִחְזִיק לְעַד אַפּוֹ, בִּי חֲפִיץ חֶסֶד הוּא. יָשׁוּב יִרְחַמְנֵנוּ, יִכְבֹּשׁ
עֲוֹנוֹתֵינוּ, וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל חַטָּאתָם. תַּתֵּן אֲמֶת לְיַעֲקֹב,
חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִימֵי קָדָם.
מִן הַמַּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַּמְרָחֵב יְהוָה. יְיָ לִי, לֹא אֵירָא;
מִה יַעֲשֶׂה לִי אָדָם. יְיָ לִי בְעֲזָרִי, וְאֲנִי אֲרָאָה בְּשִׁנְאֵי. טוֹב
לְחַסוֹת בְּיָ מִבְּטָח בְּאָדָם. טוֹב לְחַסוֹת בְּיָ מִבְּטָח בַּנְּדִיבִים.

הַהִלִּים לֵן

רָנְנוּ צְדִיקִים בְּיָ, לְיֹשְׁרִים נְאֻהָ תְהַלֵּה. הוֹדוּ לְיָ בְּכִנּוֹר,
בַּנְּבֵל עֲשׂוֹר זְמָרוֹ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתַרוּעָה.
כִּי יִשָּׂר דְּבַר יְיָ, וְכָל מַעֲשָׂהוּ בְּאִמּוֹנָה. אֲהַב צְדָקָה וּמִשְׁפָּט,
חֶסֶד יְיָ מְלֵאָה הָאָרֶץ. בְּדַבַּר יְיָ שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ פִּיו כָּל
צְבָאָם. כִּי־סֹבֵב כַּיּוֹם הַיּוֹם, נִתֵּן בְּאוֹצְרוֹת תְּהוֹמוֹת. יִירָאוּ מִי
כָּל הָאָרֶץ, מִמָּנֹנֵי יַגּוֹרוּ כָּל יֹשְׁבֵי תֵבֵל. כִּי הוּא אָמַר וַיְהִי, הוּא
צָוָה וַיַּעֲמֵד. יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנֵּיא מַחֲשָׁבוֹת עַמִּים. עֲצַת

תְּשֻׁלִיךְ, the custom of symbolically casting the sins into a running stream, presumably dates from the fourteenth century. It is mentioned for the first time in *Sefer Maharil* by Rabbi Jacob Moelln (1355-1427), the leading Jewish authority of his time. He explains it as a reminder of the *Akedah*, concerning which the Midrash relates that Satan, in an effort to prevent Abraham from sacrificing Isaac, transformed himself into a deep stream on the road leading to Mount Moriah. Plunging into the stream, Abraham and Isaac prayed for divine aid, whereupon the place became dry land again. The name תְּשֻׁלִיךְ ("thou wilt cast") is derived from Micah 7:19.

TASHLIKH

Performed on the afternoon of the first day of Rosh Hashanah, or on the second, should Sabbath commence the festival. Processions are formed to the banks of a river, where the following is recited:

Who is a God like thee? Thou forgivest iniquity and passest over transgression in the survivors of thy people. Thou dost not retain thy anger forever, for thou delightest in kindness. Thou wilt again show us mercy and subdue our iniquities; thou wilt cast all our sins into the depths of the sea. Thou wilt show kindness to Jacob and mercy to Abraham, as thou didst promise to our fathers from of old.¹

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes.²

Psalm 33

Rejoice in the Lord, you righteous; for the upright it is fitting to give praise. Give thanks to the Lord with harp; sing his praises with the ten-stringed lute. Sing to him a new song; play skilfully amid shouts of joy. The word of the Lord is right; all his work is done with faithfulness. He loves righteousness and justice; the earth is full of the Lord's kindness. By the word of the Lord the heavens were made, and all their host by the breath of his mouth. He gathers the waters of the sea as a heap; he lays up the deeps in storehouses. Let the earth revere the Lord; let all the inhabitants of the world stand in awe of him. For he but spoke, and it came into being; he but commanded, and it stood forth. The Lord annuls the counsel of nations; he frustrates the designs of peoples.

¹*Micah 7:18-20.* ²*Psalm 118:5-9.*

יי לְעוֹלָם תַּעֲמֹד, מִחֻשְׁבוֹת לְבוֹ לְדָר וְדָר. אֲשֶׁרִי הַגּוֹי אֲשֶׁר
 יי אֱלֹהָיו, הָעַם בָּחַר לְנַחֲלָה לוֹ. מִשְׁמָיִם הִבִּיט יי, רָאָה אֶת
 כָּל בְּנֵי הָאָדָם. מִמְּבוֹן שִׁבְתוֹ הַשְּׁנִיחַ, אֵל כָּל יֹשְׁבֵי הָאָרֶץ.
 הַיָּצַר יָחַד לָבָם, הַמְּבִין אֵל כָּל מַעֲשֵׂיהֶם. אִין הַמְּלֹךְ נֹשֵׁעַ
 בְּרַב־חַיִל, גְּבוּר לֹא יִנְצַל בְּרַב־כַּחַ. שֶׁקֶר הַסּוֹס לְתִשׁוּעָה,
 וּכְרַב חֵילוֹ לֹא יִמְלֹט. הִנֵּה עֵין יי אֵל יִרְאוּ, לְמִיחֲלִים
 לְחִסְדּוֹ. לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב. נִפְשָׁנו חֲבַתָּה
 לֵי, עֲזָרְנוּ וּמִגִּנְנוּ הוּא. כִּי בּוֹ יִשְׁמַח לִבְנוֹ, כִּי בְשֵׁם קָדְשׁוֹ
 בְּטָחָנוּ. יְהִי חִסְדְּךָ יי עָלֵינוּ, בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכֹל הַר קָדְשִׁי, כִּי מְלֹאָה הָאָרֶץ
 דַּעַה אֶת יי, בַּמַּיִם לַיָּם מִכַּסִּים.

תהלים קל

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקוֹם קָרְאתִידָה, יי. אֲדַנִּי, שִׁמְעָה
 בְּקוֹלִי, תְּהַיִּינָה אֲזִנֶּיךָ קֹשְׁבוֹת לְקוֹל תַּחֲנוּנָי. אִם עֲוֹנוֹת תִּשְׁמַר—
 יְהִי, אֲדַנִּי, מִי יַעֲמֹד. כִּי עֲמֶה הַסְּלִיחָה, לְמַעַן תִּגְרָא. קוֹיִתִי יי,
 קוֹתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחֲלִתִי. נַפְשִׁי לֹאֲדַנִּי מִשְׁמָרִים לְבַקֵּר,
 שְׁמָרִים לְבַקֵּר. יַחַל יִשְׂרָאֵל אֵל יי, כִּי עִם יי הַחֲסֵד, וְהַרְבֵּה
 עֲמוּ פְדוּת. וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

Psalm 33 contains a description of God's righteous rule and creative omnipotence. Israel's protection does not depend on military power but on God. "He gathers the waters of the sea as a heap" refers to the appearance of the sea from the shore. "He lays up the deeps in storehouses" refers to the vast subterranean masses of water.

Psalm 130 is an expression of remorse for sin and a plea for forgiveness. Since God reveals himself as a forgiving God, Israel can hope and trust.

מעמקים ("deep waters") is used in the sense of distress and danger.

But the counsel of the Lord stands forever; his plans last for all generations. Happy is the nation whose God is the Lord, the people he has chosen for his possession. From heaven the Lord looks down; he sees all of mankind. From his abode he looks intently on all the inhabitants of the earth, he who fashions the hearts of them all, who considers all their actions. A king is not saved by the size of an army; a warrior is not rescued by sheer strength. Vain is the horse for victory; nor does it afford escape by its great strength. The eye of the Lord rests on those who revere him, those who hope for his kindness, to save them from death and keep them alive in famine. Our soul has waited for the Lord; he is our help and our shield. In him our heart rejoices; in his holy name we trust. May thy kindness, O Lord, be upon us, even as we hope in thee.

None shall injure, none shall destroy anywhere on my holy mountain, for the land shall be full of the knowledge of the Lord as the waters cover the sea.¹

Psalm 130

A Pilgrim Song. Out of the depths I call to thee, O Lord. O Lord, hear my voice; let thy ears be attentive to my supplicating voice. If thou, O Lord, shouldst keep strict account of iniquities, O Lord, who could live on? But with thee there is forgiveness, that thou mayest be revered. I look for the Lord, my whole being hopes; I wait for his word. My soul waits for the Lord more eagerly than watchmen for the dawn, than watchmen for the dawn. O Israel, put your hope in the Lord, for with the Lord there is kindness; with him there is great saving power. It is he who will redeem Israel from all its iniquities.

יֵמַד מִי that is, no one can maintain his innocence when standing in judgment before God.

לִמְעַן תּוֹרָא God's forgiveness inspires man to revere him. The general idea here is that God forgives and does not keep strict account of our iniquities.

מְשׁוּמְרִים לְבָקֵר than impatient watchmen longing for the dawn to release them from their duty. The repetition of the phrase is for emphasis.

¹*Isaiah* 11:9.

כַּפָּרוֹת

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to *Yom Kippur*

בְּנֵי אָדָם, וְשָׂבִי חֲשֵׁף וְצִלְמוֹת, אֲסִירֵי עֵינַי וּבִרְזָל. יוֹצִיאֵם
מִחֲשֵׁף וְצִלְמוֹת, וּמוֹסְרוֹתֵיהֶם יִנְתַּק. אֲוִלִים מִדָּרֶךְ פֶּשַׁעַם,
וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ. כָּל אֹכֵל תְּתַעֵב נִפְשָׁם, וַיִּגְעוּ עַד שְׁעָרֵי
מָוֶת. וַיִּזְעְקוּ אֶל יְיָ בְּצַר לָהֶם, מִמַּצּוֹקוֹתֵיהֶם יוֹשִׁיעֵם. וְשַׁלַּח
דְּבָרוֹ וַיִּרְפָּאֵם, וַיִּמְלֹט מִשְׁחִיתוֹתָם. יוֹדוּ לַיְיָ תְּסֻדוּ, וְנִפְלְאוֹתָיו
לְבְנֵי אָדָם. אִם יֵשׁ עָלָיו מִלְּאֵד מְלִיץ, אֶחָד מִנֵּי אֵלֶיךָ, לְהַגִּיד
לְאָדָם יִשְׂרָאֵל. וַיַּחַנְנוּ, וַיֹּאמְרוּ: פְּדֵעָהוּ מִרְדַּת שַׁחַת, מִצָּאֲתֵי
כַּפָּר.

Waving a fowl over the heads:

זֶה חֲלִיפְתָנוּ, זֶה תְּמוֹרְתָנוּ, זֶה כַּפָּרְתָנוּ, זֶה הַתְּרַנְּגָל יִלְדָּ
לְמִיתָה, וְאַנְחָנוּ נִבְגַּס וְנִגְלָד לְחַיִּים טוֹבִים אַרְבָּיִם וּלְשָׁלוֹם.

Feminine:

(זֹאת חֲלִיפְתָנוּ, זֹאת תְּמוֹרְתָנוּ, זֹאת כַּפָּרְתָנוּ, זֹאת הַתְּרַנְּגָלָת
תִּלְדִּי לְמִיתָה, וְאַנְחָנוּ נִבְגַּס וְנִגְלָד לְחַיִּים טוֹבִים אַרְבָּיִם
וּלְשָׁלוֹם.)

BLESSING OVER THE YOM KIPPUR LIGHTS

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיַּצְּנֵנוּ לְהַדְרִיק נֵר שָׁל (שֶׁבֶת וְשָׁל) יוֹם הַכַּפּוּרִים.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁחֲחִינוּ וְקִיַּמְנוּ,
וְהַגִּיעָנוּ לְזִמְן הַזֶּה.

כַּפּוּרֹת ("atonements"), the custom of symbolically transferring one's guilt to the fowl on the day previous to *Yom Kippur*, is mentioned in *Maḥzor Vitry*

KAPPAROTH

Consisting in waving a fowl three times around the head after the recitation of the following paragraph on the day previous to Yom Kippur

Men who sit in darkness and in gloom, bound in misery and iron—he will take them out from the darkness and the gloom; he will break their chains. Fools are they who transgress; they are afflicted because of their iniquities. They loath every kind of food; they reach the gates of death. Then they cry out to the Lord in their trouble, and he delivers them from their distress. He sends his word and heals them; he frees them from their graves. Let them thank the Lord for his kindness, and for the wonderful things he does for men.¹ If one angel among a thousand pleads for a man, vouching for his uprightness, then God is gracious to him and says: “Deliver him from going down to the grave; I have found a ransom.”²

Waving a fowl over the heads:

This is offered in exchange for us; this is our ransom; this is our atonement. This fowl shall meet death, but we shall find a long and pleasant life of peace.

BLESSING OVER THE YOM KIPPUR LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lights of (the Sabbath and of) the Day of Atonement.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

(page 373) as related to the use of a scapegoat in Temple times. “This bird is a sacrifice in my stead” is the formula repeated three times as the fowl is held above the heads of the adults and children. This practice was instituted for the purpose of helping the poor, among whom the fowls are distributed. The authorities recommend the distribution of money instead. When money is used in the *Kapparoth* ceremony, *זה הכסף יגמל לצדקה*, should be said instead of *זה ההרגל ילך למיתה*.

The phrase *בני אדם* has been added to the heart-stirring biblical verses contained in this passage.

¹*Psalm* 107:10, 14, 17-21. ²*Job* 33:23-24.

אֲשִׁיזוֹן

Upon entering the *Sukkah*:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּשִׁירָה לְשִׁבְתְּךָ
בִּינֵינוּ, וְתַפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתַקִּיף אוֹתָנוּ מִזִּוּי כְּבוֹדְךָ
הַקָּרוֹשׁ וְהַטְּהוֹר. וְלָרַעְבִים גַּם צָמֵאִים, תֵּן לַחֲמֵם וּמִים נְאֻמָּנִים.
וּתְזַכְּנוּ לִישֵׁב יָמִים רַבִּים עַל הָאֲדָמָה, אֲדָמַת קָדְשׁ, בְּעִבּוֹדְתְּךָ
וּבִירְאָתְךָ. בְּרוּךְ יי לְעוֹלָם, אָמֵן וְאָמֵן.

אָמֵן לְסַעֲדַתִּי אֲשִׁיזוֹן עֲלָיוֹן: אֲבָרְכֶם יִצְחָק וַיַּעֲקֹב, יוֹסֵף
מֹשֶׁה אֶהְרֹן וְדָוִד.

First day of *Sukkoth*:

בְּמַטְו מִנֶּה, אֲבָרְכֶם אֲשִׁיזוֹ עֲלָאֵי, דִּיִּתְבוּ עִמִּי וְעַמְּךָ כָּל
אֲשִׁיזוֹ עֲלָאֵי: יִצְחָק יַעֲקֹב יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Second day of *Sukkoth*:

בְּמַטְו מִנֶּה, יִצְחָק אֲשִׁיזוֹ עֲלָאֵי, דִּיִּתְבוּ עִמִּי וְעַמְּךָ כָּל
אֲשִׁיזוֹ עֲלָאֵי: אֲבָרְכֶם יַעֲקֹב יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Third day of *Sukkoth*:

בְּמַטְו מִנֶּה, יַעֲקֹב אֲשִׁיזוֹ עֲלָאֵי, דִּיִּתְבוּ עִמִּי וְעַמְּךָ כָּל
אֲשִׁיזוֹ עֲלָאֵי: אֲבָרְכֶם יִצְחָק יוֹסֵף, מֹשֶׁה אֶהְרֹן וְדָוִד.

Fourth day of *Sukkoth*:

בְּמַטְו מִנֶּה, יוֹסֵף אֲשִׁיזוֹ עֲלָאֵי, דִּיִּתְבוּ עִמִּי וְעַמְּךָ כָּל
אֲשִׁיזוֹ עֲלָאֵי: אֲבָרְכֶם יַעֲקֹב יַעֲקֹב, מֹשֶׁה אֶהְרֹן וְדָוִד.

Fifth day of *Sukkoth*:

בְּמַטְו מִנֶּה, מֹשֶׁה אֲשִׁיזוֹ עֲלָאֵי, דִּיִּתְבוּ עִמִּי וְעַמְּךָ כָּל
אֲשִׁיזוֹ עֲלָאֵי: אֲבָרְכֶם יִצְחָק יַעֲקֹב, יוֹסֵף אֶהְרֹן וְדָוִד.

אֲשִׁיזוֹן, the custom of inviting the patriarchs to the *Sukkah*, is based on a passage in the Zohar (section *Emor*) which reads: "When one sits in the

GUESTS IN THE SUKKAH

Upon entering the Sukkah:

May it be thy will, Lord my God and God of my fathers, to cause thy divine spirit to dwell in our midst. O spread over us thy shelter of peace, and encircle us with thy majestic glory, holy and pure. As for those who are hungry and thirsty, do thou grant them sufficient bread and water. O grant us long life in the Holy Land, that we may serve thee with reverence. Praised be the Lord forever. Amen, Amen.

I invite sublime guests to dinner—Abraham, Isaac, Jacob, Joseph, Moses, Aaron and David.

First day of Sukkoth:

O Abraham, my exalted guest, may it please you to have all the exalted guests dwell with us—Isaac, Jacob, Joseph, Moses, Aaron and David.

Second day of Sukkoth:

O Isaac, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Jacob, Joseph, Moses, Aaron and David.

Third day of Sukkoth:

O Jacob, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Joseph, Moses, Aaron and David.

Fourth day of Sukkoth:

O Joseph, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Moses, Aaron and David.

Fifth day of Sukkoth:

O Moses, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Aaron and David.

Sukkah . . . Abraham and six righteous men come to share his company . . . Everyone should try to invite an equal number of poor people to share his meals in the Sukkah. . .”

Sixth day of *Sukkoth*:

בְּמַטּוֹ מִנֶּחֱד, אֲהַרֵן אֲשַׁפִּיזוּ עֲלָאֵי דִיתְבוּ עִמִּי וְעַמֶּךָ כָּל
אֲשַׁפִּיזוּ עֲלָאֵי: אֲבָרְהֵם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְדָוִד.

Seventh day of *Sukkoth*:

בְּמַטּוֹ מִנֶּחֱד, דָּוִד אֲשַׁפִּיזוּ עֲלָאֵי, דִּיתְבוּ עִמִּי וְעַמֶּךָ כָּל
אֲשַׁפִּיזוּ עֲלָאֵי: אֲבָרְהֵם יִצְחָק יַעֲקֹב, יוֹסֵף מֹשֶׁה וְאַהֲרֹן.

נטילת לולב

During *Sukkoth* (except Sabbath) the following is recited as the *lulav* (in the right hand) and the *ethrog* (in the left hand) are held together.

הִרְיִי מוֹכֵן וּמְזֻמֵן לְקַיֵּם מִצְוֹת בּוֹרְאֵי, שְׂצֻנֵנוּ בְּתוֹרָתוֹ:
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר, כַּפַּת תְּמָרִים,
וְעֵנַף עֵץ עָבֹת, וְעֵרְבֵי-נַחַל. וּבְנִעְנוּעֵי אוֹתָם יִשְׁפִיעַ עָלַי
שְׁפַע בְּרָכוֹת וּמִחְשָׁבוֹת קְדוֹשׁוֹת, שֶׁהוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי
הָאֲדוֹנִים, שְׁלִיט בְּמַטְּהָ וּבְמַעַל, וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה. וְתִהְיֶה
חֲשׂוּבָה מִצְוֹת אֲרֻבְעָה מִיָּנִים כְּאֵלוֹ קִימַתְיָהּ בְּכָל פְּרֻטְיָהּ
וְדִקְדוּקִיָּהּ. וַיְהִי נֶעַם יְיָ אֱלֹהֵינוּ עָלֵינוּ; וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה
עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ. בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוְּנוּ עַל נְטִילַת לִוְלָב.

On the first day of waving the *lulav* add:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁחֲחִינּוּ וְקִימְנוּ
וְהִגִּיעְנוּ לְזִמְנוּ הַזֶּה.

נטילת לולב ("taking the *lulav*") is based on the traditional interpretation of Leviticus 23:40 regarding the celebration of *Sukkoth*: "You shall take . . . the fruit of a beautiful tree (אתרוג), branches of palm trees (לולב), boughs of leafy trees (הדסים), and water-willows (ערבות), and rejoice before the Lord your God for seven days." Since the *lulav* is the most prominent of the four

Sixth day of Sukkoth:

O Aaron, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and David.

Seventh day of Sukkoth:

O David, my exalted guest, may it please you to have all the exalted guests dwell with us—Abraham, Isaac, Jacob, Joseph, Moses and Aaron.

WAVING THE LULAV

During Sukkoth (except Sabbath) the following is recited as the lulav (in the right hand) and the ethrog (in the left hand) are held together.

I am ready and prepared to fulfill the command of my Creator, who has commanded us in his Torah: "On the first day you shall take for yourselves the fruit of the *hadar* tree, branches of palm trees, limbs of leafy trees, and water-willows."¹ As I wave them, may God shower me with blessings and imbue me with holy thoughts. He is the supreme God, the Lord of lords, Ruler of earth and heaven, whose majesty has dominion over all things. May my observance of this precept of [waving] the four species be considered as if I fulfilled it with all its particulars, details and implications. May the favor of the Lord our God rest on us. Do thou prosper all the work we undertake; do thou establish the work of our hands. Blessed be the Lord forever. Amen, Amen.²

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us about the waving of the palm branch.

On the first day of waving the lulav add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

plants (ארבעה מינים), it is held in the right hand and mentioned in the blessing. The wavings toward all directions (נענועים) symbolize the stream of abundance which comes from the sky and the four corners of the earth. The meditation preceding the blessing over the *lulav* is taken from שערי ציון, a collection of kabbalistic prayers and reflections by Rabbi Nathan Hannover of the seventeenth century.

¹ *Leviticus* 23:40. ² *Psalms* 90:17; 80:53.

הושענות

On *Sukkoth* after *Musaf*—numbered for special days of the week:

If Monday is the first day of *Sukkoth*, the order is: א, ב, ג, ה, ו, ז, ח.

If Tuesday is the first day of *Sukkoth*, the order is: א, ב, ג, ה, ו, ז, ד.

If Thursday is the first day of *Sukkoth*, the order is: א, ב, ח, ה, ו, ז, ד.

If Sabbath is the first day of *Sukkoth*, the order is: ח, א, ב, ה, ו, ז, ד.

Number י is added on days other than Sabbath.

On the seventh day of *Sukkoth*, all the *Hoshanoth* are recited.

Responsively

הושע נא

לְמַעַן אֶלְהִינּוּ הוֹשַׁע נָא.

לְמַעַן בּוֹרְאֵנוּ הוֹשַׁע נָא.

לְמַעַן גּוֹאֲלֵנוּ הוֹשַׁע נָא.

לְמַעַן דּוֹרְשָׁנוּ הוֹשַׁע נָא.

א לְמַעַן אֲמַתְךָ, לְמַעַן בְּרִיתְךָ, לְמַעַן גְּדֻלָּתְךָ וְתַפְאֲרֹתְךָ,
לְמַעַן דְּתָךְ, לְמַעַן הוֹדְךָ, לְמַעַן וַעֲוֹדְךָ, לְמַעַן זְכָרְךָ, לְמַעַן
חֲסִדְךָ, לְמַעַן טוֹבָךְ, לְמַעַן יְחִוּדְךָ, לְמַעַן כְּבוֹדְךָ, לְמַעַן
לְמוֹדְךָ, לְמַעַן מְלֻכוֹתְךָ, לְמַעַן נִצְחָתְךָ, לְמַעַן סוּדְךָ, לְמַעַן
עֲזָךְ, לְמַעַן פְּאָרְךָ, לְמַעַן צְדָקָתְךָ, לְמַעַן קְדוּשַׁתְךָ, לְמַעַן
רַחֲמֶיךָ הַרְבִּים, לְמַעַן שְׁכִינְתְךָ, הוֹשַׁע נָא; לְמַעַן תִּהְלֹתְךָ,
הוֹשַׁע נָא.

(כִּי אֲמַרְתִּי עוֹלָם חֲסֵד יִבְנֶה.)*

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

הושענות are prayers for deliverance, based on biblical and midrashic passages. They were mainly composed by Elazar ha-Kallir who lived presumably in Palestine during the seventh century. Alphabetically arranged, each of these compositions contains as many verses or phrases as there are letters in the Hebrew alphabet.

ב אֲבוֹן שְׁתִּיחַ, בֵּית הַבְּחִירָה, גִּזְרֵן אֲרָנֵן, דְּבִיר הַמְּצַנֵּעַ, הַר
הַמְזוּרָה, וְהַר יִרְאֵה, זְבוּל וּתְפֹאֲרֵתָהּ, חֲנֵה דָּוִד, טוֹב הַלְּבָנוֹן,
יִפֵּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ, כְּלִילַת יָפִי, לַיִּת הַצֶּדֶק, מְכוּן
לְשִׁבְתָּהּ, נִוַּח שְׁאֲנוֹ, סִכַּת שְׁלֹם, עֲלִית שְׁבָטִים, פִּנְת יִקְרַת,
צִיּוֹן הַמְּצַיֶּנֶת, קִדְשׁ הַתְּקָשִׁים, רְצוּף אֲהָבָה, שְׂבִינַת כְּבוֹדָה,
הוֹשַׁע נָא; תֵּל תִּלְפִּיּוֹת, הוֹשַׁע נָא.

* (לֵךְ זְרוּעַ עִם גְּבוּרָה; תְּעֹז יְרֵךְ, תָּרוּם יְמִינֶךָ.)

ג אִם אֲנִי חוֹמָה, בְּרַח בַּחמָה, גּוֹלָה וְסוּרָה, דְּמַתָּה לְתַמָּר,
הַהַרְוֵנָה עָלֶיךָ, וְנַחֲשֶׁבֶת כְּצֹאן טְבָחָה, זְרוּיָה בֵּין מְכַעֲסִיָּה,
חֲבוּקָה וְדְבוּקָה בְּךָ, טוֹעֵנֶת עָלֶיךָ, יַחֲדָה לְיַחְדָּךָ, כְּבוּשָׁה
בַּגּוֹלָה, לוֹמְדַת יִרְאָתָהּ, מְרוּשֶׁת לְחֵי, נְתוּנָה לְמַכִּים, סוֹבְלַת
סִבְלָה, עֲנִיָּה סַעְרָה, פְּדוּיַת טוֹבִיָּה, צֹאן קִדְשִׁים, קְהֵלוֹת
יַעֲקֹב, רְשׁוּמִים בְּשִׁמְךָ, שׁוֹאֲגִים הוֹשַׁע נָא; תְּמוּכִים עָלֶיךָ,
הוֹשַׁע נָא.

* (תִּתֵּן אֲמַת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם.)

ד אֲדוֹן הַמוֹשִׁיעַ, בְּלִתֵּךְ אֲיוֹן לְהוֹשִׁיעַ, גְּבוּר וְרַב לְהוֹשִׁיעַ,

In Temple times, the people formed a procession around the altar on each of the first six days of *Sukkoth* while chanting *אִם אֲנִי ה' הוֹשִׁיעָה נָא* (Psalm 118:25). On the seventh day of *Sukkoth*, however, they formed seven such processions; hence the name *Hoshana Rabbah*. After the seven processions they would beat willow-sprigs against the ground, symbolically casting off sins as the leaves are beaten off (Mishnah *Sukkah* 4:5-6).

אֲדוֹן that is, save us for the sake of thy truth, thy covenant, thy glory, thy Torah . . .

אֲבוֹן שְׁתִּיחַ ("the world's corner-stone") heads the alphabetic list of synonyms for the Temple.

אִם אֲנִי חוֹמָה is an alphabetic description of Israel, "as firm as a rampart," who clings to God in spite of all oppression and suffering endured in exile.

אֲדוֹן הַמוֹשִׁיעַ the saving Lord, being entreated to grant deliverance and prosperity.

דְּלַתִּי וְלִי יְהוֹשִׁיעַ, הָאֵל הַמּוֹשִׁיעַ, וּמַצִּיל וּמוֹשִׁיעַ, זוֹעֲקִיךָ
 תּוֹשִׁיעַ, חוֹכֵיךָ הוֹשִׁיעַ, טְלָאִיךָ תִּשְׁבִּיעַ, יְבוּל לְהַשְׁפִּיעַ, כָּל
 שִׁיחַ תִּדְרֹשׂא וְתוֹשִׁיעַ, לְגִיא בַל תִּרְשִׁיעַ, מְנַדִּים תִּמְזַתִּיק וְתוֹשִׁיעַ,
 נְשִׂאִים לְהַסִּיעַ, שְׁעִירִים לְהַנִּיעַ, עֲנָנִים מִלְּהַמְנִיעַ, פּוֹתַח יָד
 וּמִשְׁבִּיעַ, צְמֵאִיךָ תִּשְׁבִּיעַ, קוֹרְאִיךָ תּוֹשִׁיעַ, רְחוּמִיךָ תּוֹשִׁיעַ,
 שׁוֹתְרִיךָ הוֹשִׁיעַ, הוֹשַׁע נָא; תְּמַיְמִיךָ תּוֹשִׁיעַ, הוֹשַׁע נָא.
 * (נְעֻמּוֹת בִּימִינֶיךָ נִצְּחָה.)

אָדָם וּבַהֲמָה, בְּשָׂר וָרוּחַ וּנְשָׁמָה, גִּיד וְעֶצֶם וְקַרְמָה, דְּמוּת
 וְצֶלֶם וְרַקְמָה, הוֹד לְהַכֵּל דָּמָה, וְנִמְשָׁל בְּבַהֲמוֹת נִדְמָה, זִיו
 וְתֹאֵר וְקוֹמָה, חֲדוּשׁ פְּנֵי אָדָם, טִיעַת עֲצֵי נִשְׁמָה, יְקָבִים
 וְקָמָה, בְּרָמִים וְשִׁקְמָה, לְתַבֵּל הַמְּסִימָה, מִטְרוֹת עֵז לְסִמְמָה,
 נְשִׁיחַ לְקִימָה, שִׁיחִים לְקוֹמְמָה, עֲדָנִים לְעֶצְמָה, פְּרָחִים
 לְהַעֲצִימָה, צְמֹחִים לְנִשְׁמָה, קָרוֹם לְזִרְמָה, רְבִיבִים לְשִׁלְמָה,
 שְׁתֵּיחָה לְרוֹמְמָה, הוֹשַׁע נָא; תִּלְוִיחָה עַל בְּלִימָה, הוֹשַׁע נָא.
 * (יִי אֲרוֹנִינוּ, מָה אֲדִיר שְׁמֶיךָ בְּכָל הָאָרֶץ; אֲשֶׁר תִּנְחַה הוֹרְךָ
 עַל הַשָּׁמַיִם.)

אָדָם מֵאָרֶר, בַּהֲמָה מִמְּשַׁפְּלָת, גֶּרֶן מִנְּנֹם, דְּגָן מִנְּדִלְקָת,
 הוֹן מִמְּאָרְה, יֶאֱכֹל מִמְּהוּמָה, זִית מִנְּשָׁל, חֶטֶה מִחֶגֶב, טָרֶף
 מִנוֹבֵי, יָקֵב מִיָּלֵק, בָּרֶם מִתּוֹלְעַת, לֶקֶשׁ מֵאֲרָבָה, מְגֹד
 מִצְלָצֵל, נֶפֶשׁ מִבְּהֵלָה, שְׁבַע מִסְּלָעִם, עֲדָרִים מִנְּדִלוֹת, פְּרוֹת
 מִשְׁדָּפוֹן, צֵאן מִצְמִיחוֹת, קִצִּיר מִקְלָלָה, רֵב מִרְזוֹן, שְׁבִלָת
 מִצְנַמּוֹן, הוֹשַׁע נָא; תִּבּוֹאָה מִחֶסֶיל, הוֹשַׁע נָא.
 * (צִדִּיק יִי בְּכָל דְּרָבִיו, וְחִסִּיד בְּכָל מַעֲשָׂיו.)

* The verse marked by an asterisk is added on *Hoshana Rabbah*.

הַמַּה is a plea for God's providence over animal and plant life.
 that is, may no harm come to animals or plants.

לְמַעַן אֵיתָן הַנְּזֹרֶק בְּלֶהֱבֹ אֵשׁ, לְמַעַן בּוֹן הַנֶּעֱקֵד עַל עֲצִים
וְאֵשׁ, לְמַעַן גְּבוּר הַנֶּאֱבָק עִם שֵׁר אֵשׁ, לְמַעַן הַגְּלִים נְחִיטָה בְּעֵנָן
וְאוֹר אֵשׁ, לְמַעַן הַעֲלֶה לְמַרוֹם וְנִתְעַלֶּה בְּמַלְאֲכֵי אֵשׁ, לְמַעַן
וְהוּא לֹד בְּסִגְנוֹ בְּאַרְאֲלֵי אֵשׁ, לְמַעַן וְגֵד דְּבָרוֹת הַנְּתַנּוּת מֵאֵשׁ,
לְמַעַן חֲפוּי יִרְיעוֹת וְעֵנָן אֵשׁ, לְמַעַן טָבֵס הַר יִרְדֶּתָּ עָלָיו בְּאֵשׁ,
לְמַעַן יִדְרִיֹּת אֲשֶׁר אֶהְבֶּתָּ מִשְׁמֵי אֵשׁ, לְמַעַן כְּמֵה עַד שְׁקַעָה
הָאֵשׁ, לְמַעַן לָקַח מַחֲתַת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ, לְמַעַן מְקַנָּא
קִנְיָה גְדוּלָּה בְּאֵשׁ, לְמַעַן נָפַ יְדוֹ וַיִּרְדּוּ אֲבֵנֵי אֵשׁ, לְמַעַן שָׁם
טָלָה חֶלֶב בְּלִיל אֵשׁ, לְמַעַן עָמַד בְּגִזְרוֹ וְנִתְרַצָּה בְּאֵשׁ, לְמַעַן
פָּלַל בְּעֶזְרָה וַיִּרְדֶּה הָאֵשׁ, לְמַעַן צִיר עָלָה וְנִתְעַלֶּה בְּרֶכֶב
וְסוּסֵי אֵשׁ, לְמַעַן קְדוּשִׁים מְשֻׁלְכִים בְּאֵשׁ, לְמַעַן רַבּוֹ רִבְבָן
חַז וְנִתְרִי אֵשׁ, לְמַעַן שְׁמֻמוֹת עִירְדָה הַשְּׂרוּפָה בְּאֵשׁ, הוֹשַׁע נָא;
לְמַעַן תוֹלְדוֹת אֱלֹהֵי יְהוּדָה תְּשִׁים כְּבִיּוֹר אֵשׁ, הוֹשַׁע נָא.

לֹד יְיָ הַגְּדֹלָה וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת וְהַנְּצִחַת וְהַחֹד, כִּי כָל
בְּשָׁמוֹם וּבְאַרְצֵי; לֹד יְיָ הַמְּמַלְכָה, וְהַמְּתַנְשֵׂא לְכָל לְרֵאשׁ.
וְהָיָה יְיָ לְמַלְכָּה עַל כָּל הָאָרֶץ; בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשִׁמּוֹ
אֶחָד. וּבַתּוֹרָתָהּ כְּתוּב לְאֹמֵר: שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ
אֶחָד. בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.

On *Hoshana Rabbah* omit the following two paragraphs.

ה אֶעְרוֹךְ שׁוּעִי, בְּבֵית שׁוּעִי, נְלִיתִי בְּצוֹם פֶּשְׁעֵי, דְּרִשְׁתִּיךָ בּוֹ
לְהוֹשִׁיעֵי, הַקְּשִׁיבָה לְקוֹל שׁוּעִי, וְקוּמָה וְהוֹשִׁיעֵי, זְכוּר וּרְחַם
מוֹשִׁיעֵי, חֵי בּוֹן תִּשְׁעֵשְׁעֵי, טוֹב בְּאַנְק שְׁעֵי, יְחִישׁ מוֹשִׁיעֵי, כְּלָה

save us for the sake of the three patriarchs and the twelve tribes, for the sake of Moses, Aaron, Phineas, Joshua, Samuel, David, Solomon, Hananiah, Mishael, Azariah and Daniel.

that is, I pray in the house of prayer, where on the fast of *Yom Kippur* I confessed my sins. O hasten to send my deliverer.

מְרֻשְׁעֵי, לְבַל עוֹד תִּרְשָׁעֵי, מִהֵר אֱלֹהֵי יִשְׂרָאֵל, נִצַּח לְהוֹשִׁיעַי,
שָׂא נָא עֵזוֹן רַשְׁעֵי, עֲבוֹר עַל פְּשָׁעֵי, פִּנְהָ נָא לְהוֹשִׁיעַי, צוֹר
צַדִּיק מוֹשִׁיעַי, קַבֵּל נָא שׁוֹעֵי, רוּמִם קֶרֶן יִשְׂרָאֵל, שְׂדֵי מוֹשִׁיעַי,
הוֹשֶׁע נָא; תוֹפִיעַ וְתוֹשִׁיעַי, הוֹשֶׁע נָא.

ו אֵל לְמוֹשָׁעוֹת, בְּאַרְבַּע שָׁבוּעוֹת, גְּשִׁים בְּשׁוּעוֹת, דּוֹפְקֵי
עֲרֵךְ שׁוּעוֹת, הוֹגֵי שְׁעָשָׁעוֹת, וְחִידוֹתָם מִשְׁתַּעֲשָׁעוֹת, זוֹעֲקִים
לְהִשְׁעוֹת, חוֹכֵי יִשׁוּעוֹת, טְפוּלִים בְּךָ שְׁעוֹת, יוֹדְעֵי בֵּין שְׁעוֹת,
בוֹרְעֵיךָ בְּשׁוּעוֹת, לְהַבִּין שְׁמוֹעוֹת, מַפִּידָה נִשְׁמָעוֹת, נוֹתֵן
תְּשׁוּעוֹת, סְפוּרוֹת מִשְׁמָעוֹת, עֲדוֹת מִשְׁמָעוֹת, פּוֹעֵל יִשׁוּעוֹת,
צַדִּיק נוֹשָׁעוֹת, קַרְיַת תְּשׁוּעוֹת, רִגְשׁ תְּשׁוּאוֹת, שְׁלֹשׁ שְׁעוֹת,
הוֹשֶׁע נָא; תַּחֲיֵשׁ לְתִשׁוּעוֹת, הוֹשֶׁע נָא.

אֲנִי וְהוּ הוֹשִׁיעָה נָא.

On days other than Sabbath add:

ז בְּהוֹשַׁעְתָּ אֱלֹהִים בְּלוֹד עַמֶּךָ, בְּצִאתְךָ לְיִשְׁעַ עַמֶּךָ, בֶּן הוֹשֶׁע
נָא. בְּהוֹשַׁעְתָּ גּוֹי וְאֱלֹהִים, דְּרוּשִׁים לְיִשְׁעַ אֱלֹהִים, בֶּן הוֹשֶׁע נָא.
בְּהוֹשַׁעְתָּ הַמּוֹן צְבָאוֹת, וְעַמָּם מִלְּאֲכֵי צְבָאוֹת, בֶּן הוֹשֶׁע נָא.
בְּהוֹשַׁעְתָּ זָכִים מִבֵּית עֲבָדִים, חֲנוּן בְּיָדָם מִעֲבִידִים, בֶּן הוֹשֶׁע
נָא. בְּהוֹשַׁעְתָּ טְבוּעִים בְּצוּל גְּזָרִים, יִקְרָךְ עַמָּם מִעֲבִירִים, בֶּן

O God, who didst seal thy promise for salvation by a four-fold oath, save thy prayerful people speedily.

אני והו has the numerical value of 'אנא ה', namely 78. אני והו was substituted for יהוה in order to avoid the repetition of God's four-letter name, the tetragrammaton, considered too sacred to pronounce (Mishnah Sukkah 4:5). Out of reverence for the divine name, the tetragrammaton was already in ancient times pronounced *Adonai* ("my Lord"), a substitute for its original pronunciation.

as thou didst save the faithful in Egypt, save thou also us. Lud and Egypt are here used synonymously on the basis of Genesis 10:13.

הושע נא. בהושעת בנה משוררת ויושע, לגוחה מצוננת ויושע,
 בן הושע נא. בהושעת מאמר והוצאתי אתכם, נקוב והוצאתי
 אתכם, בן הושע נא. בהושעת סובבי מזבח, עומסי ערבה
 להקוף מזבח, בן הושע נא. בהושעת פלאי ארון בהפשע,
 צער פלשת בחרון אף ונושע, בן הושע נא. בהושעת קהלות
 בקלה שלחה, רחום למענם שלחה, בן הושע נא. בהושעת
 שבות שבטי יעקב, תשיב ותשיב שבות אהלי יעקב, והושעת
 נא. בהושעת שומרי מצות, וחובי ישועות, אל למושעות,
 והושעת נא.

אני יהו הושעת נא.

הושעת את עמך, וברך את נחלתך, ורעם ונשאים עד
 העולם. ויהיו דברי אלה, אשר התחננתי לפני יי, קרובים
 אל יי אלהינו יומם ולילה, לעשות משפט עבדו ומשפט עמו
 ישראל דבר יום ביומו. למען דעת כל עמי הארץ, כי יי
 הוא האלהים, אין עוד.

ON SABBATH

ח אם נצורה כבבת, בוננת בדת נפש משיבת, גומרת הלכות
 שבת, דורשת משאת שבת, הקובעת אלפים תחום שבת,
 ומשיבת רגל משבת, זכור ושמור מקיימת בשבת, תשה למחר
 ביאת שבת, טורחת כל מששה לשבת, יושבת וממתנת עד
 פלות שבת, כבוד וענג קוראה לשבת, לבוש וכסות מחלפת
 בשבת, מאכל ומשתה מכינה לשבת, נעם מגדים מנעמת
 לשבת, סעודות שלש מקיימת בשבת, על שתי כפרות בוצעת

the people of Israel, which has been guarded as one guards the apple of his eye, studies the inspiring Torah and conscientiously observes the precepts of the Sabbath.

בַּשַּׁבָּת, פּוֹרְמַת אַרְבַּע רְשִׁיּוֹת בַּשַּׁבָּת, צוּי הַדְּלָקַת גֵּר
 מִדְּלָקַת בַּשַּׁבָּת, קָדוֹשׁ הַיּוֹם מִקִּדְשֵׁי בַּשַּׁבָּת, רָגַן שִׁבְעָה
 מִפְּלִלַת בַּשַּׁבָּת, שְׁבַעַה בְּדַת קוֹרְאָה בַּשַּׁבָּת, תַּנְחִילָנָה לַיּוֹם
 שְׁבָלוֹ שַׁבָּת, הוֹשַׁע נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

בְּהוֹשַׁעַתְּ אָדָם יִצִּיר כַּפִּיךָ לְגוֹנְנָה, בַּשַּׁבָּת קָדֵשׁ הַמַּצְאָתוֹ
 בְּכַר וְחִנּוּיָהּ, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ גּוֹי מִצְיָן מִקְוִים חֲפָשׁ,
 דַּעַה בּוֹנוֹ לְבַר שְׁבִיעֵי לְנַפְשׁ, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ הָעָם
 נִהְיָת בְּצֵאֵן לְהַנְחוּת, וְחָק שְׁמֵת בְּמִרְהָ עַל מִי מְנוּחוֹת, בֶּן
 הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ זְבוּרִיךְ בְּמִדְּבַר סִין בַּמַּחְנֶה, חֲכָמוֹ וְלִקְטוֹ
 בַּשִּׁשִּׁי לְחָם מִשָּׁנָה, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ טְפוּלִיךָ הוֹרוֹי הַכְּנָה
 בְּמִדְעָם, יִשָּׂר כַּחַם וְהוֹדָה לָמוֹ רוּעָם, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ
 בְּלָבְלוֹ בְעֵנֵג מִן הַמְשָׁמֵר, לֹא הַפִּדְ עֵינָיו וְרִיחוֹ לֹא נָמַר, בֶּן
 הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ מוֹשָׁפְטֵי מוֹשָׁאוֹת שַׁבָּת נְמָרוֹ, נָחוּ וְשַׁבְתוּ
 רְשִׁיּוֹת וּתְחוּמִים שְׁמָרוֹ, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ סִינֵי הַשְּׁמַעוּ
 בְּדַבּוּר רְבִיעֵי, עֲנֵנוּ זְכוּר וְשָׁמוֹר לְקִדְשׁ שְׁבִיעֵי, בֶּן הוֹשַׁע נָא.
 בְּהוֹשַׁעַתְּ פָּקְדוֹי רִיחוֹ שְׁבַע לְתַקְוָה, צָרוֹ עַד רִדְתָּהּ בַּשַּׁבָּת
 לְתַקְוָה, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ קַהֲלָת וְעָמוֹ בְּבֵית עוֹלָמִים,
 רָצוּךְ בְּחֻנָּם שְׁבַעַה וְשְׁבַעַה יָמִים, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ
 שְׁבִיעִים עוֹלֵי גוֹלָה לְפִדְיוֹם, תוֹרְתֵךְ בְּקִרְאָם בְּחַג יוֹם יוֹם, בֶּן
 הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ מִשְׁמַחֲיִךְ בְּבִנְיָן שְׁנֵי הַמְּחַדְשׁ, נוֹטְלִין לְוֵלֵב
 כָּל שְׁבַעַה בְּמִקְדָּשׁ, בֶּן הוֹשַׁע נָא. בְּהוֹשַׁעַתְּ חֲבוּט עֲרָבָה שַׁבָּת

כַּהוֹשַׁעַתְּ אָדָם was composed in the eleventh century by Rabbi Menahem ben Makhir, whose signature (מנחם רבבי מכיר) is given in the form of an acrostic immediately after the alphabetic acrostic. This poem treats of the Sabbath and the manner in which it was observed in Temple times.

מִדְּחַיִּים, מְרַבִּיּוֹת מוֹצֵא לִיסוּד מְזַבַּח מִנִּיחִים, בֶּן הוֹשַׁע נָא.
 בְּהוֹשִׁיעָתָ בְּרַפּוֹת וְאֲרוּכוֹת וְנִבְוָהוֹת מְעַלְסִים, בְּפִטְרִתָּן יָפִי
 לָךְ מְזַבַּח מְקַלְסִים, בֶּן הוֹשַׁע נָא. בְּהוֹשִׁיעָתָ מוֹדִים וּמְנַחְלִים
 וְלֹא מְשֻׁנִּים, בְּלָנוּ אָנוּ לָיָה וְעֵינֵינוּ לָיָה שׁוֹנִים, בֶּן הוֹשַׁע נָא.
 בְּהוֹשִׁיעָתָ יִקָּב מִחֲצָבֹיָה סוֹבְבִים בְּרַעֲנָנָה, רוֹנְנִים אָנִי וְהוּ
 הוֹשִׁיעָה נָא, בֶּן הוֹשַׁע נָא. בְּהוֹשִׁיעָתָ חִיל זְרִיזִים מְשַׁרְתִּים
 בְּמִנְחָה, קָרְבַן שְׁבַת כְּפוּל עוֹלָה וּמִנְחָה, בֶּן הוֹשַׁע נָא.
 בְּהוֹשִׁיעָתָ לְוַיָּה עַל הַיּוֹכֵם לְהִרְבֶּתָ, אוֹמְרִים מִזְמוֹר שִׁיר לְיוֹם
 הַשְּׁבַת, בֶּן הוֹשַׁע נָא. בְּהוֹשִׁיעָתָ נְחוּמָיָה בְּמִצּוֹתֶיךָ תִּמְיֹד
 יִשְׁתַּעֲשְׁעוּ, וְרָצִים וְהִחְלִיצֵם בְּשׁוֹבָה נְחַת יִנְשְׁעוּ, בֶּן הוֹשַׁע
 נָא. בְּהוֹשִׁיעָתָ שְׁבוֹת שְׁבִטֵי יַעֲקֹב, תָּשׁוּב וְתָשִׁיב שְׁבוֹת אֲהֲלֵי
 יַעֲקֹב, וְהוֹשִׁיעָה נָא. בְּהוֹשִׁיעָתָ שׁוֹמְרֵי מִצְוֹת, וְחוֹבֵי יְשׁוּעוֹת,
 אֵל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת עַמְּךָ, וּבְרַךְ אֶת נַחֲלֹתֶךָ, וְרַעַם וְנִשְׂאֵם עַד
 הָעוֹלָם. וְהָיוּ דְבָרֵי אֱלֹהֵי, אֲשֶׁר הִתְחַנְּנִתִי לְפָנֵי יי, קְרוֹבִים
 אֵל יי אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפַּט עֲבָדוֹ וּמִשְׁפַּט עַמּוֹ
 יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ, כִּי יי
 הוּא הָאֱלֹהִים, אֵין עוֹד.

ON HOSHANA RABBAH

אָנִי וְהוּ הוֹשִׁיעָה נָא.

תִּתְחַנְּנֵנוּ לְשֵׁם וְלִתְהַלְלָה. תָּשִׁיבֵנוּ אֵל הַחֲבַל וְאֵל הַנֶּחֱלָה.
 תִּרְוַמְּנוּ לְמַעַלָּה לְמַעַלָּה. תִּקְבְּצֵנוּ לְבַיִת הַתְּפִלָּה. תִּצְיָבֵנוּ

לשם, a poem by Rabbi Elazar ha-Kallir, runs in a reversed alphabetic acrostic. It begins with ך, the last letter of the alphabet, and ends with א, the first letter. The acrostic אלעור חוק is found in the concluding verse. This poem contains a plea for the restoration of Zion and the liberation of Israel.

בְּעֵץ עַל פְּלִי מִיּוֹם שְׁתוּלָהּ. תִּפְדְּנוּ מִכָּל נֹגַע וּמִחֲלָה. תִּעֲטְרֵנוּ
 בְּאַהֲבָה כְּלוּלָהּ. תִּשְׁמַחְנוּ בְּבֵית הַתְּפִלָּה. תִּנְהַלְנוּ עַל מִי
 מְנוּחוֹת סֵלָה. תִּמְלֵאֲנוּ חֶכְמָה וְשִׂבְלָה. תִּלְבִּישְׁנוּ עֵז וּגְדָלָה.
 תִּבְתִּירֵנוּ בְּכֶתֶר כְּלוּלָהּ. תִּנְשָׁרְנוּ בְּאַרְחַת סְלוּלָהּ. תִּטְעֵנוּ בְּיֶשֶׁר
 מִסֵּלָה. תִּחַנְנֵנוּ בְּרַחֲמִים וּבְחֶמְלָה. תִּזְבִּירְנוּ בְּמִי זֹאת עוֹלָה.
 תוֹשִׁיעֵנוּ לְקֵץ הַנְּאֻלָּה. תִּהְדָּרְנוּ בְּזִיו הַמִּקְדָּה. תִּדְבִיקֵנוּ בְּאֶזְרוֹר
 חֲתָלָה. תִּגְדְּלֵנוּ בְּיַד הַגְּדוּלָּה. תִּבְיֵאֲנוּ לְבֵיתֶךָ בְּרִנָּה וְצַחֲלָה.
 תִּאֲדָרְנוּ בְּיִשֻׁעַ וְגִילָה. תִּאֲמַצְנוּ בְּרוּחַ וְהִצַּלָּה. תִּלְבַּבְנוּ בְּבִנְיָן
 עִירָךָ כְּבִתְחִלָּה. תַּעֲזֹרְנוּ לְצִיּוֹן בְּשִׂכּוּלֹתָהּ. תִּזְכְּנוּ בְּנִבְנֹתָהּ
 הַעִיר עַל תְּלָהּ. תִּרְבִּיצְנוּ בְּשִׁשּׁוֹן וְגִילָה. הוֹשִׁעַ נָא. תַּחֲזֹקְנוּ
 אֱלֹהֵי יַעֲקֹב סֵלָה. הוֹשִׁעַ נָא.

Reader and Congregation:

אָנָּה הוֹשִׁיעָה נָא.

אָנָּה אֲזוֹן חַיִּים תִּאֲבִי יִשְׁעֶךָ, בְּעַרְבֵי נַחַל לְשַׁעֲשַׁעֲךָ, וְהוֹשִׁיעָה נָא.

אָנָּה גָּאֵל כְּנֵת נְטֵעֶךָ, דִּימָה בְּטֵאטְאָךָ, וְהוֹשִׁיעָה נָא.

אָנָּה הַבֵּט לְבִרְיַת טְבַעֲךָ, וּמַחֲשַׁבֵי אֶרֶץ בְּהַטְבִּיעֲךָ,

וְהוֹשִׁיעָה נָא.

אָנָּה זְכַר־לָנוּ אָב יִדְעֶךָ, חֲסִדֶךָ לָמוֹ בְּהוֹדִיעֲךָ, וְהוֹשִׁיעָה נָא.

אָנָּה טְהוֹרֵי לֵב בְּהַפְּלִיאֲךָ, יוֹדֵעַ כִּי הוּא פְּלֵאָה, וְהוֹשִׁיעָה נָא.

אָנָּה כְּבִיר כַּחַת הַזֶּן לָנוּ יִשְׁעֶךָ, לְאַבּוֹתֵינוּ בְּהַשְׁבַּעֲךָ, וְהוֹשִׁיעָה נָא.

אָנָּה מִלֵּא מִשְׁאֵלוֹת עִם מִשׁוּעֲךָ, נִעֲקֹד כָּמוֹ בְּהַר מוֹר

שׁוּעֲךָ, וְהוֹשִׁיעָה נָא.

אָנָּה שׁוֹב אֲשֵׁלֵי נְטֵעֶךָ, עַרְיָצִים בְּהִנִּיעֲךָ, וְהוֹשִׁיעָה נָא.

O hearken to the prayer of those who long for thy salvation; deliver the stock of Israel thou hast planted; save us on the day when thou sweepest the wicked away; give rain for the thirsty land, and sustain us.

אָנא פֿתח לָנו אוֹצְרוֹת רַבָּעָה, צִיָּה מִהֶם בְּהַרְבֵּיעָה,
וְהוֹשִׁיעָה נָא.
אָנא קוֹרְאִיד אַרְיָ בְּרוּעָעָה, רַעַם בְּטוֹב מִרְעָה, וְהוֹשִׁיעָה נָא.
אָנא שְׁעָרֶיךָ תַּעֲלֵ מִמְּשׂוֹאָה, תַּל תַּלְפִּיּוֹת בְּהַשִּׂיאָה,
וְהוֹשִׁיעָה נָא.

Reader and Congregation:

אָנא אֵל נָא, הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא תַעֲנֵנוּ בְּשֵׁה אוֹבֵד, שְׁמֵנוּ מִסַּפְרֶךָ אֵל תֵּאבֵד,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא רַעַה אֶת צֵאן הַחֲרָגָה, קְצוּפָה וְעֲלִידָה הַרוּגָה,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא צֵאנִיד וְצֵאן מִרְעִיתָה, פְּעֻלְתָּה וְרַעֲיִתָה,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא עֲנֵי הַצֹּאן, שִׂיחַם עֲנֵה בְּעֵת רְצוֹן,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא נוֹשְׂאֵי לֶךְ עֵינֵי, מִתְּקוּמָמִיד יְהִי כְּאֵין,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא לְמִנְסְכֵי לֶךְ מָוִם, בְּמַמְעַיְנֵי הַיְשׁוּעָה יִשְׂאָבוּן מָוִם,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא יַעֲלוּ לְצִיּוֹן מוֹשִׁיעִים, טְפוּלִים בָּךְ וּבְשִׂמְךָ נוֹשְׁעִים,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.
אֵל נָא חֲמוּץ בְּגָדִים, זַעֲוִם לְנֵעַר כָּל בּוֹגְדִים,
הוֹשֵׁעַ נָא וְהוֹשִׁיעָה נָא.

כשה is a reversed alphabetic acrostic, beginning with the letter *ח* and ending with the letter *א*. We are like wandering sheep; do not erase our name from thy book of life.

אל נא וְזָכוֹר תִּזְכּוֹר, הַנְּכוֹרִים בְּלִתְךָ נְכוֹר,
הוֹשַׁע נָא וְהוֹשִׁיעָה נָא.

אל נא הוֹרְשִׁיךָ בְּעַנְפֵי עֲרֵבוֹת, נְעִים שְׁעָה מִעֲרֵבוֹת,
הוֹשַׁע נָא וְהוֹשִׁיעָה נָא.

אל נא בְּרַךְ בְּעֶשְׂרֵי שָׁנָה, אֲמַרִי רְצֵה בְּפִלּוּלִי
בְּיוֹם הוֹשַׁעֲנָא, הוֹשַׁע נָא וְהוֹשִׁיעָה נָא.

Reader and Congregation:

אָנָּה אֵל נָא, הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ אַתָּה.

לְמַעַן תָּמִים בְּדוֹרוֹתָיו, הַנְּמַלֵּט בְּרַב צַדִּיקוֹתָיו, מִצָּל מִשְׁטֵף
בָּבוֹא מִבּוֹל מָוֶם, לֹאִם אֲנִי חוֹמָה הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ
אַתָּה.

לְמַעַן שָׁלֵם בְּכָל מַעֲשִׂים, הַמְּנַסֶּה בְּעֶשְׂרֵה נְסִים, בְּשָׂר
מְלֹאכִים נָם יִקַּח נָא מַעֲט מָוֶם, לְבָרָה בַּחֲמָה הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אַתָּה.

לְמַעַן רַךְ וַיַּחֲדֵד נְחֻמֵּי פְרִי לְמֵאָה, זַעַק וְאֵיָה הַשָּׂה לְעוֹלָה,
בְּשָׂרוֹהוּ עֲבָדָיו מְצָאֵנוּ מָוֶם, לְגוֹלָה וְסוּרָה הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אַתָּה.

לְמַעַן קָדַם שְׂאֵת בְּרָכָה, הַנְּשַׁטֵּם וּלְשִׁמּוֹךְ חֶבֶה, מִיַּחַם
בְּמִקְלוֹת בְּשִׁמְכוֹת הַמָּוֶם, לְדַמְתָּה לְתַמָּר הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אַתָּה.

לְמַעַן צַדִּיק הִיּוֹת לְךָ לְכֹהֵן, בְּחֻתָן פֶּאֶר יְבֵהוּ, מְנַסֶּה בְּמִסָּה

consists of a twofold alphabetic acrostic, reversed and straight. The first stanza, for example, begins with the letter ת (תמים) and ends with the letter א (אם אוי); the second stanza begins with ש (שלם) and ends with ב (ברה).

בְּמִי מְרִיבֵת מַיִם, לְהִתְהַר הַטּוֹב הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ
אֶתָּה.

לְמַעַן פֶּאֶר הַיּוֹת גְּבִיר לְאַחֲיוֹ, יְהוּדָה אֲשֶׁר נִבְרַח בְּאַחֲיוֹ,
מִסִּפְר רִבַּע מִדְּלָיו יוֹל מַיִם, לֹא לָנוּ כִּי אִם לְמַעַנְךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן עָנּוּ מִכָּל וַנֵּאֱמָנוּ, אֲשֶׁר בְּצַדְקוֹ כָּל־כָּל הַמֶּן, מְשׁוּדָּה
לְגֹאֵל וּמְשׁוֹי מַמַּיִם, לְזֹאת הַנְּשַׁקְפָה הוֹשַׁע נָא וְהוֹשִׁיעָה נָא,
אָבִינוּ אֶתָּה.

לְמַעַן שָׁמְתוּ בְּמִלְאֲכֵי מְרוֹמַיִם, הַלּוֹבֵשׁ אוֹרִים וְתַמִּים,
מִצְנָה לָבֵא בְּמִקְדָּשׁ בְּקִדּוֹשׁ יָדַיִם וְרַגְלָיִם וְרַחֲמֵיֶיךָ מַיִם,
לְחֹלֶת אֶתְּךָ הוֹשַׁע נָא וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן נְבִיאָה מְחֹלֶת מַחֲנִיִּים, לְכַמְהֵי לֵב הוֹשִׁמָה עֵינָיִם,
לְרַגְלָה רְצָה עֲלוֹת וְרָדַת בְּאֵר מַיִם, לְטוֹבוֹ אֶהְלִיו הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

לְמַעַן מְשַׁרְת לֹא מֵשׁ מֵאֶהֱלֵי, וְרוּחַ הַקִּדְשׁ עָלָיו אֶהֱלֵי,
בְּעֶבְרוֹ בִּיְרֵדֵן נִבְרַתוּ הַמַּיִם, לְיִפָּה וּבְרָה הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֶתָּה.

לְמַעַן לַמִּדְרָא רְאוֹת לְטוֹבָה אוֹת, זַעַק אֵיִה נִפְלְאוֹת, מִצְה טַל
מִנְּזָה מְלֹא הַסִּפְל מַיִם, לְכַלֵּת לְבָנוֹן הוֹשַׁע נָא וְהוֹשִׁיעָה נָא,
אָבִינוּ אֶתָּה.

לְמַעַן כְּלוּלֵי עֲשׂוֹת מְלַחֲמֵתְךָ, אֲשֶׁר בְּיָדֶם תִּתֶּה יְשׁוּעָתְךָ,
צְרוּפֵי מַגּוּי בְּלִקְקָם בְּיָדֶם מַיִם, לְלֹא כְּגֵדוֹ בְּךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֶתָּה.

This poem refers to Noah, Abraham, Isaac, Jacob, the tribe of Levi, the tribe of Judah, Moses, Aaron, Miriam, Joshua, Gideon, Samson, Samuel, David, Elijah, Elisha, Hezekiah, Daniel's three companions and contemporary Israel.

לְמַעַן יַחֲיֵד צוֹרְרִים דָּשׁ, אֲשֶׁר מִרְחַם לְנֹזֵר הַקִּדְשׁ,
מִמִּכְתֵּשׁ לְחֵי הַבְּקָעָת לֹא מוֹם, לְמַעַן שֵׁם קִדְשֶׁךָ הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן טוֹב הוֹלֵךְ וְגָדֵל, אֲשֶׁר מֵעַשְׂק עָרָה חֲדָל, בְּשׁוֹב עִם
מִחְטָא צוֹ שְׂאֵב-מַיִם, לְנֶאֱוָה בִירוּשָׁלַיִם הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֲתָהּ.

לְמַעַן תִּתֵּן מִכְרַבֵּר בְּשִׁיר, הַמְלַמֵּד תּוֹרָה בְּכָל כְּלֵי שִׁיר,
וְנִסְסֶךָ לְפָנֶיךָ בְּתָאֵב שְׁתוֹת מַיִם, לְשִׁמּוֹ בְּךָ סִבְרָם הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן זָךְ עָלָה בְּסַעְרָה, הַמְקַנֵּא וּמְשִׁיב עַבְרָה, לְפָלוּלוֹ
יִרְדֶּה אִשׁ וְלַחֲכָה עָפָר וּמוֹם, לְעֵינֶיךָ בְּרִכּוֹת הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן וְשֵׁרֶת בְּאֵמֶת לְרַבּוֹ, פִּי שְׁנַיִם בְּרוּחוֹ נֶאֱצַל בּוֹ, בְּקַחְתּוֹ
מִנֶּנּוּ נִתְמַלְאוּ גִבִּים מַיִם, לְפָצוּ מִי כְמוֹךָ הוֹשַׁע נָא וְהוֹשִׁיעָה
נָא, אָבִינוּ אֲתָהּ.

לְמַעַן הִרְהַר עֲשׂוֹת רְצוֹנֶךָ, הַמְכַרִּיז תְּשׁוּבָה לְצִאֲנֶךָ, אֲזוֹ
בָּבֹא מִחֲרַף סֶתֶם עֵינֹת מַיִם, לְצִיּוֹן מְכַלָּל יְפֵי הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן דְּרָשׁוּךָ בַתּוֹךְ הַגּוֹלָה, וְסוֹדְךָ לָמוֹ נִגְלָה, בְּלֵי
לְהַתְנַאֵל דְּרָשׁוּ זְרַעוּנִים וּמַיִם, לְקוֹרְאֶיךָ בְּצַר הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן נֹמֵר חֲכָמָה וּבִינָה, סוֹפֵר מְהִיר מְפַלֵּשׁ אֲמִנָּה,
מִחֲכַמְנוּ אֲמָרִים הַמְשׁוּלִים בְּרַחֲבֵי מַיִם, לְרַבְתֵּי עִם הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן בָּאֵי לָךְ הַיּוֹם בְּכָל לֵב, שׁוֹפְכִים לָךְ שִׁיחַ בְּלֹא לֵב
וְלֵב, שׁוֹאֲלִים מִמֶּךָ עֵז מִטְרוֹת מַיִם, לְשׁוֹרְרוֹ בֵּינָם הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

לְמַעַן אֲזַמְרִי וַיְגַדֵּל שְׁמֶךָ, וְהֵם נִחְלָתְךָ וְעַמֶּךָ, צְמֵאִים
לְיִשְׁעֶךָ בְּאֶרֶץ עֵינֶפֶה לַמַּיִם, לְתַרְתָּ לָמוֹ מְנוּחָה הוֹשַׁע נָא
וְהוֹשִׁיעָה נָא, אָבִינוּ אֲתָהּ.

Reader and Congregation:

הוֹשַׁע נָא אֵל נָא, אָנָּה הוֹשִׁיעָה נָא.
הוֹשַׁע נָא סֶלַח נָא, וְהַצְלִיחָה נָא, וְהוֹשִׁיעֵנוּ אֵל מְעַזְנוּ.

The *hoshana*, made of five willow-twigs, is taken in hand.

וְהוֹשִׁיעָה נָא.	תַּעֲנֶה אַמּוֹנִים שׁוֹפְכִים לָךְ לֵב בַּמַּיִם
וְהַצְלִיחָה נָא.	לְמַעַן בָּא בָּאֵשׁ וּבַמַּיִם
וְהוֹשִׁיעֵנוּ אֵל מְעַזְנוּ.	גִּזְרֵ וְנִם יִקַּח נָא מַעַט מַיִם
וְהוֹשִׁיעָה נָא.	תַּעֲנֶה דְגָלִים צִוּוּ גִזְרֵי מַיִם
וְהַצְלִיחָה נָא.	לְמַעַן הִנְעִקְדוּ בְשַׁעַר הַשָּׁמַיִם
וְהוֹשִׁיעֵנוּ אֵל מְעַזְנוּ.	וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם
וְהוֹשִׁיעָה נָא.	תַּעֲנֶה זְבוֹיִם חוֹנִים עָלַי מַיִם
וְהַצְלִיחָה נָא.	לְמַעַן חָלַק מִבְּצֵל מִקְלוֹת בְּשַׁקְתוֹת הַמַּיִם וְהַצְלִיחָה נָא.
וְהוֹשִׁיעֵנוּ אֵל מְעַזְנוּ.	טַעַן וְגַל אָבֵן מִבְּאֵר מַיִם
וְהוֹשִׁיעָה נָא.	תַּעֲנֶה יְדִידִים נוֹחֲלֵי דַת מְשׁוֹלֵת מַיִם
וְהַצְלִיחָה נָא.	לְמַעַן כָּרוּ בְּמִשְׁעָנוֹתָם מַיִם
וְהוֹשִׁיעֵנוּ אֵל מְעַזְנוּ.	לְהַכִּין לָמוֹ וּלְצַאֲצְאֵימוֹ מַיִם

mayest thou answer the faithful who pour out their heart like water; answer them for the sake of Abraham, Isaac, Jacob, Moses and David. This poem is a prayer for rain.

תַּעֲנֶה מִתְחַנְּנִים כְּבִישִׁמוֹן עָלֵי מַיִם
 לְמַעַן נֶאֱמָן בַּיַּת מִסְפִּיק לְעַם מַיִם
 סָלַע הָדָּה וְנִזְוֵבוּ מַיִם
 תַּעֲנֶה עֹנִים עָלֵי בְּאֵר מַיִם
 לְמַעַן פֶּקֶד בְּמֵי מְרִיבַת מַיִם
 צְמֵאִים לְהַשְׁקוֹתָם מַיִם
 תַּעֲנֶה קְדוֹשִׁים מְנַסְּכִים לָהּ מַיִם
 לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאֵב שְׁתוֹת מַיִם
 שָׁב וְנִסְדָּה לָהּ מַיִם
 תַּעֲנֶה שׁוֹאֲלִים בְּרַבּוּעַ אֲשֶׁלִּי מַיִם
 לְמַעַן תֵּל תִּלְפִיּוֹת מוֹצֵא מַיִם
 תִּפְתַּח אֶרֶץ וְתִרְעִיף שָׁמַיִם
 רַחֲמֵ-נָא קְהֵל עַדַּת יִשְׂרָאֵל, סָלַח וּמַחֵל עִוְנֵם,
 וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

אֲזִי כְּעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנִים
 בָּאֵנוּ לְפָנֶיךָ נְדוֹנִים
 גָּאָה אֲדוֹנֵי הָאֲדוֹנִים, נִתְגַּרְרוּ בְּנוּ מְדַנִּים
 דְּשָׁנוּ וּבִלְעוֹנוּ זוֹלָתְךָ אֲדוֹנִים
 הֵן נִשְׁנוּ הַיּוֹם בְּתַחֲנוּן, עָרִיךְ רַחוּם וְחַנוּן
 וְסַפְּרָנוּ נִפְלְאוֹתֶיךָ בְּשָׁנוּן
 זָבַת חֶלֶב וּדְבַשׁ, נָא אֵל תִּיבֶשׁ
 חֲשֵׁרַת מַיִם בְּאֵבֶיךָ תִּחַבֶּשׁ

קול וּלְכֹל בְּאֵי עוֹלָם, בַּת קוֹל יִשְׁמַע בְּעוֹלָם, מִבְּשָׂר וְאוֹמֵר.
 קוֹל זָרַע עֲמוּסֵי רַחֲמוֹ, נוֹלְדוּ כִּיְלֵד מִמְעֵי אִמּוֹ, מִבְּשָׂר וְאוֹמֵר.
 קוֹל חָלָה וַיִּלְדָּה מִי זֹאת, מִי שָׁמַע בְּזֹאת, מִבְּשָׂר וְאוֹמֵר.
 קוֹל טָהוֹר פָּעַל כָּל אֵלֶּה, וּמִי רָאָה בְּאֵלֶּה, מִבְּשָׂר וְאוֹמֵר.
 קוֹל יֵשַׁע וַיִּזְמַן הַיּוֹתֵד, הַיּוֹתֵחַל אֶרֶץ בְּיוֹם אֶחָד, מִבְּשָׂר וְאוֹמֵר.
 קוֹל כְּבִיר רוֹם וַתַּחַת, אִם יוֹלֵד גּוֹי פְּעַם אֶחָת, מִבְּשָׂר וְאוֹמֵר.
 קוֹל לָעֵת יִנָּאֵל לְעַמּוֹ נְאוּר, וְהָיָה לָעֵת עָרַב יִהְיֶה אוֹר,
 מִבְּשָׂר וְאוֹמֵר.

קול מוֹשִׁיעִים יַעֲלוּ בְּהַר צִיּוֹן, כִּי חָלָה גַם יִלְדָּה צִיּוֹן,

מִבְּשָׂר וְאוֹמֵר.

קול נִשְׁמַע בְּכָל גְּבוּלָה, הַרְחִיבִי מְקוֹם אֶהְלֵךְ, מִבְּשָׂר וְאוֹמֵר.
 קול שִׁימֵי עַד דַּמְשֶׁק מוֹשְׁבֹנֹתֶיךָ, קַבְּלִי בְּנוּד וּבְנוֹתֶיךָ,

מִבְּשָׂר וְאוֹמֵר.

קול עֲלִזֵי חֲבֻצֹת הַשָּׂרוֹן, כִּי קָמוּ יִשְׁנֵי חֲבֵרוֹן, מִבְּשָׂר וְאוֹמֵר.

קול פָּנוּ אֵלַי וְהִוָּשְׁעוּ, הַיּוֹם אִם בְּקוֹלֵי תִשְׁמַעוּ, מִבְּשָׂר וְאוֹמֵר.

קול צָמַח אִישׁ צָמַח שָׁמוֹ, הוּא דָּוִד בְּעֲצָמוֹ, מִבְּשָׂר וְאוֹמֵר.

קול קוֹמוּ בְּפוּשֵׁי עָפָר, הִקִּיצוּ וְרַנְנוּ שׁוֹכְנֵי עָפָר,

מִבְּשָׂר וְאוֹמֵר.

קול רַבָּתִי עִם בְּהֵמְלִיכוֹ, מַגְדוֹל יִשׁוּעוֹת מְלֶכֶוּ, מִבְּשָׂר וְאוֹמֵר.

קול שֵׁם רְשָׁעִים לְהֶאֱבִיד, עוֹשֶׂה חֶסֶד לְמִשִּׁיחוֹ לְדָוִד,

מִבְּשָׂר וְאוֹמֵר.

קול תָּנָה יִשׁוּעוֹת לָעַם עוֹלָם, לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם,

מִבְּשָׂר וְאוֹמֵר.

Reader and Congregation:

(three times)

קול מבשר, מבשר ואומר.

הוֹשִׁיעָה אֶת עַמֶּךָ, וּבְרַךְ אֶת גְּחֻלְתְּךָ, וּרְעֵם וּנְשָׂאֵם עַד
הָעוֹלָם. וַיְהִי דְבַר יְיָ אֱלֹהֵי אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְיָ, קְרוּבִים
אֵל יְיָ אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ
יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵי הָאָרֶץ, כִּי יְיָ
הוּא הָאֱלֹהִים, אִין עוֹד.

The *hoshanas* are struck five times.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַבוֹחֵר
בְּנְבִיאִים טוֹבִים וּבְמַנְהִיגֵיהֶם הַטּוֹבִים, שֶׁתִּקְבַּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתְנוּ וְתִקְפוֹתֵינוּ, וְתִזְכַּר-לָנוּ זְכוּת שִׁבְעַת
תְּמִימֶיךָ, וְתִסִּיר מִחִיצַת הַבְּרִזָּל הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ,
וְתִאֲזִין שׁוֹעֲתֵנוּ וְתִיטִיב לָנוּ הַחֲתִימָה, תּוֹלָה אֶרֶץ עַל בְּלִימָה;
וְחַתְּמֵנוּ בְּסֶפֶר חַיִּים טוֹבִים. וְאוֹצְרֶךָ הַטּוֹב תִּפְתַּח לְהַשְׁבִּיעַ
מִיָּם נֶפֶשׁ שׁוֹקֵקָה, כְּמוֹ שֶׁכְּתוּב: יִפְתַּח יְיָ לָךְ אֶת אוֹצְרוֹ הַטּוֹב,
אֶת הַשָּׁמַיִם, לְחַתּוֹת מִטֵּר אֶרְצֶךָ בְּעֵתוֹ, וּלְבָרְכֶךָ אֶת כָּל מַעֲשֵׂה
יְדֶךָ. אָמֵן.

Fulk-Kaddish by the Reader on page 405, where the service is continued.

יום חיבוט חריות ("the day of striking the twigs") is designated in Sukkah 4:6 as *השענא רבה* is designated in Sukkah 4:6 as "the day of striking the twigs"). The Mishnah relates that "they used to bring twigs and strike them against the ground at the sides of the altar." This symbol of casting off the sins is considered to be of very ancient origin.

יה רצון expresses the belief that the seventh day of *Sukkoth*, *Hoshana Rabbah*, is the day of sealing the decree of judgment. Several customs and tunes on this festival are borrowed from the High Holydays.

תַּפְּלוֹת נְשִׁים

Chanted on the eighth day of *Sukkoth* during *Musaf*

Reader:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹתֵהֶם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלֻד עוֹזֵר
וּמוֹשִׁיעַ וּמְגַן.

אֶף-בְּרִי אֶתַּת שֵׁם שֶׁר מְטַר, לְהַעֲבִיב וּלְהַעֲנִין לְהַרְיֵק
לְהַמְטֵר, מַיִם אֲבִים בָּם גֵּיא לְעֵטֵר, לְבַל יַעֲצְרוּ בְּנִשְׁיוֹן שְׁטֵר,
אֲמוֹנִים בְּנוֹן בָּם שׁוֹאֵלֵי מְטֵר.

בְּרוּךְ אַתָּה, יי, מְגַן אֲבֹתֵהֶם.

אַתָּה גְבוּר לְעוֹלָם, אֲדוֹנֵי; מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
יִטְרִיחַ לְפִלְגַּ מִפְּלַג נְשָׁם, לְמוֹנֵג פְּנֵי נָשִׁי בְּצַחוֹת לְשָׁם, מַיִם
לְאֲדָרֶךְ בְּנֵית בְּרָשָׁם, לְהַרְגִיעַ בְּרַעְפָּם לְנִפְוֵחֵי נְשָׁם, לְהַחֲיוֹת
מִזְבִּירִים גְּבוּרוֹת הַנְּשָׁם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

זְכוֹר אֵב נִמְשָׁךְ אַחֲרֶיךָ בְּמַיִם,

בְּרַכְתּוֹ בְּעֵץ שְׁתוּל עַל פְּלָגֵי מַיִם,

תפלת גשם, the prayer for rain recited on the eighth day of *Sukkoth*, solemnly introduces the formula *משיב הרוח ומוריד הגשם* which is inserted into the beginning of the *Amidah* during the period between *Sukkoth* and *Pesah*. The poems *אף ברי* and *זכור אב* were composed by Rabbi Elazar ha-Kallir of the seventh century.

PRAYER FOR RAIN

Chanted on the eighth day of Sukkoth during Musaf

Reader:

Blessed art thou, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; great, mighty and revered God, sublime God, who bestowest loving kindness, and art Master of all things; who rememberest the good deeds of our fathers, and who wilt graciously bring a redeemer to their children's children for the sake of thy name. O King, Supporter, Savior and Shield!

Af-Bri is the title of the prince of rain,
Who gathers the clouds and makes them drop rain,
Water to adorn the earth with verdure.
Be it not held back because of unpaid debts;
O shield faithful Israel who prays for rain.

Blessed art thou, O Lord, Shield of Abraham.

Thou, O Lord, art mighty forever; thou revivest the dead; thou art powerful to save.

May he send rain from the heavenly source,
To soften the earth with its crystal drops.
Thou hast named water the symbol of thy might;
Its drops refresh all that have breath of life,
And revive those who praise thy powers of rain.

Our God and God of our fathers,
Remember Abraham who followed thee like water,
Whom thou didst bless like a tree planted near streams of water;

אף ברי presents an impressive picture of the importance and symbolical significance of rain.

אב זכור אב, an alphabetic acrostic, refers to the pious deeds of Abraham, Isaac, Jacob, Moses, Aaron, the twelve tribes, and the miracles that were

וַנְּנַתּוּ, הַצְּלִיתוּ מֵאֵשׁ וּמִמַּיִם,
דְּרַשְׁתּוּ בְּזַרְעוֹ עַל כָּל מַיִם.

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר הַנּוֹלָד בְּבִשׁוּרֵי יָקָח נָא מֵעַט מַיִם,
וְשִׁחֲתֵה לְהוֹרוֹ לְשִׁחֲתוֹ, לְשִׁפּוֹף דָּמּוֹ בַּמַּיִם,
זֶהָר נִם הוּא לְשִׁפּוֹף לֵב בַּמַּיִם,
חִפְר וּמָצָא בְּאֵרוֹת מַיִם.

Congregation:

בְּצַדְקוֹ חֵן חֲשֵׁרֵת מַיִם.

זְכוֹר טָעַן מִקְלוֹ וְעָבַר יַרְדֵּן מַיִם,
יָחַד לֵב וְנָל אֶבֶן מִפִּי בְּאֵר מַיִם,
בְּנֵאֱבֶק לֹא שָׁר בְּלוּל מֵאֵשׁ וּמִמַּיִם,
לְכֹן הִבְטַחְתּוּ הַיּוֹת עִמּוֹ בְּאֵשׁ וּבַמַּיִם.

Congregation:

בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר מְשׁוּי בְּתַבַּת גְּמָא מִן הַמַּיִם,
נָמּוּ דְּלֵה דְּלֵה וְהִשְׁקָה צֵאן מַיִם,
סְגוּלָיִךְ עֵת צְמָאוּ לְמַיִם,
עַל הַסְּלַע הָךְ בִּיֶצְאוּ מַיִם.

Congregation:

בְּצַדְקוֹ חֵן חֲשֵׁרֵת מַיִם.

shown to them in connection with water. The alternating refrains of the poem are *בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם* and *בְּצַדְקוֹ חֵן חֲשֵׁרֵת מַיִם*.

The term water is often used symbolically. In Numbers 24:7, the constant flow of water is symbolic of numerous descendants. The Torah is frequently

Thou didst shield him, thou didst save him from fire and water;
Thou didst care for him when he sowed by all streams of water.

Congregation:

For his sake, do not refuse water.

Remember Isaac whose birth was foretold over a little water;
Thou didst tell his father to offer his blood like water;
Isaac was heedful in pouring out his heart like water;
Digging wells he did discover water.

Congregation:

For his righteousness' sake, grant abundant water.

Remember Jacob who, staff in hand, crossed the Jordan's water;
His heart trusted when he rolled the stone of the well of water;
When he wrestled with the prince of fire and water,
Thou didst promise to be with him through fire and water.

Congregation:

For his sake, do not refuse water.

Remember Moses in an ark of papyrus reeds drawn out of the water;
They said: He drew water for us and provided the flock with water;
And when thy chosen people thirsted for water,
He struck the rock and there gushed out water.

Congregation:

For his righteousness' sake, grant abundant water.

compared to water that purifies. In Temple times, the Water-Feast (שמחת בית השואבה) began on the first day of *Sukkoth* at nightfall and lasted till the following morning. The outer court of the Temple was brilliantly illuminated for the occasion. A torchlight procession, dances and singing followed, while the women were looking on from their galleries. During the day the great

זְכוֹר פְּקִיד שְׁתוֹת טוֹבֵל חֶמֶשׁ טְבִילוֹת בַּמַּיִם,
 צוֹעָה וּמְרַחֵץ כַּפָּיו בְּקִדּוֹשׁ מַיִם,
 קוֹרֵא וּמְזַה טְהַרַת מַיִם,
 רַחֵם מַעַם פְּחוּז בַּמַּיִם.

Congregation:

בַּעֲבוּרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר שְׁנַיִם עָשָׂר שְׁבָטִים שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם,
 שֶׁהִמַּתְקַתָּ לָמוֹ מְרִירוֹת מַיִם,
 תוֹלְדוֹתֵם נִשְׁפָּךְ דָּמָם עָלֶיךָ בַּמַּיִם,
 תִּפְּן כִּי נִפְשָׁנוּ אָפְפוּ מַיִם.

Congregation:

בְּצַדְקָם חֵן חִשְׂרַת מַיִם.

Reader:

שְׂאֵתָה הוּא יי אֱלֹהֵינוּ, מוֹשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

Congregation:

אָמֵן.

אָמֵן.

אָמֵן.

Congregation and Reader:

לְבָרְכָה וְלֹא לְקַלְלָהּ

לְחַיִּים וְלֹא לְמוֹת

לְשִׁבַע וְלֹא לְרִזּוֹן

(page 609) מְכַלְכֵל חַיִּים

feature was the procession which accompanied the priest who had been allotted the duty of drawing water for the libation ceremony from the pool of Siloam at Jerusalem. According to tradition, "whoever has not witnessed this celebration has never seen real rejoicing" (Sukkah 5:1). It was called *שמחת בית השואבה* ("the joyous procession to and from the well") because

Remember the Temple-priest who bathed five times in water;
 He removed sins when he washed his hands with sanctified water;
 He read from the Scriptures when he sprinkled purifying water;
 He was kept at a distance from a people as turbulent as water.

Congregation:

For his sake, do not refuse water.

Remember the twelve tribes thou didst bring across the water;
 Thou didst sweeten for them the bitterness of the water;
 For thy sake was the blood of their descendants spilt like water;
 Turn to us, for our life is encircled by foes like water.

Congregation:

For their righteousness' sake, grant abundant water.

Reader:

For thou art the Lord our God, who causeth the wind to blow
 and the rain to fall.

Congregation and Reader:

For a blessing and not for a curse.

For life and not for death.

For plenty and not for scarcity.

Congregation:

Amen.

Amen.

Amen.

"Thou sustainest the living" (page 610).

from there they drew inspiration. Compare Isaiah 12:3 ("With joy shall you draw water from the fountains of deliverance").

... משיב הרוח is referred to in the Mishnah as גבורות ושמים ("the power of rain"), presumably because the reference to rain is inserted in the second benediction of the *Shemoneh Esreh*, beginning with the words אהא גבור ("thou art mighty"). This benediction is called גבורות, since it recounts the omnipotence of God. According to a talmudic statement, the term גבורות ושמים is used because rain comes down by the power of God (Ta'anith 2a).

תְּקִיפוֹת לְשִׁמְחַת תּוֹרָה

Responsively

אֵתָּה הָרֵאָתָּ לְדַעַת כִּי יי הוּא הָאֱלֹהִים, אִין עוֹד מְלַבְדוּ.
לְעֵשָׂה נִפְלְאוֹת וְדָלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֲסִדוֹ. אִין כְּמוֹךָ
בְּאֱלֹהִים, אֲדָנִי, וְאִין כְּמַעֲשֶׂיךָ. יְהִי כְבוֹד יי לְעוֹלָם, יִשְׂמַח יי
בְּמַעֲשָׂיו. יְהִי שֵׁם יי מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. יְהִי יי אֱלֹהֵינוּ
עַמָּנוּ, בְּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ, אֵל יַעֲזָבֵנוּ וְאֵל יִשְׁשָׁנוּ. וְאָמְרוּ:
הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם, לְהַדוֹת
לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבֵּחַ בְּתַהֲלִיתֶךָ. יי מְלֹךְ, יי מְלֹךְ, יי יְמֹלֵךְ
לְעוֹלָם וָעֶד. יי עֲזֵר לְעַמּוֹ יִתָּן; יי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם. וַיְהִי
נָא אֲמָרֵינוּ לְרַצּוֹן לְפָנֵי אֲדוֹן כָּל. וַיְהִי בְּנִסְעֵ הָאָרוֹן, וַיֹּאמֶר
מֹשֶׁה: קוֹמָה יי, וַיִּפּוּצוּ אִיבֵיךָ, וַיְנַוְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ. קוֹמָה
יי לְמַנוּחַתֶּךָ, אֵתָּה וְאֲרוֹן עֲדָתְךָ. כִּהְיִיךָ יִלְבָּשׁוּ צָדֵק, וַחֲסִידֶיךָ
יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תָּשָׁב פָּנֵי מְשִׁיחֶךָ. וְאָמַר בַּיּוֹם
הַהוּא: הִנֵּה אֱלֹהֵינוּ זֶה קָיָנוּ לוֹ וַיּוֹשִׁיעֵנוּ; זֶה יי קָיָנוּ לוֹ, נִגְיִלָה
וְנִשְׂמָחָה בִּישׁוּעָתוֹ. מְלִכוּתֶךָ מְלִכוּת כָּל עַלְמִים, וּמְמַשְׁלֶתֶךָ
בְּכָל דוֹר וָדוֹר. כִּי מַצִּיּוֹן תֵּצֵא תּוֹרָה, וְדָבָר יי מִירוּשָׁלָיִם.

שמחת תורה is celebrated in Eretz Yisrael on the eighth day of *Sukkoth*, on *Shemini Atsereth*. The name *Simḥath Torah* was not known in talmudic times. It came into use presumably around the ninth century in Babylonia, where the one-year cycle for the reading of the Five Books of Moses prevailed. The seven processions with the Torah-scrolls on *Simḥath Torah* became customary in the sixteenth century.

HAKKAFOTH FOR SIMḤATH TORAH

Responsively

You have learned to know that the Lord is God; there is none else besides him.¹

To him who alone does great wonders; his mercy endures forever.²

There is no god like thee, O Lord; there are no deeds like thine.³

May the glory of the Lord be forever; may the Lord rejoice in his works.⁴

Blessed be the name of the Lord henceforth and forever.⁵

May the Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us.⁶

Pray: Save us, our saving God; gather us, deliver us from the nations, to give thanks to thy holy name, to triumph in thy praise.⁷

The Lord is King; the Lord was King; the Lord will be King forever and ever.

The Lord will give strength to his people; the Lord will bless his people with peace.⁸

May our words please the Master of all things.

It came to pass, whenever the ark would start, Moses would say: "Arise, O Lord, and let thy enemies be scattered; let those who hate thee flee before thee."⁹

Arise, O Lord, to thy resting-place, thou and thy glorious ark.

May thy priests be clothed with righteousness; may thy devoted followers sing for joy.

For the sake of thy servant David, reject not thy anointed prince.¹⁰

It will be said on that day: "Lo, this is our God, for whom we waited that he might save us; this is the Lord for whom we were waiting—let us rejoice and be happy with his salvation."¹¹

Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations.¹²

Truly, out of Zion shall come Torah, and the word of the Lord out of Jerusalem.¹³

¹Deuteronomy 4:35. ²Psalms 136:4. ³Psalms 86:8. ⁴Psalms 104:31. ⁵Psalms 113:2. ⁶I Kings 8:57. ⁷I Chronicles 16:35. ⁸Psalms 29:11. ⁹Numbers 10:35. ¹⁰Psalms 132:8-10. ¹¹Isaiah 25:9. ¹²Psalms 145:13. ¹³Isaiah 2:3.

אב הַרְחָמִים, הַיְשִׁיעָה בְּרַצוֹנָה אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת
 יְרוּשָׁלָּיִם. כִּי בָּהּ לָבַד בְּטַחָנוּ, מִלֶּךְ אֵל רָם וְנִשְׂא, אֲדוֹן
 עוֹלָמִים.

For each of the seven *Hakkafoth* a different group of worshipers is invited.

FIRST HAKKAFAH

אָנָּה יְיָ, הוֹשִׁיעָה נָּא; אָנָּה יְיָ, הַצְּלִיחָה נָּא; אָנָּה יְיָ, עֲנֵנוּ
 בְּיוֹם קְרֵאָנוּ.
 אֱלֹהֵי הַרְוּחוֹת, הוֹשִׁיעָה נָּא; בּוֹחֵן לְבָבוֹת, הַצְּלִיחָה נָּא;
 גּוֹאֵל חֲזָק, עֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

SECOND HAKKAFAH

דוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָּא; הַרְדּוּר בְּלְבוּשׁוֹ, הַצְּלִיחָה נָּא;
 וְחֵיק וְחִסִּיד, עֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

THIRD HAKKAFAH

יְדֵי וְיִשְׂרָאֵל, הוֹשִׁיעָה נָּא; חוֹמַל דְּלִים, הַצְּלִיחָה נָּא; טוֹב
 וּמְטִיב, עֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

FOURTH HAKKAFAH

יּוֹדֵעַ מַחְשְׁבוֹת, הוֹשִׁיעָה נָּא; כְּבִיר וְנְאוּר, הַצְּלִיחָה נָּא;
 לּוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

FIFTH HAKKAFAH

מִלֶּךְ עוֹלָמִים, הוֹשִׁיעָה נָּא; נְאוּר וְאֲדִיר, הַצְּלִיחָה נָּא;
 סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

SIXTH HAKKAFAH

עוֹזֵר דְּלִים, הוֹשִׁיעָה נָּא; פּוֹדֵה וּמְצִיל, הַצְּלִיחָה נָּא; צוּר
 עוֹלָמִים, עֲנֵנוּ בְּיוֹם קְרֵאָנוּ.

Merciful Father, may it be thy will to favor Zion with thy goodness; mayest thou rebuild the walls of Jerusalem. Truly, in thee alone we trust, high and exalted King and God, eternal Lord.

For each of the seven Hakkafoth a different group of worshipers is invited.

FIRST HAKKAFAH

O Lord, save us; O Lord, prosper us; O Lord, answer us when we call.

God of all souls, save us; Examiner of hearts, prosper us; mighty Redeemer, answer us when we call.

SECOND HAKKAFAH

Thou who speakest what is right, save us; thou who art arrayed in splendor, prosper us; thou who art ever kind, answer us when we call.

THIRD HAKKAFAH

Thou who art pure and upright, save us; thou who sparest the weak, prosper us; thou who art good and doest good, answer us when we call.

FOURTH HAKKAFAH

Thou who knowest our thoughts, save us; thou who art mighty and illustrious, prosper us; thou who art clothed with righteousness, answer us when we call.

FIFTH HAKKAFAH

Eternal King, save us; thou who art illustrious and majestic, prosper us; thou who supportest those who fall, answer us when we call.

SIXTH HAKKAFAH

Helper of the weak, save us; Redeemer and deliverer, prosper us; eternal Creator, answer us when we call.

SEVENTH HAKKAFAH

קְדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא; רַחוּם וְחַנוּן, הַצְּלִיחָה נָא; שׁוֹמֵר
הַבְּרִית, עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ.
תּוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָא; תִּקְוֶה קְעַד, הַצְּלִיחָה נָא;
תְּמִים בְּמַעֲשָׂיו, עֲנֵנוּ בְּיוֹם קְרֵאֲנוּ.

וְתָנוּ כְּבוֹד לַתּוֹרָה.	שִׁישׁ וְשִׁמְחוּ בְּשִׂמְחַת תּוֹרָה
מִפֶּזוּ וּמִפְּנִינִים יִקְרָה.	בִּי טוֹב סִחְרָה מִכָּל סִחְרָה
כִּי הִיא לָנוּ עֵז וְאוֹרָה.	נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה
וְאֲשִׁימָה תִּקְוֹתֵי בּוֹ.	אֶחָלֶלָה אֱלֹהֵי וְאֲשַׁמְחָה בּוֹ
אֱלֹהֵי צוּרֵי אַחְסָה בּוֹ.	אֶהוֹרְנוּ בְּסוֹד עִם קְרוֹבוֹ
וְאֶסְפְּרָה תִּהְלֵתָהּ.	בְּכָל לֵב אֲרַגֵּן צְדָקוֹתֶיךָ
עַל חֲסִדֶיךָ וְעַל אֲמִתֶּיךָ.	בְּעוֹדֵי אֲנִיד נִבְלְאוֹתֶיךָ
כִּי הִיא לָנוּ עֵז וְאוֹרָה.	נְגִיל וְנָשִׁישׁ בְּזֹאת הַתּוֹרָה

The Torah-scrolls (except three) are returned to the ark.

Reader and Congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Reader and Congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Reader:

גָּדְלוֹ לֵי יְיָ אֱתוֹ, וְנִרְוַמְכָה שְׁמוֹ יַחְדָּו.

The service continues on page 365.

SEVENTH HAKKAFAH

Thou who art holy and awe-inspiring, save us; thou who art merciful and gracious, prosper us; thou who keepest the covenant, answer us when we call.

Thou who supportest men of integrity, save us; thou who art mighty forever, prosper us; thou who art blameless in thy deeds, answer us when we call.

Thrill with joy over the Torah!
 Render glory to the Torah!
 Her profits are richest of all;
 She is more precious than jewels.
 We exult over this Torah,
 For she is our strength and our light.

I sing joyous praise to my God,
 And I place all my hope in him.
 I praise him amidst his people,
 My Creator, in whom I trust.

With all my heart I sing thy faith,
 Ever rendering thy praises.
 As long as I live I will tell
 Of thy wonders and thy kindness.
 Let us exult in this Torah,
 For she is our strength and our light.

The Torah-scrolls (except three) are returned to the ark.

Reader and Congregation:

Hear, O Israel, the Lord is our God, the Lord is One.

Reader and Congregation:

One is our God; Great is our Lord; Holy is his name.

Reader:

Exalt the Lord with me, and let us extol his name together.

The service continues on page 366.

הַדְּלָקַת נֵר שֶׁל חֲנֻכָּה

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַיְצַוֵנוּ לְהַדְּלִיק נֵר שֶׁל חֲנֻכָּה.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

On the first night of *Hanukkah* add:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁחֲחַיֵנוּ וְקִיַמְנוּ
וְהוֹיַעַנּוּ לְזִמְנֵי הַזֶּה.

While kindling the lights from left to right:

הַנְּרוֹת הַלְלוּ אֲנַחְנוּ מִדְּלִיקוֹן עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת,
וְעַל הַתְּשׁוּעוֹת וְעַל הַמַּלְחָמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזִמְנֵי הַזֶּה עַל יְדֵי בְּתִיקָה הַקְּרוֹשִׁים. וְכָל שְׂמֹנֶת יָמֵי חֲנֻכָּה
הַנְּרוֹת הַלְלוּ קִדְּשָׁהּ, וְאִין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם אֶלָּא
לְרֵאוֹתָם בְּלֶבֶד, בְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נִסִּיךָ
וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶךָ.

מִן עוֹז צוּר יְשׁוּעָתִי	לֵךְ נָאָה לְשִׁבְחֵךְ.
תַּבּוֹן בֵּית הַפְּלִתִי	וְשֵׁם תּוֹרָה נִזְבַּחֵךְ.
לַעֲת הַכִּיּוֹן מִטְּבַחֵךְ	מִצָּר הַמְּנַבְּחֵךְ.
אִז אֲגַמֵר בְּשִׁיר מִזְמוֹר	חֲנֻכַּת הַמְּנֻבָּחֵךְ.

מִן עוֹז צוּר was composed presumably in the thirteenth century. The name of the author (מרדכי) is given in the initial letters of the five stanzas. The poem alludes to the deliverance from Egypt, Babylonia, Persia, and Syria.

LIGHTING THE ḤANUKKAH LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light Ḥanukkah lights.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

On the first night of Ḥanukkah add:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

While kindling the lights from left to right:

We light these lights on account of the miracles, and wonders, triumphs and battles, thou didst perform for our fathers through thy holy priests in those days, at this season. These lights are sacred throughout the eight days of Ḥanukkah; we are not permitted to make any other use of them except watching them, in order to praise thy great name for thy miracles, thy wonders and thy triumphs.

MAOZ TSUR

O God, my saving Stronghold,
To praise thee is a delight!
Restore my house of prayer,
Where I will offer thee thanks;
When thou wilt prepare havoc
For the foe who maligns us,
I will gratify myself
With a song at the altar.

בְּגוֹזֵן בְּחַי כְּלָה.	רַעוֹת שִׁבְעָה נִפְשֵׁי
בְּשִׁעְבוֹד מַלְכוּת עֲגוּלָה.	חַיֵּי מְרָרוּ בְּקִשֵׁי
הוֹצִיא אֶת הַסְּגוּלָה.	וּבְיָדוֹ הִגְדוּלָה
יָרְדוּ בְּאֶבֶן מִצוּלָה.	חֵיל פְּרָעָה וְכָל זֶרְעוֹ
וְגַם שָׁם לֹא שָׁקַטְתִּי.	דָּ בִיר קָדְשׁוֹ הִבִּיאֲנִי
כִּי זָרִים עָבַדְתִּי.	וּבָא נוֹגֵשׁ וְהִגְלֵנִי
בְּמַעַט שְׁעַבְרְתִּי.	וַיִּזַּן רַעַל מִסִּבְּתִי
לְקִץ שִׁבְעִים נוֹשְׁעֵתִי.	קִץ בָּבֶל, זָרְבָבֶל,
אֲנִי בֶן הַמֶּדְתָּא.	כֶּרֶת קוֹמַת בְּרוּשׁ בְּקִשׁ
וְנִאֲוָתוֹ נִשְׁבַּתָּה.	וְנִהְיֶתָה לוֹ לְפַח וּלְמוֹקֵשׁ
וְאוֹיֵב שְׂמוֹ מִחֵיתָ.	רֹאשׁ יְמִינִי נִשְׁאֵת
עַל הָעֵץ תְּלִיֶתָ.	רֹב בְּנָיו וְקִנְיָנָיו
אֲזִי בַיּוֹם הַשְּׁמֹנִים.	יָ וְנִים נִקְבְּצוּ עָלַי
וְטַמְאוּ כָּל הַשְּׁמֹנִים.	וּפְרָצוּ חוֹמוֹת מִגְּדָלַי
נַעֲשֶׂה גַם לְשׁוֹשְׁנִים.	וּמִנּוֹתַר קִנְקֵנִים
קָבְעוּ שִׁיר וְרִנָּנִים.	כִּנֵּי בֵינָה יְמֵי שְׁמֹנָה

The following stanza is a comparatively late addition.

וְקָרַב יוֹם הַיְשׁוּעָה.	חַ שׁוֹף זְרוּעַ קָדְשׁוֹ
מִמַּלְכוּת הָרָשָׁעָה.	נִקּוּם נִקְמַת עֲבָרָיו
וְאִין קִץ לְיְמֵי רָעָה.	כִּי אֶרְכָּה הַשְּׁעָה
וְהָקָם רוּעִים שִׁבְעָה.	דְּחַח אֲדָמוֹן בְּצַל צְלָמוֹן

My soul is sated with trouble;
My strength is consumed with grief;
They made life bitter for me
With hard service in Egypt;
But God with his great power
Brought forth the chosen people,
While all the host of Pharaoh
Sank like stone into the deep.

He brought me to his holy shrine;
Even there I found no peace;
The foe came and exiled me,
Because I had served strange gods
And was dazed with poisoned wine.
Soon Babylon's end drew near!
Guided by Zerubbabel,
I was saved after seventy years.

To cut down Mordecai's tree
Was the design of Haman;
But it proved a snare to him,
And his arrogance was stilled.
Thou didst promote Mordecai
And didst blot out the foe's name;
His numerous progeny
Didst thou hang on the gallows.

Greeks gathered to attack me
In the Hasmonean days;
They demolished my towers
And polluted all the oils;
From the last remaining flask
A miracle was wrought for Israel.
Men of wisdom then decreed
Eight days for hymns of praise.

מגלת החשמונאים

א וַיְהִי בַיּוֹם אֲנַטְיוּכּוֹס מֶלֶךְ יוּד; מֶלֶךְ גָּדוֹל וְחָזֵק הָיָה,
ב וְחָקוּף בְּמַמְשָׁלְתוֹ, וְכָל הַמְּלָכִים יִשְׁמְעוּ לוֹ. הוּא כָּבַשׁ
מְדִינוֹת רַבּוֹת וּמְלָכִים חֲזָקִים, וְהַחֲרִיב טִירוֹתָם, וְהִיכְלִיחֵם
ג שָׂרָף בָּאֵשׁ, וְאֲנָשִׂיהֶם בְּבֵית הָאֲסוּרִים אָסַר. מִיּוֹם
אֲלֶבְסֵנְדְרוֹס הַמֶּלֶךְ לֹא קָם מֶלֶךְ כְּמָהוּ בְּכָל עֶבֶר הַנְּהָר.
ד הוּא בָּנָה מְדִינָה גְדוֹלָה עַל חוֹף הַיָּם לְהִיוֹת לוֹ לְבֵית
ה מְלָכוֹת, וַיִּקְרָא לָהּ מְדִינַת אֲנַטְיוּכִיָּא עַל שְׁמוֹ. וְגַם בְּגָרְס
מִשְׁנֵהוּ בָּנָה מְדִינָה אַחֲרַת לְבִגְדָה, וַיִּקְרָא לָהּ מְדִינַת בְּגָרְס
עַל שְׁמוֹ; וְכֵן שְׁמוֹתֵן עַד הַיּוֹם הַזֶּה.

ו בַּשָּׁנָה עָשָׂרִים וְשָׁלֹשׁ שָׁנִים לְמָלְכוֹ, הָיָה שְׁנַת מָאֲתָוּם
וְשָׁלֹשׁ עָשָׂרָה שָׁנִים לְבִנְיָן בֵּית הָאֱלֹהִים, שֶׁם פָּנּוּ לַעֲלוֹת
ז לִירוּשָׁלָיִם. וַיַּעַן וַיֹּאמֶר לְשָׂרָיו: הֲלֹא יִדְעַתֶּם כִּי יֵשׁ עִם
הַיְהוּדִים אֲשֶׁר בִּירוּשָׁלָיִם בִּינְיָנוּ. לֹאֱלֹהֵינוּ אֵינָם מְקַרְיָבִים,
וְדַתֵּינוּ אֵינָם עוֹשִׂים, וְדַתִּי הַמֶּלֶךְ הֵם עוֹזְבִים לַעֲשׂוֹת
ח דָּתָם. וְגַם הֵם מִיַּחֲלִים לְיוֹם שְׁבָרוֹן הַמְּלָכִים וְהַשְׁלַטְוֹנִים,
וְאוֹמְרִים: מָתִי יִמְלוֹךְ עָלֵינוּ מֶלֶכְנוּ, וְנִשְׁלוֹט בָּיָם וּבִבְשָׁה,
ט וְכָל הָעוֹלָם יִנָּתֵן בְּיָדֵנוּ. אֵין כְּבוֹד לַמְּלָכוֹת לְהַנִּיחַ אֱלֹהִים
עַל פְּנֵי הָאֲדָמָה. עַתָּה, בּוֹאוּ וְנַעֲלֶה עֲלֵיהֶם וְנַבְטֵל מֵהֶם
אֶת הַבְּרִית אֲשֶׁר כָּרַת לָהֶם: שַׁבָּת, רֹאשׁ חֹדֶשׁ וּמִזְבֵּחַ.
י וַיִּטֵּב הַדָּבָר בְּעֵינָיו שָׂרָיו וּבְעֵינָיו כָּל חִילוֹ.

מגלת החשמונאים, known also as מגלת אנטיוכוס, has come down to us in both Aramaic and Hebrew. The Hebrew version is a literal translation from the

THE SCROLL OF THE HASMONEANS

The Greek monarch Antiochus was a powerful ruler; all the kings heeded him. He subdued many provinces and mighty sovereigns; he destroyed their castles, burned their palaces and imprisoned their men. Since the reign of Alexander there had never been a king like him beyond the Euphrates. He erected a large city on the seacoast to serve as his royal residence, and called it Antioch after his own name. Opposite it his governor Bagris founded another city, and called it City of Bagris after himself. Such are their names to this day.

In the twenty-third year of his reign, the two hundred and thirteenth year after the Temple had been rebuilt, Antiochus determined to march on Jerusalem. He said to his officers: "You are aware that the Jews of Jerusalem are in our midst. They neither offer sacrifices to our gods nor observe our laws; they abandon the king's laws to practise their own. They hope moreover for the day when kings and tyrants shall be crushed, saying: 'O that our own king might reign over us, that we might rule the sea and the land, so that the entire world would be ours.' It is indeed a disgrace for the royal government to let them remain on the face of the earth. Come now, let us attack them and abolish the covenant made with them: sabbath, new moon festivals and circumcision." The proposal pleased his officers and all his host.

Aramaic original which was composed probably in the seventh century. During the Middle Ages this *Megillah* was read in the Italian synagogues on *Hanukkah* as the Book of Esther is read on *Purim*. It still forms part of the liturgy of the Yemenite Jews. Saadyah Gaon attributed its authorship to the five sons of Mattathias.

יא באותה שעה קם אנטיוכוס המלך וישלח את ניקנור
 משנהו בחיל גדול ועם רב, ויבא לעיר יהודה, לירושלים,
 יב וינהג בה הנהג רב. ויבן במה בבית המקדש, במקום אשר
 אמר אלהי ישראל לעבדיו הנביאים: שם אשכן שכנתי
 לעולם; במקום ההוא שחטו את החזיר, ויביאו את דמו
 יג לעזרת הקדש. ובהיות זה, באשר שמע יוחנן בן מתתיה
 כי זה המעשה נעשה, נמלא קצף וחרמה, וזיו פניו נשפנה;
 יד וינעץ בלבו מה שיוכל לעשות על זה. ואז יוחנן בן מתתיה
 עשה לו חרב, שתי זרתות ארפה וזרת אחת רחבה, והיא
 טו תחת בגדיו עטופה. ויבא לירושלים, ויעמד בשער המלך,
 ויקרא לשוערים ויאמר להם: אני יוחנן בן מתתיה, הכהן
 טז הגדול של היהודים, באתי לבוא לפני ניקנור. ואז באו
 השוערים והשומרים ויאמרו לניקנור: הכהן הגדול של
 היהודים עומד בפתח. ויען ניקנור ויאמר להם: בוא יבוא.
 יז אז הובא יוחנן לפני ניקנור. ויען ניקנור ויאמר ליוחנן:
 אתה הוא אחד מן המורדים אשר מרדו במלך ואינם
 יח רוצים בשלום מלכותו. ויען יוחנן לפני ניקנור ויאמר:
 יט אדוני, עתה באתי לפניך; אשר תרצה אעשה. ויען ניקנור
 ויאמר ליוחנן: אם ברצוני אתה עושה, קח חזיר ושחטהו
 על הבמה; ותלבש בגדי מלכות, ותרכב על סוס המלך,
 כ וכאחד מאוהבי המלך תהיה. וכאשר שמע יוחנן, השיבו
 דבר: אדוני, אני ירא מבני ישראל, פן ישמעו כי עשיתי כן
 ויסקלוני באבנים; עתה, יצא כל איש מלפניך, פן יודיעו
 כא לבני ישראל. אז הוציא ניקנור מלפניו כל איש. בעת
 כב ההיא נשא יוחנן בן מתתיה עיניו לשמים, ותקן תפלתו

Immediately king Antiochus dispatched his governor Nicanor with a large body of troops. He came to the Jewish city of Jerusalem and massacred many people; he set up a heathen altar in the Temple, concerning which the God of Israel had said to his faithful prophets: "There will I establish my residence forever." In that very place they slaughtered a swine and brought its blood into the holy court. When Yoḥanan ben Mattathias heard of this deed, he was filled with rage and his face changed color. In his heart he drew a plan of action. Whereupon he made himself a dagger, two spans long and one span wide, and concealed it under his clothes. He came to Jerusalem and stood at the royal gate, calling to the gate-keepers: "I am Yoḥanan ben Mattathias; I have come to appear before Nicanor." The guards informed Nicanor that the high priest of the Jews was standing at the door. "Let him enter!" Nicanor said.

Yoḥanan was admitted to Nicanor, who said: "You are one of the rebels who rebel against the king and do not care for the welfare of his government!" Yoḥanan replied: "My lord, I have come to you; whatever you demand I will do." "If you wish to do as I please," said Nicanor, "then take a swine and sacrifice it upon the altar. You shall wear royal clothes and ride the king's own horse; you shall be counted among the king's close friends." To this, Yoḥanan answered: "My lord, I am afraid of the Israelites; if they hear that I have done such a thing they will stone me. Let everyone leave your presence, so as not to inform them." Immediately Nicanor ordered everybody out.

At that moment Yoḥanan ben Mattathias raised his eyes to heaven and prayed: "My God and God of my fathers Abraham,

לפני רבון העולמים ויאמר: אלהי ואלהי אבותי, אברכה
 יצחק ויעקב, אל נא תתנני ביד הערל הזה, כי אם יחרגני
 ילד וישתבח בבית דגון אלהיו ויאמר: אלהי נתנו בידני.
 כג באותה שעה פסע עליו שלש פסיעות, ויתקע החרב
 כד בלבו, וישלך אותו חלל בעזרת הקדש. ענה יוחנן ואמר
 לפני אלהי השמים: אלהי, אל תשם עלי חטא כי הרגתי
 את הערל הזה בבית המקדש; כן תתן עתה את כל העמים
 כה אשר באו עמו להצר ליהודה ולירושלים. אז יצא יוחנן
 כו ביום ההוא וילחם בעמים, ויהרג בהם הרג רב. מספר
 החרוגים אשר הרג ביום ההוא שבעת אלפים, אשר היו
 כז הורגים אלה לאלה. בשובו בנה עמוד על שמו, ויקרא
 לו: מכבי ממית החזקים.

כח ויהי כאשר שמע אנטיוכוס המלך כי נהרג ניקנור
 משנהו, צר לו מאד; וישלח להביא בגרס הרשע המטעה
 כט את עמו. ויעז אנטיוכוס המלך ויאמר לבגרס: הלא ידעת
 אם לא שמעת אשר עשו לי בני ישראל; הרגו חילי, ויבאו
 ל מחנותי ושרי. עתה על ממונכם אתם בוטחים, או על
 בתיכם לכם הם; באו ונעלה עליהם, ונבטל מהם
 הברית אשר כרת להם אלהיהם: שבת, ראש חדש ומילה.
 לד אז קם בגרס הרשע וכל מחנותיו, ויבאו לירושלים. ויהרג
 בה הרג רב, ויגזר בה גזרה גמורה על שבת, ראש חדש
 לג ומילה. בהיות זה, כאשר היה דבר המלך נחפז, מצאו
 איש אשר מל בנו, ויביאו האיש ואשתו, ויתלו אותם בנגד
 לד הילד. וגם אשה אשר ילדה בן אחרני מות בעלה, ותמל
 אותו לשמנה ימים, ותעל על חומת ירושלים ויבנה המהול

Isaac and Jacob, do not hand me over to this heathen; for if he kills me, he will boast in the temple of Dagon that his god has handed me over to him." He advanced three steps toward Nicanor, thrust the dagger into his heart, and flung him fatally wounded into the court of the Temple. "My God," Yohanan prayed, "do not count it a sin that I killed this heathen in the sanctuary; punish thus all the foes who came with him to persecute Judea and Jerusalem." On that day Yohanan set out and fought the enemy, inflicting heavy slaughter on them. The number of those who were slain by him on that day totaled seven thousand. Upon returning, he erected a column with the inscription: "Maccabee, Destroyer of Tyrants."

When king Antiochus heard that his governor Nicanor had been slain, he was bitterly distressed. He sent for wicked Bagris, the deceiver of his people, and told him: "Do you not know, have you not heard, what the Israelites did to me? They massacred my troops and ransacked my camps! Can you now be sure of your wealth? Will your homes remain yours? Come, let us move against them and abolish the covenant which their God made with them: sabbath, new moon festivals and circumcision." Thereupon wicked Bagris and his hosts invaded Jerusalem, murdering the population and proclaiming an absolute decree against sabbath, new moon festivals and circumcision. So drastic was the king's edict that when a man was discovered to have circumcised his son, he and his wife were hanged along with the child. A woman gave birth to a son after her husband's death and had him circumcised when he was eight days old. With the child in her arms, she went up on top

לה בְּיָדָהּ. וַתַּעַן וַתֹּאמֶר: לָךְ אוֹמְרִים, בְּגֵרִס הֶרְשַׁע, אַתֶּם חוֹשְׁבִים לְבַטֵּל מֵאֲתָנוּ הַבְּרִית אֲשֶׁר כָּרַת עִמָּנוּ; בְּרִית לוֹ אֲבוֹתֵינוּ לֹא נִבְטַל מִמָּנוּ וְלֹא מִבְּנֵי בְּנֵינוּ. וַתַּפֵּל בְּנֶה לְאָרֶץ וַתַּפֵּל אַחֲרָיו, וַיְמֹתוּ שְׁנֵיהֶם בְּאַחֵד. וְרַבִּים מִבְּנֵי יִשְׂרָאֵל הָיוּ עוֹשִׂים כֵּן בַּיָּמִים הָהֵם, וְלֹא שָׁנוּ בְּרִית אֲבוֹתָם.

לוּ בְּזִמְנָהּ הַהוּא אָמְרוּ בְּנֵי יִשְׂרָאֵל אֱלֹהָ לְאֱלֹהָ: כִּי אֵינוּ נִשְׁבַּת בְּמַעֲרָה, כִּי נִחְלַל אֶת יוֹם הַשַּׁבָּת; וַיִּלְשְׁנוּ אוֹתָם לִפְנֵי לח בְּגֵרִס. אֲזַי שָׁלַח בְּגֵרִס אֲנָשִׁים חִלּוּצִים, וַיָּבֹאוּ וַיֵּשְׁבוּ עַל פִּי הַמַּעֲרָה וַיֹּאמְרוּ: בְּנֵי יִשְׂרָאֵל, צֵאוּ אֵלֵינוּ; אֲכָלוּ מִלֶּחְמָנוּ לט וַשְׁתוּ מִיַּיְנוּ, וּמַעֲשֵׂינוּ תְּהִיוּ עוֹשִׂים. וַיַּעַן בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ: אֱלֹהָ לְאֱלֹהָ: זוֹכְרִים אֲנַחְנוּ אֶת אֲשֶׁר נִצְטַוְנוּ עַל הַר סִינַי: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֵשִׂיתָ כָּל מְלֶאכֶתְךָ, וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבַּת; עֵתָהּ, טוֹב לָנוּ אֲשֶׁר נָמוֹת מֵאֲשֶׁר נִחְלַל אֶת יוֹם מ השַּׁבָּת. בַּהֲיֹזֶת זֶה, כִּי אֲשֶׁר לֹא יֵצְאוּ אֵלֵיהֶם הַיְהוּדִים, וַיָּבִיאוּ עֲצִים וַיִּשְׂרְפוּ עַל פִּי הַמַּעֲרָה, וַיְמֹתוּ כַּאֲלֶף אִישׁ מא וְאִשָּׁה. אַחֲרָי כֵּן יֵצְאוּ חֲמֹשֶׁת בְּנֵי מַתְתִּיָּה, יוֹחָנָן וְאַרְבַּעַת מב אָחָיו, וַיִּלְחָמוּ בַעֲמִים, וַיַּהַרְגוּ בָהֶם הַרְג רַב; וַיִּגְרְשׁוּם לְאֵי הַיָּם, כִּי כָּטְחוּ בְּאֵלֵהֵי הַשָּׁמַיִם.

מג אֲזַי נִכְנַס בְּגֵרִס הֶרְשַׁע בְּסִפְיָהּ וַיִּנָּס אֶל אַנְטִיּוֹכוֹס מד הַמֶּלֶךְ, וַעֲמוּ אֲנָשִׁים פְּלִיטֵי חֶרֶב. וַיַּעַן בְּגֵרִס וַיֹּאמֶר לְאַנְטִיּוֹכוֹס הַמֶּלֶךְ: אַתָּה, הַמֶּלֶךְ, שָׂמַתָּ צוֹ לְבַטֵּל מִן יְהוּדָה שַׁבָּת, רֹאשׁ חֹדֶשׁ וּמִילָה, וְהִנֵּה מֵרַד גְּדוֹל בְּתוֹכָהּ, אֲשֶׁר אִם [לֹא] יִלְכוּ כָּל הָעַמִּים וְהָאֲמוֹת וְהַלְשׁוֹנוֹת לֹא יוֹכְלוּ לְחַמֶּשֶׁת בְּנֵי מַתְתִּיָּה; מֵאֲרִיוֹת הֵם חֲזָקִים, וּמְנַשְּׂרִים הֵם מה קְלִים, וּמְדַבְּרִים הֵם נִמְהָרִים. עֵתָהּ, הַמֶּלֶךְ, עֲצֹתִי תֵיטֵב

of the wall of Jerusalem and cried out: "We say to you, wicked Bagris: This covenant of our fathers which you intend to destroy shall never cease from us nor from our children's children." She cast her son down to the ground and flung herself after him so that they died together. Many Israelites of that period did the same, refusing to renounce the covenant of their fathers.

Some of the Jews said to one another: "Come, let us keep the Sabbath in a cave lest we violate it." When they were betrayed to Bagris, he dispatched armed men who sat down at the entrance of the cave and said: "You Jews, surrender to us! Eat of our bread, drink of our wine, and do what we do!" But the Jews said to one another: "We remember what we were commanded on Mount Sinai: 'Six days you shall labor and do all your work; on the seventh day you shall rest.' It is better for us to die than to desecrate the Sabbath." When the Jews failed to come out, wood was brought and set on fire at the entrance of the cave. About a thousand men and women died there. Later the five sons of Mattathias, Yoḥanan and his four brothers, set out and routed the hostile forces, whom they drove to the coast; for they trusted in the God of heaven.

Wicked Bagris, accompanied by those who had escaped the sword, boarded a ship and fled to king Antiochus. "O king," he said, "you have issued a decree abolishing sabbath, new moon festivals and circumcision in Judea, and now there is complete rebellion there. The five sons of Mattathias cannot be defeated unless they are attacked by all the combined forces; they are stronger than lions, swifter than eagles, braver than bears. Be

עליה; אם תלחם בהם בתל זה, תבוש בעיני כל המלכים.
 מו לָבוֹן שֶׁלַח סִפְרִים בְּכָל מְדִינֹת מְלֻכוֹתָהּ, וַיָּבֹאוּ שָׂרֵי
 הַחַיָּלוֹת, וְלֹא יִשְׁאָר מֵהֶם אֶחָד; וְגַם פִּילִים מְלַבְּשִׁים
 מז שָׂרִיוֹנִים יְהִיו עִמָּהֶם. וַיִּיטֵב הַדָּבָר בְּעֵינֵי אֲנָשִׁיוֹכּוֹס הַמֶּלֶךְ,
 וַיִּשְׁלַח סִפְרִים לְכָל מְדִינֹת מְלֻכוֹתָו; וַיָּבֹאוּ שָׂרֵי עַם וְעַם,
 מח וְעִמָּהֶם פִּילִים מְלַבְּשִׁים שָׂרִיוֹנִים. שְׁנֵית קָם בְּגָרְס הַרְשָׁע
 וַיָּבֹא לִירוּשָׁלָּיִם; בְּקַע הַחֹמָה וַיִּנְתַּק הַמְּבֹאֵא וַיִּפְרָץ בַּמִּקְדָּשׁ
 שְׁלֹשׁ עָשָׂרָה פָּרְצוֹת, וְגַם מִן הָאֲבָנִים שֶׁבַר עַד אֲשֶׁר הָיוּ
 מט כְּעֶפֶר. וַיַּחֲשׂוּב בְּלִבּוֹ וַיֹּאמֶר: הַפַּעַם הַזֹּאת לֹא יוּכְלוּ לִי,
 כִּי רַב חֵילִי וְעֲזָה יְדֵי; וְאֱלֹהֵי הַשָּׁמַיִם לֹא תִשָּׁב בּוֹ.

ב כְּשָׁמַע חֲמֻשֶׁת בְּנֵי מַתְתִּיָּה, קָמּוּ וַיָּבֹאוּ לְמַצְפַּה גִלְעָד,
 אֲשֶׁר הִיְתָה שָׁם פְּלִיטָה לְבֵית יִשְׂרָאֵל בִּימֵי שְׁמוּאֵל הַנָּבִיא.
 נא צוּם גָּזְרוּ, וַיֵּשְׁבוּ עַל הָאָפֶר לְבַקֵּשׁ רַחֲמִים מִלִּפְנֵי אֱלֹהֵי
 נב הַשָּׁמַיִם; אִזּוּ נִפְלָה בְּלִבָּם עֲצָה טוֹבָה. וְהָיוּ שְׁמוֹתֵיהֶם:
 יְהוּדָה הַבְּכוֹר, שְׁמַעוֹן הַשֵּׁנִי, יוֹחָנָן הַשְּׁלִישִׁי, יוֹנָתָן הַרְּבִיעִי,
 גג אֶלְעָזָר הַחֲמִישִׁי. וַיְבָרְךְ אוֹתָם אֲבִיהֶם קָדָם שְׁשֻׁלְחָם
 לְמַלְחָמָה, וַיֹּאמֶר לָהֶם: יְהוּדָה בְּנִי, אֲדַמָּה אוֹתָךְ לִיהוּדָה
 גד בֶּן יַעֲקֹב אֲשֶׁר הָיָה נֹמֵשׁ לְאֲרִיָּה. שְׁמַעוֹן בְּנִי, אֲדַמָּה אוֹתָךְ
 גה לְשְׁמַעוֹן בֶּן יַעֲקֹב אֲשֶׁר הָרַג יוֹשְׁבֵי שָׂבָם. יוֹחָנָן בְּנִי, אֲדַמָּה
 גו אוֹתָךְ לְאֲבִנָּר בֶּן נָר, שֶׁר צָבָא יִשְׂרָאֵל. יוֹנָתָן בְּנִי, אֲדַמָּה
 מז אוֹתָךְ לְיוֹנָתָן בֶּן שְׂאוּל אֲשֶׁר הָרַג עִם פְּלִשְׁתִּים. אֶלְעָזָר
 בְּנִי, אֲדַמָּה אוֹתָךְ לְפִינְחָס בֶּן אֶלְעָזָר, אֲשֶׁר קָנָא לְאֱלֹהֵיו
 נח וְהִצִּיל אֶת בְּנֵי יִשְׂרָאֵל. אַחַר זֶה קָמּוּ חֲמֻשֶׁת בְּנֵי מַתְתִּיָּה
 וַיִּלְחֲמוּ בְּעַמִּים הָהֵם, וַיַּהֲרֹגוּ בָהֶם הָרַג רַב; וַיַּהֲרֹג מֵהֶם
 יְהוּדָה.

pleased to accept my advice, and do not fight them with this small army lest you be disgraced in the sight of all the kings. Send letters to all your royal provinces; let all the army officers without exception come with armored elephants." This pleased king Antiochus. He sent letters to all his royal domains, and the chieftains of various clans arrived with armored elephants. Wicked Bagris invaded Jerusalem for the second time. He broke through the wall, shattered the gateway, made thirteen breaches in the Temple, and ground the stones to dust. He thought to himself: "This time they shall not defeat me; my army is numerous, my hand is mighty." However, the God of heaven did not think so.

The five sons of Mattathias went to Mizpeh in Gilead, where the house of Israel had been saved in the days of Samuel the prophet. They fasted, sat in ashes and prayed to the God of heaven for mercy; then a good plan came to their mind. These were their names: Judah, the firstborn; Simeon, the second; Yoḥanan, the third; Jonathan, the fourth; Elazar, the fifth. Their father blessed them, saying: "Judah my son, I compare you to Judah the son of Jacob who was likened to a lion. Simeon my son, I compare you to Simeon the son of Jacob who slew the men of Shechem. Yoḥanan my son, I compare you to Abner the son of Ner, general of Israel's army. Jonathan my son, I compare you to Jonathan the son of Saul who defeated the Philistines. Elazar my son, I compare you to Phinehas the son of Elazar, who was zealous for his God and rescued the Israelites." Soon afterwards the five sons of Mattathias attacked the pagan forces, inflicting severe losses upon them. One of the brothers, Judah, was killed.

ט בְּאוֹתָהּ שָׁעָה, בְּאֲשֶׁר רָאוּ בְּנֵי מִתְתָּיָה בְּיַהֲרֹג יְהוּדָה,
 ס שָׁבוּ וַיָּבֹאוּ אֶל אֲבֵיהֶם; וַיֹּאמְרוּ לָהֶם: לָמָּה שָׁבַתְּם. וַיַּעֲנוּ
 סא וַיֹּאמְרוּ: נִהְרַג יְהוּדָה אֶחָיוֹ, אֲשֶׁר הָיָה חָשׁוּב בְּכָלְנוּ. וַיַּעַן
 מִתְתָּיָה וַיֹּאמֶר אֲלֵיהֶם: אֲנִי אֵצֵא עִמָּכֶם וְאֶלְחַם בְּעַמִּים,
 סב פֶּן יֵאבְדוּ בֵּית יִשְׂרָאֵל; וְאַתֶּם נִבְהַלְתֶּם עַל אֶחָיְכֶם. וַיֵּצֵא
 סג מִתְתָּיָה בַּיּוֹם הַהוּא עִם בְּנָיו, וַיִּלָּחֲמוּ בְּעַמִּים. וְאֱלֹהֵי
 הַשָּׁמַיִם נָתַן כָּל גְּבוּרֵי הָעַמִּים בְּיָדָם, וַיַּהֲרֹגוּ בָּהֶם הָרַג רָב,
 כָּל שׁוֹלֵף חֶרֶב וְכָל אוֹחֲזוֹ קֶשֶׁת, שָׂרֵי הַחֵיל וְהַסָּנָנִים, לֹא
 נֹתֵר בָּהֶם שָׂרִיד; וַיָּנוֹסוּ שְׂאֵר הָעַמִּים לְמַדְיָנוֹת הַיָּם.
 סד וְאֶלְעָזָר הָיָה מִתְעַסֵּק לְהַמִּית הַפִּילִים, וַיִּטְבַּע בַּפָּרֶשׁ
 הַפִּילִים; וַיִּבְקְשׂוּהוּ אֶחָיו בֵּין הַחַיִּים וּבֵין הַמֵּתִים וְלֹא
 מָצְאוּהוּ, וְאַחֲרָי בֶן מִצְאָוְהוּ טוֹבַע בַּפָּרֶשׁ הַפִּילִים.

סה וַיִּשְׁמְחוּ בְּנֵי יִשְׂרָאֵל כִּי נָתַנוּ בַּיָּדֵיהֶם שׁוֹנְאֵיהֶם; מֵהֶם
 שָׂרְפוּ בָּאֵשׁ, וּמֵהֶם תָּלוּ עַל הָעֵץ; וּבְגָרֶס הָרָשָׁע, הַמְטַעֵה
 סו אֶת עַמּוֹ, שָׂרְפוּ אוֹתוֹ בְּנֵי יִשְׂרָאֵל בָּאֵשׁ. וְאַנְטִיּוֹכוֹס הַמֶּלֶךְ,
 כְּאֲשֶׁר שָׁמַע אֲשֶׁר נִהְרַגוּ בְּגָרֶס מִשְׁנָהוּ וְכָל שָׂרֵי הַחֵיל אֲשֶׁר
 סז עִמּוֹ, נִכְנַס בְּסַפִּינָה וַיֵּנֶס לְמַדְיָנוֹת הַיָּם. וַיְהִי, כָּל מְקוֹם
 אֲשֶׁר הָיָה בָּא שָׁמָּה הָיוּ מוֹרְדִים בּוֹ וְקוֹרְאִים אוֹתוֹ הַבוֹרָחַת,
 וַיִּשְׁלַךְ אֶת נַפְשׁוֹ הַיָּמָה.

סח אַחֲרָי בֶן בָּאוּ בְּנֵי חֲשִׁמוֹנִי לְבֵית הַמִּקְדָּשׁ, וַיִּבְנוּ
 הַשְּׁעָרִים, וַיִּסְגְּרוּ הַפְּרָצוֹת, וַיִּטְהָרוּ אֶת הָעֲזָרָה מִן הַהֲרוּגִים
 סט וּמִן הַטְּמְאוֹת. וַיִּבְקְשׂוּ שָׁמֶן זֵית זָךְ לְהַדְלִיק הַמְנוֹרָה, וְלֹא
 מָצְאוּ כִּי אִם צְלוֹחִית אַחַת אֲשֶׁר הָיְתָה חֲתוּמָה בְּטַבַּעַת
 הַכֹּהֵן הַגָּדוֹל, וַיִּדְעוּ כִּי הָיְתָה טְהוֹרָה, וְהָיָה כֹּהֵן בִּשְׁעוֹר
 ע הַדְּלָקַת יוֹם אֶחָד. וְאֱלֹהֵי הַשָּׁמַיִם, אֲשֶׁר שָׁבַן שְׁמוֹ שֵׁם, נָתַן

When the sons of Mattathias discovered that Judah had been slain, they returned to their father who asked: "Why did you come back?" They replied: "Our brother Judah, who alone equaled all of us, has been killed." "I will join you in the battle against the heathen," Mattathias said, "lest they destroy the house of Israel; why be so dismayed over your brother?" He joined his sons that same day and waged war against the enemy. The God of heaven delivered into their hands all swordsmen and archers, army officers and high officials. None of these survived. Others were compelled to seek refuge in the coastal cities. In attacking the elephants, Elazar was engulfed in their dung. His brothers searched for him among the living and the dead and could not find him. Eventually, however, they did find him.

The Jews rejoiced over the defeat of their enemies, some of whom were burned while others were hanged on the gallows. Wicked Bagris was included among those who were burned to death. When king Antiochus heard that his governor Bagris and the army officers had been killed, he boarded a ship and fled to the coastal cities. Wherever he came the people rebelled and called him "The Fugitive," so he drowned himself in the sea.

The Hasmoneans entered the sanctuary, rebuilt the gates, closed the breaches, and cleansed the Temple court from the slain and the impurities. They looked for pure olive oil to light the Menorah, and found only one bottle with the seal of the high priest so that they were sure of its purity. Though its quantity seemed sufficient only for one day's lighting, it lasted for eight days owing

אַ בְּרָכָה וְהִדְלִיקוּ מִמֶּנָּה שְׂמֹנֶה יָמִים. עַל בֶּן קִימוּ בְּנֵי חֲשֵׁמוֹנִי
 קִיּוֹם, וְחִזְקוּ אֶסֶר, וּבְנֵי יִשְׂרָאֵל עִמָּהֶם בְּאַחֵד, לַעֲשׂוֹת
 שְׂמֹנֶת הַיָּמִים הָאֵלֶּה יָמֵי מִשְׁתָּה וְשִׁמְחָה בְּיָמֵי מוֹעֲדִים
 הַפְּתוּבִים בַּתּוֹרָה, וְלִהְדִּלֵּק בָּהֶם גִּירוֹת לְהוֹדִיעַ אֲשֶׁר
 עָשָׂה לָהֶם אֱלֹהֵי הַשָּׁמַיִם נְצוּחִים. וּבָהֶם אֵין לְסִפּוּד וְלֹא
 לְגִזּוּר צוּם, זִוְלָתֵי אֲשֶׁר יִהְיֶה עָלָיו נֶדֶר יִשְׁלַמְנוּ; אִךְ חֲשֵׁמוֹנִי
 עַג וּבְנָיו וְאַחֵיהֶם לֹא נָזְרוּ בָהֶם לְבַטֵּל מִלְּאֲכָה וְעַבּוּדָה. וּמִן
 הַעֵת הַהִיא לֹא הָיָה שֵׁם לְמַלְכוּת יָנּוּ.

דַּ וַיִּקְבְּלוּ הַמַּלְכוּת בְּנֵי חֲשֵׁמוֹנִי, הֵם וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם,
 מִקְּהֵל הַזֹּאת עַד חֶרֶב בֵּית הָאֱלֹהִים, מֵאַתְנָס וְשֵׁשׁ שָׁנִים.
 עַה עַל בֶּן שׁוּמְרַיִם בְּנֵי יִשְׂרָאֵל הַיָּמִים הָאֵלֶּה בְּכָל גְּלוּתָם,
 וַיִּקְרְאוּ לָהֶם יָמֵי מִשְׁתָּה וְשִׁמְחָה, מִתְּמַשָּׁה וְעַשְׂרִים לְחֹדֶשׁ
 עוּ בְּסִלּוֹ שְׂמֹנֶה יָמִים. וְהַיָּמִים הָאֵלֶּה קִימוּ וְקִבְּלוּ עֲלֵיהֶם
 וְעַל בְּנֵי בְנֵיהֶם עַד עוֹלָם הַבְּהִינִים וְהַלְוִיִּם וְהַחֲכָמִים אֲשֶׁר
 הָיוּ בְּבֵית הַמִּקְדָּשׁ, וְלֹא יִסּוּרוּ מִזְרַעֲם עַד עוֹלָם.

לְפֻרִים

Before the reading of the *Megillah*:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוְּנוּ עַל מִקְרָא מְגִלָּה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים
 לְאַבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְנֵי הַזֶּה.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, שֶׁהִחֲיֵנוּ וְקִיְּמָנוּ
 וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

to the blessing of the God of heaven who had established his name there. Hence, the Hasmoneans and all the Jews alike instituted these eight days as a time of feasting and rejoicing, like any festival prescribed in the Torah, and of kindling lights to commemorate the victories God had given them. Mourning and fasting are forbidden on Hanukkah, except in the case of an individual's vow which must be discharged. Nevertheless, the Hasmoneans did not prohibit work on this holiday.

From that time on the Greek government was stripped of its renown. The Hasmoneans and their descendants ruled for two hundred and six years, until the destruction of the Temple.

And so the Jews everywhere observe this festival for eight days, beginning on the twenty-fifth of Kislev. These days, instituted by priests, Levites and sages of Temple times, shall be celebrated by their descendants forever.

FOR PURIM

Before the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the reading of the *Megillah*.

Blessed art thou, Lord our God, King of the universe, who didst perform miracles for our fathers in those days, at this season.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

After the reading of the *Megillah*:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הָרַב אֶת רִיבֵנוּ,
וְהִדָּן אֶת דִּינֵנוּ, וְהַנּוֹקֵם אֶת נַקְמָתֵנוּ, וְהַנּוֹפֶרֶע לָנוּ מִצָּרֵינוּ,
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל אֹיְבֵי נַפְשֵׁנוּ. בְּרוּךְ אַתָּה, יי, הַנּוֹפֶרֶע
לְעַמּוֹ יִשְׂרָאֵל מִכָּל צָרֵיהֶם, הָאֵל הַמּוֹשִׁיעַ.

On *Purim* morning omit:

אֲשֶׁר הֵנִיא עֲצַת גּוֹיִם, וַיִּפְרַח מַחְשְׁבוֹת עֲרוֹמִים.
בְּקוֹם עָלֵינוּ אָדָם רָשָׁע, נָצַר זָדוֹן מִזֶּרַע עַמְּלָק.
נִאֲוָה בַעֲשָׂרוֹ וּבְרָחָה לֹא בֹרָה, וַיִּגְדַּלְתּוּ יִקְשָׁה לֹא לְכָר.
דְּמָה בְּנַפְשׁוֹ לְלִבּוֹד וְנִלְכָד, בִּקְשָׁה לְהַשְׁמִיד וְנִשְׁמַד מִהָרָה.
הֶמֶן הוֹדִיעַ אֵיבַת אָבוֹתָיו, וְעוֹרָר שְׂנֵאת אַחִים לְבָנִים.
וְלֹא זָכַר רַחֲמֵי שְׂאוּל, כִּי בְחַמְלָתוֹ עַל אֶגֶג נוֹלַד אוֹיֵב.
זָמַם רָשָׁע לְהַכְרִית צְדִיק, וְנִלְכָד טָמֵא בִידֵי טְהוֹר.
חֶסֶד גָּבַר עַל שְׂגֵגַת אֵב, וְרָשָׁע הוֹסִיף חֲטָא עַל חֲטָאוֹ.
טָמֵן בְּלִבּוֹ מַחְשְׁבוֹת עֲרוֹמָיו, וַיִּתְמַכֵּר לַעֲשׂוֹת רָעָה.
יָדוֹ שָׁלַח בְּקִדּוּשֵׁי אֵל, כְּסִפּוֹ נָתַן לְהַכְרִית זְכָרָם.
כִּרְאוֹת מְרֻדְכֵי כִי יֵצֵא קֶצֶף וְדָתִי הֶמֶן נִהְנוּ בְשׂוֹשָׁן,
לְבַשׁ שֶׁק וְקֶשֶׁר מִסְפֵּד, וְגִזַּר צוּם וַיִּשָּׁב עַל הָאִפֶּר.
מִי זֶה יַעֲמוּד לְכַפֵּר שְׂגָגָה, וְלִמְחוֹל חַטָּאת עֵוֹן אָבוֹתֵינוּ.

is quoted in the Talmud (*Megillah* 21b). הרב את ריבנו

an alphabetic acrostic, recounts the story of *Purim* with poetical embellishments and closes with a eulogy of Mordecai and Esther. This *piyyut*, found in *Maḥzor Vitry* (page 214), was composed during the geonic period.

is used in the sense of *עשה מספד* (*Micah* 1:8). The phrase *קושרים הספד* is repeatedly found in *Midrash Rabbah* (Introduction to the *Book of Lamentations*).

After the reading of the Megillah:

Blessed art thou, Lord our God, King of the universe, who dost champion our cause and vindicate our rights, taking revenge for us, repaying all our mortal enemies as they deserve, and punishing our oppressors. Blessed art thou, O Lord, who dealest out punishment to the oppressors of Israel thy people, O thou, redeeming God.

On Purim morning omit:

The Lord wrecked the counsel of heathen,
Frustrating the plans of the crafty,
When against us rose a wicked man.
A hateful offshoot of Amalek,
Who grew in wealth and dug his own grave.
It was his power that ensnared him!
He wished to entrap and was entrapped;
He sought to destroy and was destroyed.
Haman revealed his fathers' hatred,
And stirred Esau's enmity to Jacob.
He failed to recall that he, the foe,
Was born thanks to Saul's pity for Agag.
The wicked planned to cut off the righteous;
But the impure was caught by the pure.
Mordecai's kindness offset Saul's fault;
Wicked Haman heaped guilt upon guilt.
He hid his crafty plans in his heart,
And gave himself over to evil.
He laid his hands on godly people,
Spending his wealth to destroy their name.
When Mordecai saw that wrath had gone forth,
Haman's decrees issued in Shushan,
He put on sackcloth, sign of mourning,
Proclaimed a fast and sat in ashes.
Who would rise to atone for errors,
To gain pardon for our fathers' sins?

גַּזְּרָה מְלֹכָב, הֵן הַדָּסָה עֲמֻדָה לְעוֹרֵר יְשָׁנִים.
 סְרִיסִיָּה הִבְהִילוּ לְהִמָּן, לְהַשְׁקוֹתוֹ יַיִן חֲמַת תַּנְיִנִים.
 עָמַד בְּעֵשְׂרוֹ וְנָפַל בְּרָשָׁעוֹ, עָשָׂה לוֹ עֵץ וּנְתָלָה עָלָיו.
 פִּיהֶם פָּתְחוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי פוֹר הָמָן נִהַפְּדָה לְפוֹרְנוֹ.
 צַדִּיק גִּחְלָץ מִיַּד רָשָׁע, אוֹיֵב נָתַן תַּחַת נַפְשׁוֹ.
 קִיָּמוּ עֲלֵיהֶם לַעֲשׂוֹת פּוֹרִים, וְלִשְׁמַח בְּכָל שָׁנָה וְשָׁנָה.
 רְאִיתָ אֵת תְּפִלַּת מֶרְדֵּכַי וְאַסְתֵּר, הָמָן וּבְנָיו עַל הָעֵץ תְּלִיָּת.

On *Purim* morning:

שׁוֹשְׁנֵת יַעֲקֹב צָהֲלָה וְשִׂמְחָה, בְּרֵאוֹתֶם יָמַד תְּבַלֵּת מֶרְדֵּכַי.
 תְּשׁוּעַתֶם הָיִיתָ לְנֹצָחַת, וְתַקְנֹתֶם בְּכָל דּוֹר וְדוֹר.
 לְהוֹדִיעַ שָׁבַל קִנְיָה לֹא יִבְשׁוּ,
 וְלֹא יִכְלָמוּ לְנֹצָחַת כָּל הַחוֹסִים בָּךְ.
 אַרְוֵר הָמָן אֲשֶׁר בִּקֵּשׁ לְאַבְדֵי; בְּרוּךְ מֶרְדֵּכַי הַיְהוּדִי.
 אַרְוֵרָה זָרַשׁ אֲשֶׁת מִפְּתִידִי; בְּרוּכָה אֲסְתֵּר [מְגִנָּה] בְּעַדִי.
 וְגַם חֲרַבּוֹנָה זְכוּר לְטוֹב.

והעיר שושן צהלה ושמחה alludes to the biblical verse שושנת יעקב צהלה ושמחה (Esther 8:15). The passage beginning with *המן ארור* is quoted in Sofrim 14:6.

A flower blossomed forth from a palm,
 Hadassah rose to stir those who slept!
 Her servants hastily brought Haman,
 To make him drink the wine of poison.
 He rose by wealth and sank by evil,
 Being hanged on the gallows he made.
 All the people of the world were agape
 When Haman's *pur* became our Purim.
 The upright were saved from evil men;
 The enemies were put in their place.
 The Jews undertook to make Purim,
 To rejoice each and every year.
 Thou didst hear Mordecai and Esther;
 Thou didst hang Haman and his sons.

On Purim morning:

The Jews of Shushan shouted for joy
 When they all saw Mordecai robed in purple.
 Thou hast ever been their salvation,
 Their hope in every generation,
 To show that all who hope in thee
 Shall never be shamed nor confounded.
 Cursed be Haman who sought to slay me;
 Blessed be Mordecai the Judean!
 Cursed be Zeresh, my menacer's wife;
 Blessed be Esther, my protectress!
 Harbonah, too, be well remembered.

חַרְבוּנָה, a chamberlain of Ahasuerus, was instrumental in the hanging of Haman by telling the king: "In Haman's house gallows are standing... which he erected for Mordecai, who did good service to the king" (Esther 7:9).

תפלת הַדְרָךְ

יְהי רַצוֹן מִלְפָּנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתּוֹלִיכֵנו לְשָׁלוֹם וְתַצְעִידֵנוּ לְשָׁלוֹם, וְתַגְעֵנוּ אֶל מַחֲזֵי חֲפָצֵנוּ לְחַיִּים וְלִשְׂמֹחָה וְלִשְׁלוֹם. וְתַצִּילֵנוּ מִכָּף כָּל אוֹיֵב וְאוֹרֵב וְאֶסוֹן בְּדָרְךָ, וְתַתְּנֵנוּ לְחַן וְלַחֲסֵד וְלִרְחֻמִּים בְּעֵינֶיךָ וּבְעֵינֵי כָּל רוֹאֵינוּ. וְתִשְׁמַע קוֹל תַּחֲנוּנֵינוּ, כִּי אֵל שׁוֹמֵעַ תִּפְלָה וְתַחֲנוּן אֲתָה. בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ תִּפְלָה. וַיַּעֲקֹב הָלַךְ לְדַרְכּוֹ, וַיִּפְגְּעוּ בּוֹ מִלְּאֲכֵי אֱלֹהִים. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם, מַחְנֵה אֱלֹהִים זֶה; וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵים.

הַנֵּה אֲנֹכִי שָׁלַח מִלְּאָךְ לְפָנֶיךָ, לְשִׁמְרֶךָ בְּדָרְךָ, וְלִתְבִיאָךְ אֶל הַמָּקוֹם אֲשֶׁר הִכַּנְתִּי. וַיְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ. יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.

ההלים צא

יֵשֵׁב בְּסֶתֶר עֲלִיוֹן, בְּצֵל שָׁדַי יִתְלוֹנֵן. אָמַר לַיי, מַחְסִי וּמְצוּדָתִי, אֱלֹהֵי אֲבֹתָי בּוֹ. כִּי הוּא יַצִּילֶךָ מִכַּף יָקוּשׁ, מִדְּבַר הַוּוֹת. בְּאַבְרָתוֹ יִסֹּךְ לְךָ, וְתַחַת כַּנְּפָיו תִּחְסֶה; צַנּוּה וְסַחְרָה אֲמַתּוֹ. לֹא תִירָא מִמֶּחֶד לַיְלָה, מִחֵץ יַעֲוֶף יוֹמָם. מִדְּבַר בְּאִפְלֵ יַחֲלֶךָ, מִקֶּטֶב יִשׁוּד צַהֲרִים. יִפֹּל מִצִּדְּךָ אֵלֶיךָ, וּרְבֵבָה מִיַּמִּינֶךָ, אֵלֶיךָ לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תְּבִיט, וְשִׁלְמַת רַשְׁעִים תִּדְרָא. כִּי אַתָּה יי מַחְסִי, עֲלִיוֹן שְׁמַת מְעוֹנֶךָ. לֹא תֵאָנֶה אֵלֶיךָ רָעָה, וְנִגַע לֹא יִקְרַב בְּאַהֲלֶךָ. כִּי מִלְּאֲכֵי יַצִּיחֶךָ לְךָ, לְשִׁמְרֶךָ בְּכָל

תפלת הַדְרָךְ is quoted in the Talmud (Berakhoth 29b).

BEFORE A JOURNEY

May it be thy will, Lord our God and God of our fathers, to lead us on safely and march us safely, to guide us safely and bring us to our destination in life, happiness and peace. Deliver us from every lurking enemy and danger on the road. Let us obtain favor, kindness and love from thee and from all who see us. Hear our supplication, for thou art God who hearest prayer and supplication. Blessed art thou, O Lord, who hearest prayer.

Jacob went his way and met the angels of God. On seeing them, Jacob said: "This is God's camp," and he called the name of that place Mahanaim.

I am sending an angel in front of you, to guard you as you go and to guide you to the place I have prepared.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you

¹*Genesis 32:2-3; Exodus 23:20; Numbers 6:24-26.*

דְּרָכֶיךָ. עַל כַּפַּיִם יִשְׁאוּנֶךָ, כִּן תִּגַּף בְּאֶבֶן רִגְלֶךָ. עַל שַׁחַל
וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין. כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ;
אֲשׁוּבָהוּ כִּי יָדַע שְׁמוֹ. יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְצָרָה;
אֲחַלְצָהוּ וְאֲכַבְּדֶהוּ. אֲרַךְ יָמִים אֲשִׁיבֵעָהוּ, וְאֲרָאֵהוּ בִישׁוּעָתִי.

תַּפִּלָּה לְחוֹלָה

יְיָ, אֵל בְּאִפְפֶּה תוֹכִיחֵנִי, וְאֵל בְּחַמְתֶּךָ תִּיַּסְרֵנִי. חַנּוּנִי, יְיָ, כִּי
אֲמַלֵּל אֹנִי; רַפְּאֵנִי, יְיָ, כִּי נִבְהַלּוּ עֵצְמוֹי. וְנַפְשִׁי נִבְהַלָּה מְאֹד;
וְאַתָּה יְיָ, עַד מָתַי. שׁוּבָה, יְיָ, חַלְצָה נַפְשִׁי; הוֹשִׁיעֵנִי לְמַעַן
חַסְדֶּךָ. כִּי אִין בַּמָּוֹת זְכָרְךָ; בְּשִׂאוֹל מִי יוֹדֵה לָּךְ. יִגְעַתִּי
בְּאַנְחָתִי, אֲשַׁחֶה בְּכָל לַיְלָה מִטְּתִי; בְּדַמְעָתִי עֵרְשִׁי אֲמַסֶּה.
עֲשֵׂשָׁה מִכַּעַס עֵינָי; עֲתַקָּה בְּכָל צוּרְרָי. סוּרוּ מִמֶּנִּי, כָּל פְּעֻלֵי
אֹזֶן, כִּי שָׁמַע יְיָ קוֹל בְּכוּי. שָׁמַע יְיָ תַחֲנֻתִי; יְיָ תַפְּלֵתִי יִקַּח.
יִבְשׁוּ וַיִּבְהַלּוּ מְאֹד כָּל אִיבֵי; יֵשְׁבוּ וַיִּבְשׂוּ רִגְעַ.

תהלים כג

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֶחָסֵר. בְּנֵאוֹת דָּשָׂא יִרְבִּיצֵנִי,
עַל מִי מְנַחֹת יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבָב, יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן
שְׁמוֹ. גַּם כִּי אֵלֶךְ בְּגֵיא צִלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עִמָּדִי;
שִׁבְטֶךָ וּמִשְׁעֲנֵתֶךָ, הִפְּהָ יִנְחַמֵּנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צוּרְרָי;
דִּשְׁנַתָּ בַשֶּׁמֶן רֹאשִׁי, בּוֹסִי רִנְיָה. אֵף טוֹב נְחַסֵּד יִרְדְּפוּנִי כָּל
יְמֵי חַיִּי; וְשִׁבְתִּי בְּבֵית יְיָ לְאָרְךָ יָמִים.

רַפְּאֵנוּ יְיָ וְנִרְפֵּא, הוֹשִׁיעֵנו וְנִוְשָׁעָה, כִּי תַהַלְתָּנוּ אַתָּה;
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל מִבּוֹתֵינוּ, כִּי אֵל מְלֹךְ רוּפֵא וְנֹאמֵן
וְנִרְחַמֵּן אַתָּה. בָּרוּךְ אַתָּה, יְיָ, רוּפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

PRAYER FOR THE SICK

O Lord, punish me not in thy anger; chastise me not in thy wrath. Have pity on me, O Lord, for I languish away; heal me, O Lord, for my health is shaken. My soul is severely troubled; and thou, O Lord, how long? O Lord, deliver my life once again; save me because of thy grace. For in death there is no thought of thee; in the grave who gives thanks to thee? I am worn out with my groaning; every night I flood my bed with tears; I cause my couch to melt with my weeping. My eye is dimmed from grief; it grows old because of all my foes. Depart from me, all you evil-doers, for the Lord has heard the sound of my weeping. The Lord has heard my supplication; the Lord receives my prayer. All my foes shall be utterly ashamed and terrified; they shall turn back; they shall be suddenly ashamed.¹

Psalm 23

A psalm of David. The Lord is my shepherd; I am not in want. He makes me lie down in green meadows; he leads me beside refreshing streams. He restores my life; he guides me by righteous paths for his own sake. Even though I walk through the darkest valley, I fear no harm; for thou art with me. Thy rod and thy staff—they comfort me. Thou spreadest a feast for me in the presence of my enemies. Thou hast perfumed my head with oil; my cup overflows. Only goodness and kindness shall follow me all the days of my life; I shall dwell in the house of the Lord forever.

Heal us, O Lord, and we shall be healed; save us and we shall be saved; for thou art our praise. Grant a perfect healing to all our wounds; for thou art a faithful and merciful God, King and Healer. Blessed art thou, O Lord, who healest the sick among thy people Israel.

¹ Psalm 6.

צדוק הדין

Burial service held on days when *Taḥanan* (page 103) is recited

הצור תמים פָּעֵלוּ, בִּי כָּל דְּרָכוֹ מִשְׁפָּט; אֵל אֲמוּנָה וְאֵין
עוֹל, צְדִיק וְיֵשֶׁר הוּא.

הצור תמים בְּכָל פְּעֵל, מִי יֹאמֶר לוֹ מָה תַּפְעֵל; הַשְּׁלִיט
בְּמִטָּה וּבְמַעַל, מִמִּית וּמִחַיָּה, מוֹרִיד שְׁאוֹל וַיַּעַל.

הצור תמים בְּכָל מַעֲשֵׂה, מִי יֹאמֶר אֵלָיו מָה תַעֲשֶׂה;
הַאֹמֵר וַעֲשֵׂה, חֶסֶד חַנּוּם לָנוּ תַעֲשֶׂה; וּבִזְכוּת הַנֶּעֱקָד בְּשֵׂה,
הַקְּשִׁיבָה וַעֲשֵׂה.

צְדִיק בְּכָל דְּרָכוֹ, הַצּוֹר תָּמִים, אֶרֶךְ אַפַּיִם וּמְלֵא רַחֲמִים,
חֲמֵל-נָא וְחוּס נָא עַל אָבוֹת וּבָנִים, בִּי לֵךְ אֲדוֹן הַסְּלִיחוֹת
וְהַרְחֵמֵם.

צְדִיק אַתָּה, יְיָ, לְהַמִּית וּלְהַחַיֹּת; אֲשֶׁר בְּיַדְךָ פְּקֻדוֹן כָּל
רוּחוֹת, תְּחַלִּילֵה לֵךְ זְכוּרֵנוּ לְמַחֲוֹת; וַיְהִי נָא עֵינֶיךָ בְּרַחֲמִים
עָלֵינוּ פְּקוּחוֹת, בִּי לֵךְ אֲדוֹן הַרַחֲמִים וְהַסְּלִיחוֹת.

אָדָם אִם בְּרִשְׁנָה יַחֲוֶה, אוֹ אֶלֶף שָׁנִים יַחֲוֶה, מָה יִתְרוֹן לוֹ;
כִּלְאֵי הָיָה יַהֲוֶה; בְּרוּךְ דִּינָּה הָאֵמֶת, מִמִּית וּמִחַיָּה.

בְּרוּךְ הוּא, בִּי אֵמֶת דִּינָּה, וּמְשׁוּטֵט הַכֹּל בְּעֵינָהּ, וּמְשַׁלֵּם
לְאָדָם חֲשֻׁבוֹנוֹ וְדִינָהּ, וְהַכֹּל לְשִׁמּוֹ הוֹדְרָהּ יִתְנוּ.

צדוק הדין, the submission to the justice of the divine judgment, is mentioned in the Talmud (Abodah Zarah 18a) in connection with the martyrdom

ACKNOWLEDGMENT OF DIVINE JUSTICE

Burial service held on days when Tahanan (page 104) is recited

He is God; what he does is right, for all his ways are just; God of faithfulness and without wrong, just and right is he.¹

He is God, perfect in every deed; who can say to him: "What art thou doing?" He rules below and above; he causes death and life; he brings down to the grave and raises up.

He is God, perfect in every deed; who can say to him: "What art thou doing?" O thou who decreest and performest, show us unmerited kindness; for the sake of Isaac who was bound like a lamb, listen and take action.

O thou who art righteous in all thy ways, thou who art the perfect God, slow to anger and full of mercy, have compassion, have pity on parents and children; for thine, O Lord, is forgiveness and mercy.

Just art thou, O Lord, in causing death and life; thou in whose hand all living beings are kept, far be it from thee to blot out our remembrance; let thy eyes be open to us in mercy; for thine, O Lord, is mercy and forgiveness.

Whether one lives a year or a thousand years—what does he gain? He is as though he were non-existent. Blessed be the true Judge, who causes death and life.

Blessed be he, for his judgment is true; his eye ranges over all, and he punishes and rewards man according to strict account; all must render acknowledgment to him.

of Rabbi Hanina ben Teradyon and his family. Before the execution was carried out by the Romans, Rabbi Hanina quoted the biblical verse **הַצֹּר תָּמִים** אל אמתה ואין עול, צדיק וישר הוא, **פַּעֲלוּ, כִּי כָל דְּרָכָי מִשְׁפָּט** (Deuteronomy 32:4); and the daughter quoted: **גְּדוֹל הָעֵצָה וְרַב הָעֲלִילָה**... (Jeremiah 32:19). These passages were later embodied in the rhymed verses of *isidduk ha-din*, the burial service.

¹Deuteronomy 32:4.

יִדְעֵנִי, יְיָ, כִּי צָדֵק מִשְׁפָּטֶיךָ, תִּצְדַּק בְּדַבְרֶךָ, וְתִזְכֶּה
בְּשִׁפְטֶיךָ, וְאִין לְהִרְהֹר אַחַר מִדַּת שְׁפָטֶיךָ; צְדִיק אַתָּה, יְיָ,
וְיִשָּׁר מִשְׁפָּטֶיךָ.

דִּין אָמֶת, שׁוֹפֵט צָדֵק וְאָמֶת; בְּרוּךְ דִּין הָאָמֶת, שֶׁכֵּל
מִשְׁפָּטָיו צָדֵק וְאָמֶת.

נִפְשׁ כָּל חַי בְּיַדְךָ, צָדֵק מְלֵאָה יְמִינְךָ וַיְיָדֶךָ, רַחֵם עַל
בְּלִיטַת צֵאן יִדְךָ, וְהֵאמֵר לְמַלְאָךְ הַרְרֵךְ יִדְךָ.

גְּדַל הָעֵצָה וְרַב הָעֲלִילָה, אֲשֶׁר עֵינֶיךָ פְּקֻחוֹת עַל כָּל
דְּרָכֵי בְּנֵי אָדָם, לְתַת לְאִישׁ בְּדַרְכֵיו וּבַכְּרִי מֵעֲלָיו.

לְהַגִּיד כִּי יִשָּׁר יְיָ; צוּרִי, וְלֹא עוֹלָתָה בּוֹ.

יְיָ נִתַּן, וַיְיָ לָקַח; יְהִי שֵׁם יְיָ מְבָרָךְ.

וְהוּא רַחוּם, יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית; וְהִרְבֵּה לְהָשִׁיב אָפּוֹ,
וְלֹא יַעִיר כָּל חַמְתּוֹ.

MOURNERS' KADDISH

Recited after the burial

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דְּהוּא עָתִיד
לְחַדְתָּא, וְלֹא־חֲתָאָה מִתְיָא, וְלֹא־אִסְקָא יְתְּהוֹן לְחַיֵּי עָלְמָא,
וְלִמְבָנָא קִרְתָּא דִּירוּשָׁלַם וְלִשְׁבָּלְלָא הֵיכְלָה בְּנוּה, וְלִמְעַקֵּר
פְּלִחְנָא נְבִרָאָה מִן אֶרְעָא, וְלֹא־תִבָּא פְּלִחְנָא דְשְׁמַיָא לְאַתְרָה.
וְיִמְלוֹךְ קֳדָשָׁא בְּרִיךְ הוּא בְּמַלְכוּתָהּ וַיְקַרְרָה בְּתַיִכוֹן
וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

¹ יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אֵת)חַדְתָּא refers to the restoration of the Holy Land. The Sephardic Jews recite this Kaddish on the fast of *Tish'ah b'Av*. Maimonides quotes it as the *Kaddish d'Rabbanan* to be recited at the conclusion of a talmudic discourse; compare *Sofrim* 19:12.

We know, O Lord, that thy judgment is just; thou art right when thou speakest, and justified when thou givest sentence; one must not find fault with thy manner of judging. Thou art righteous, O Lord, and thy judgment is right.

True and righteous Judge, blessed art thou, all whose judgments are righteous and true.

The life of every living being is in thy hand; thy right hand is full of righteousness. Have mercy on the remnant of thy own flock, and say to the angel: "Stay your hand."

Thou art great in counsel and mighty in action; thy eyes are open to all the ways of men, to give to every one according to his conduct and according to the results of his doings.¹

We proclaim that the Lord is just. He is my stronghold, and there is no wrong in him.²

The Lord gave and the Lord has taken away; blessed be the name of the Lord.³

He being merciful, forgives iniquity and does not destroy; frequently he turns his anger away, and does not stir up all his wrath.⁴

MOURNERS' KADDISH

Recited after the burial

Glorified and sanctified be God's great name throughout the world which he will renew, reviving the dead and raising them to life eternal; rebuilding the city of Jerusalem and establishing his shrine therein; uprooting idolatry from the earth and restoring divine worship to its site. May the Holy One, blessed be he, reign in his majestic glory in your lifetime and during your days, and within the life of the entire house of Israel, speedily and soon; and say, Amen.

¹Jeremiah 32:19. ²Psalms 92:16 ³Job 1:21. ⁴Psalms 78:38.

יְהֵא שְׁמֵהּ רַבָּא מְבַרְךְ לְעָלַם וּלְעָלְמֵי עָדְמֵיָא.

יְתַבְרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא וַיִּתְהַדָּר,
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא מִן כָּל
בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחְמָתָא, דְאַמְיָרוֹן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

On leaving the burial ground all wash their hands and say:

בְּלַע הַמָּוֶת לְנִצָּחַת, וּמַחַח אֲדוֹנֵי אֱלֹהִים דְּמַעְהָ מַעַל כָּל
פְּנִים; וְחִרְפַת עֲמוּ יָסִיר מַעַל כָּל הָאָרְצִי, כִּי יִי דִבֵּר.

FUNERAL SERVICE AT THE CHAPEL

יְיָ, מָה אָדָם וַתִּדְרַעְהוּ, בְּיָדֵי אֲנוּשׁ וַתַּחֲשִׁבְהוּ.
אָדָם לְהִקְבֹּל דְּמָה, יָמָיו כְּצֹל עוֹבֵר.
בְּבִקְרָא יִצְיִן וְחִלָּף, לְעֵרְב יְמוּלָל וַיִּבֶשׁ.
לְמִנּוּת יָמֵינוּ בֶּן הַיּוֹדֵעַ, וְנִבְא לְבַב חֲכָמָה.
שְׁמֵר־תָּם וְרָאָה יִשְׂרָאֵל, כִּי אַחֲרִית לְאִישׁ שְׁלוֹם.
אֲדָא אֱלֹהִים יַפְדֵּה נַפְשֵׁי מִיַּד שְׂאוּל, כִּי יִקְחֵנִי סִלְהָ.
כְּלָה שְׂאֵרֵי וּלְבָבִי, צוּר לְבָבִי וְחִלְקֵי אֱלֹהִים לְעוֹלָם.
וַיִּשָׁב הָעֶפְרַיִם עַל הָאָרְצִי בְּשִׂחָהּ, וְהַרְוִיחַ תְּשׁוּבָה אֵל
הָאֱלֹהִים אֲשֶׁר נִתְנָהּ.

Add Psalm 23 (page 733).

May his great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, adored and lauded be the name of the Holy One, blessed be he, beyond all the blessings and hymns, praises and consolations that are ever spoken in the world; and say, Amen.

May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

On leaving the burial ground all wash their hands and say:

He will destroy death forever; the Lord God will wipe away tears from every face, and will remove from all the earth all insult against his people; for the Lord has spoken.¹

FUNERAL SERVICE AT THE CHAPEL

O Lord, what is man that thou shouldst notice him?
What is mortal man that thou shouldst consider him?

Man is like a breath;
His days are like a passing shadow.
He flourishes and grows in the morning;
He fades and withers in the evening.

O teach us how to number our days,
That we may attain a heart of wisdom.

Mark the innocent, look upon the upright;
For there is a future for the man of peace.

Surely God will free me from the grave;
He will receive me indeed.

My flesh and my heart fail,
Yet God is my strength forever.

The dust returns to the earth as it was,
But the spirit returns to God who gave it.²

Add Psalm 23 (page 734).

¹ *Isaiah* 25:8. ² *Psalms* 144:3-4; 90:6,12; 37:37; 49:16; 73:26; *Ecclesiastes* 12:7.

בְּרִית מִילָה

When the child is brought for circumcision, the guests rise and say:

בְּרוּךְ הַבָּא.

The father of the child:

הֲנִי מוֹכֵן וּמוֹזְמֵן לְקַיֵּם מִצְוַת עֲשֵׂה, שְׂצַנְנִי הַבוֹרָא יִתְבָּרֵךְ,
לְמוֹל אֶת בְּנִי, בְּפֶתוּב בְּתוֹרָה: וּבֶן-שְׁמֹנֶת יָמִים יְמוֹל לְכֶם
כָּל זָכָר לְדֹרֹתֵיכֶם.

The *Mohel*, placing the child upon the sandek's knees:

זֶה הַבֶּסֶא שֶׁל אֱלֹהֵינוּ זָכוֹר לְטוֹב.

לְיִשׁוּעָתְךָ קִוִּיתִי, יְיָ. שִׁבְרַתִּי לְיִשׁוּעָתְךָ, יְיָ, וּמִצְוֹתֶיךָ עָשִׂיתִי.
שִׁבְרַתִּי לְיִשׁוּעָתְךָ, יְיָ. שֵׁשׁ אֲנֹכִי עַל אִמְרַתְךָ, בְּמוֹצֵא שָׁלָל רָב.
שְׁלוֹם רָב לְאַהֲבֵי תוֹרַתְךָ, וְאִין לָמוּ מִכְּשׁוֹל. אֲשֶׁרִי תִבְחַר
וּתְקַרֵב, יִשְׁכֹּן חֲצָרֶיךָ—

All:

נִשְׁבְּעָה בְּטוֹב בֵּיתְךָ, קְדוֹשׁ הַיְכָלְךָ.

The *Mohel*, before operating:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצַנְנֵנוּ עַל הַמִּילָה.

The father, after the circumcision:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצַנְנֵנוּ לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ.

ברוך הבא, the greeting extended to the infant, is at the same time a welcome to Elijah, the "angel of the covenant" and protector of children, who is said to be the invisible participant at circumcisions. The word הבא is said to be composed of the initials of הנה בא אליהו and to allude to the eight-days-old boy to be circumcised (הבא numerically equals eight).

BRITH MILAH

When the child is brought for circumcision, the guests rise and say:

Blessed be he who enters.

The father of the child:

I am ready to perform the precept of circumcising my son, as the Creator, blessed be he, has commanded us in the Torah: "Every male among you, throughout your generations, shall be circumcised when he is eight days old."¹

The Mohel, placing the child upon the sandek's knees:

This is the throne of Elijah, of blessed memory.

O Lord, I hope for thy salvation. I wait for thy deliverance, O Lord, and I do thy bidding. I delight in thy promise, like one who finds abundant wealth. Abundant peace have they who love thy Torah, and there is no stumbling for them. Happy is he whom thou chooseth to dwell in thy courts, close to thee.

All:

May we fully enjoy the goodness of thy house, thy holy shrine.²

The Mohel, before operating:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning circumcision.

The father, after the circumcision:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to introduce my son into the covenant of Abraham our father.

כסא של אליהו, the special chair reserved for Elijah, is left in position for three days because the first three days after circumcision are a dangerous period for the child.

¹Genesis 17:12. ²Genesis 49:18; Psalms 119:162-166; 65:5.

All:

בְּשֵׁם שְׁנַכְנַס לְבְרִית, בֶּן יַכְנִס לְתוֹרָה וְלַחֲפָה וְלַמַּעֲשִׂים
טוֹבִים.

The Mohel:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרָא פְּרִי הַגֶּפֶן.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשׁ יָדֶיךָ
מִבְּטָן, וְחַק בְּשָׂארוֹ שָׁם, וַצִּיאָצְאוּ חַתָּם בְּאוֹת בְּרִית קֹדֶשׁ.
עַל בֶּן, בְּשֹׁכֵר זֹאת, אֵל חַי, חִלְקֵנוּ צוּרְנוּ, צִוָּה לְהַצִּיל יְדִידוֹת
שְׂאֵרְנוּ מִשַּׁחַת, לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׁם בְּבִשְׂרָנוּ. בְּרוּךְ אַתָּה,
יְיָ, בּוֹרֵת הַבְּרִית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, קִיָּם אֶת הַיָּלֶד הַזֶּה לְאָבִיו וְלְאִמּוֹ,
וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל (פלוני בן פלוני). יִשְׂמַח הָאָב בְּיוֹצֵא
חִלְצָיו, וְתִגַּל אִמּוֹ בְּפִרְיָ בִטְנָהּ, כַּפְתוּב: יִשְׂמַח אָבִיךָ וְאִמְךָ,
וְתִגַּל יוֹלְדֶתְךָ. וְנֹאמַר: וְאֵעֵבֵר עֲלֶיךָ וְאֶרְאֶה מִתְּבוֹסֶסֶת
בְּדָמֶיךָ, וְאֶמַר לָךְ בְּדָמֶיךָ חַי; וְאֶמַר לָךְ בְּדָמֶיךָ חַי. וְנֹאמַר:
זָכַר לְעוֹלָם בְּרִיתוֹ, דְּבָר צִוָּה לְאֵלֶיךָ הַזֶּה. אֲשֶׁר כָּרַת אֶת
אֲבֹרָהּם, וְשִׁבּוּעַתוֹ לְיִצְחָק. וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחַק, לְיִשְׂרָאֵל
בְּרִית עוֹלָם. וְנֹאמַר: וַיִּמַּל אֲבֹרָהּם אֶת יִצְחָק בְּנוֹ בֶן־שְׁמֹנֶת
יָמִים, כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם
חֲסִדוֹ. זֶה הַקְּטָן (פלוני) נְדוּל יְהִיָּה. בְּשֵׁם שְׁנַכְנַס לְבְרִית, בֶּן
יַכְנִס לְתוֹרָה וְלַחֲפָה וְלַמַּעֲשִׂים טוֹבִים.

and the passages which follow are quoted in the Talmud
(Shabbath 137b).

סנדק has been identified with the Greek term "synteknos" denoting literally "with the child." The sandek, whose privilege it is to hold the child on his knees during the operation, became known in medieval times as Gottvater, G'vater (Kwäter). At a later period, the title "Kwäter" was conferred upon the person handing the infant to the Mohel.

All:

Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

The Mohel:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who didst sanctify beloved Israel from birth, impressing thy statute in his flesh and marking his descendants with the sign of the holy covenant. Because of this, for the sake of the covenant thou didst impress in our flesh, O eternal God, our Stronghold, deliver our dearly beloved from destruction. Blessed art thou, O Lord, Author of the covenant.

Our God and God of our fathers, sustain this child for his father and mother. Let him be called in Israel . . . son of . . . May both husband and wife rejoice in their offspring, as it is written: "Let your parents be happy; let your mother thrill with joy."

"I passed by you and saw you weltering in your blood. Live through your blood—I said to you—live through your blood."

"He remembers his covenant forever, the word which he pledged for a thousand generations, the covenant he made with Abraham, and his oath to Isaac. He confirmed the same to Jacob as a statute, to Israel as an everlasting covenant."

"Abraham circumcised his son Isaac when he was eight days old, as God had commanded him."

"Give thanks to the Lord, for he is good; his mercy endures forever."¹ May this child, named . . . , become great. Even as he has been introduced into the covenant, so may he be introduced to the Torah, to the marriage canopy, and to a life of good deeds.

¹*Prayer* verbs 23:25; *Ezekiel* 16:6; *Psalms* 105:8-10; *Genesis* 21:4; *Psalms* 118:1.

בְּרֵבַת הַמְּזוּזִין לְבְרִית מִיֻּלָּה

Leader:

רַבּוּתִי, נִבְרַךְ.

Company, then Leader:

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשׁוֹת אֵל אִיוֹם וְנִזְרָא מִשָּׁנֵב לְעַתּוֹת בְּצָרָה
אֵל נֶאֱזָר בְּנִבְיָהּ אֲדִיר בְּמָרוֹם יְיָ.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה טְהוֹרָה הִיא וְגַם פְּרוּשָׁה
צְוָה לְגוֹ מוֹרְשָׁה מִשָּׁה עֶבֶד יְיָ.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשׁוֹת הַכְּתָנִים הַלְוִיִּם אֶקְרָא לְאֱלֹהֵי הָעִבְרִיִּים
אֲהוֹדְנִי בְּכָל אַיִם אֲבָרְכָה אֶת יְיָ.

All:

נִזְדָּה לְשִׁמְךָ בְּתוֹךְ אָמוּנִי בְּרוּכִים אַתָּם לֵי.

ברשות, the poetical introduction to grace, dates from the thirteenth century. It is the composition of an anonymous author.

GRACE AFTER THE BRITH MILAH

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Leader:

On behalf of the most revered God,
 Mighty stronghold in times of distress,
 The God who is girded with power,
 The Lord majestic in high heaven—

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Leader:

On behalf of the holy Torah,
 Which is pure, unmistakably clear,
 The Torah Moses bequeathed to us,
 Moses, faithful servant of the Lord—

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Leader:

On behalf of the priests, the Levites,
 I call to the God of the Hebrews,
 Singing his praise in all the far lands,
 Blessing the Eternal at all times.

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Leader:

בְּרִשׁוֹת מוֹרֵי וְרִבּוֹתֵי אֶפְתַּח בְּשִׁיר פִּי וּשְׁפַתִּי
וְתֹאמְרֶנָּה עֲצֻמוֹתַי בְּרוּךְ הַבּוֹא בְּשֵׁם יְיָ.

All:

גִּדְדָה לְשִׁמְךָ בְּתוֹךְ אֲמוּנֵי בְּרוּכִים אַתֶּם לֵי.

Grace is continued on page 759.

The following is inserted after בעיני אלהים ואדם (page 767).

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ אָבִי תִּקְלֵד וְאָמוֹ
וַיִּזְכּוּ לְגִדְלוֹ וּלְחֻנּוֹכּוֹ וּלְחֻכְמוֹ;
מִיּוֹם הַשְּׁמִינִי וְהִלְאָה יִרְצָה דָּמוֹ
וַיְהִי יְיָ אֱלֹהָיו עִמּוֹ.

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ בְּעַל בְּרִית הַמִּילָה
אֲשֶׁר שָׁשׁ לַעֲשׂוֹת צְדָק בְּגִילָה;
וַיִּשְׁלַם פְּעֻלוֹ וּמִשְׁבְּרָתוֹ כְּפוּלָה
וַיִּתְּנֵהוּ לְמַעַלָּה לְמַעַלָּה.

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ רַךְ הַנְּמוּל לְשִׁמוּנָה
וַיְהִי יָדָיו וְלִבּוֹ לְאֵל אֲמוּנָה;
וַיִּזְכֶּה לְרֵאוֹת פָּנָי הַשְּׂבִינָה
שֶׁלֹשׁ פְּעָמִים בַּשָּׁנָה.

הַרְחֵמֵנוּ, הוּא יְבָרֶךְ תְּמַל בְּשֵׁר הָעֶרְלָה
וּפְרַע וּמְצִץ דָּמֵי הַמִּילָה;
אִישׁ הִיָּרָא וְרַךְ הַלָּבָב עֲבוּדָתוֹ פְּסוּלָה
אִם שְׁלֹשׁ-אַלְהָה לֹא יַעֲשֶׂה לָּהּ.

הרחמן, inserted at the closing of grace, is a poem by Rabbi Abraham ben Isaac ha-Kohen who lived in Germany (eleventh century).

Leader:

On behalf of all those gathered here,
 I open my lips with a poem,
 And my entire being does exclaim:
 Happy he who comes in the Lord's name.

All:

We praise his name amidst the faithful;
 May the Lord's blessing rest upon you.

Grace is continued on page 760.

The following is inserted after "God and men" (page 768).

May God bless this child's father and mother;
 May they bring him up and teach him wisdom.
 Henceforth may his blood win favor for him;
 May the Lord his God ever be with him.

May God bless the one who served as sandek,
 And has performed a good deed joyously.
 May God richly reward his services,
 And place him ever higher and higher.

May God bless this tender child of eight days;
 May his hands and his heart be firm with God.
 May he be privileged to make visits
 To Jerusalem three times every year.

May God bless him who removed the foreskin,
 And did fulfill all that had been ordained.
 One who is faint-hearted must not perform
 This service which includes three essentials.

אם שלש-אלה לא is taken from Deuteronomy 20:8, and *איש הירא ורך הלבב* from Exodus 21:11. *חתן מולות דמים* is based upon the expression *חתן דמים למולות* (Exodus 4:26) and *ידיו אמותה* from Exodus 17:12;

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִיד
 בְּזִכּוֹת חַתֵּי מוֹלֹת דָּמִים;
 לְבָשָׁר בְּשׁוּרוֹת טוֹבוֹת וְנַחוּמִים
 לְעַם אֶחָד מְפָזָר וּמְפָרֵד בֵּין הָעַמִּים.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ כֹּהֵן צַדִּיק אֲשֶׁר לֶקַח לְעִילוּם
 עַד הַיּוֹכֵן בְּסֵאוֹ בְּשִׁמְשׁ וַיַּהֲלוֹם;
 וַיִּלֵּט פָּנָיו בְּאַדְרָתוֹ וַיַּגְלֵם
 בְּרִיתִי הַיְתֵה אֶתוֹ הַחַיִּים וְהַשְּׁלוֹם.

פְּדִיּוֹן הַבֵּן

Performed on the thirty-first day after birth. Should the child's father be a *kohen* or a Levite, or the mother the daughter of a *kohen* or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the *Pidyon ha-Ben* is postponed until the following day.

Presenting the child to the *kohen*, the father says:

זֶה בְּבוֹרֵי הוּא פֶּטֶר רַחֵם לְאִמּוֹ, וְהִקְדֹּשׁ בְּרוּךְ הוּא
 צָוָה לְפָדוֹתוֹ, שֶׁנֶּאֱמַר: וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּהּ בְּכֶסֶף
 חֲמִשָּׁתַּיִם שֶׁקֶלִים, בְּשִׁקְלֵי הַקֹּדֶשׁ, עֶשְׂרִים גֶּרָה הוּא. וְנֶאֱמַר:
 קִדְּשִׁי לִי כָּל בְּכוֹר; פֶּטֶר כָּל רַחֵם בְּבִנֵי יִשְׂרָאֵל, בְּאָדָם
 וּבְבַהֲמָה, לִי הוּא.

לַקַּח לְעִילוּם refers to Elijah's translation to heaven (II Kings 2:1-12). The word לעילום (=עולם-) occurs only once in the Bible (II Chronicles 33:7). The poet chose this word for a double connotation: eternity and concealment.

וַיִּלֵּט פָּנָיו בְּאַדְרָתוֹ וַיַּגְלֵם is a combination of two biblical verses concerning Elijah (I Kings 19:13; II Kings 2:8).

פְּדִיּוֹן הַבֵּן, the redemption of the first-born son (of the mother), is based on Exodus 13:13 and Numbers 18:16. Originally, the first-born sons belonged to

May God send us his faultless Messiah
 For the sake of our innocent children,
 To bring good tidings and consolation
 To a people dispersed among the nations.

May God send us Elijah the true priest,
 Concealed till his bright throne be ready,
 The prophet who wrapped his face in his mantle
 When God's covenant was made for life and peace.

REDEMPTION OF THE FIRST-BORN SON

Performed on the thirty-first day after birth. Should the child's father be a kohen or a Levite, or the mother the daughter of a kohēn or Levite, they are exempt from this duty. If the thirty-first day falls on a Sabbath or a major festival, the Pidyon ha-Ben is postponed until the following day.

Presenting the child to the kohen, the father says:

This is my first-born son, the first-born of his mother. The Holy One, blessed be he, has commanded to redeem him, as it is said: "The redemption-price for each first-born son of the age of one month shall be fixed at five sacred silver shekels at the rate of twenty gerahs." And it is said: "Consecrate every first-born to me, whatever is first-born in Israel, of man or beast, since it belongs to me."¹

the service of God. Later, instead of the first-born of all the tribes, the Levites were chosen for service in connection with the sanctuary. In return for this, every first-born Israelite was to be redeemed by paying five shekels to a *kohen*, descendant of Levi. The two blessings recited by the father are found in Pesahim 121b.

שקל הקדש may have received its name from the fact that the standard weight of the silver shekel (=סלע in post-biblical Hebrew) was kept in the Temple. Tradition has it that the sacred shekel had twice the value of a common shekel.

¹Numbers 18:16; Exodus 13:2.

Kohen:

מאי בעית טפי לתן לי, בנה בכורך שהוא פטר רחם
לאמו, או בעית לפדותו בעד חמש סלעים, כדמחבתך
מדאורייתא.

Father:

חפץ אני לפדות את בני, והילך דמי פדיונו, כדמחבתך
מדאורייתא.

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על פדיון הבן.

ברוך אתה, יי אלהינו, מלך העולם, שחתנו וקנינו
והגיענו לזמן הזה.

Holding the redemption-money over the child's head, the *kohen* says:

זה תחת זה, זה חלוף זה, זה מחול על זה; ויפנס זה הבן
לחיים, לתורה וליראת שמים. יהי רצון, שפושם שונכנס
לפדיון, בן יפנס לתורה ולחפה ולמעשים טובים. אמן.

Placing his hand on the child's head:

שימך אלהים באפקים וכמנשה. יברכה יי וישמרך. יאר
יי פניו אליך ויחנה. ישא יי פניו אליך, וישם לך שלום.
יי שומרה, יי צלך על יד ימינה. כי ארך ימים ושנות חיים
ושלום יוסיפו לך. יי ושמרך מכל רע, ושמור את נפשך. אמן.

מאי בעית טפי, the question in Aramaic asked by the *kohen*, is quoted by Abudarham in Hebrew: בנה בכורך זה או חמש סלעים, שנתחבתך לפדותו.

Kohen:

Do you prefer to give me your first-born son, the first-born of his mother, or would you rather redeem him for five shekels required by the Torah?

Father:

I prefer to redeem my son, and here is his redemption-price required by the Torah.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the redemption of the first-born.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

Holding the redemption-money over the child's head, the kohen says:

This instead of that, this in exchange for that, this is given up for that. May this child enjoy a life of Torah and godliness. Even as he has attained to redemption, so may he attain to the Torah, to the marriage canopy and to a life of good deeds. Amen.

Placing his hand on the child's head:

May God make you like Ephraim and like Manasseh. May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

The Lord guards you; the Lord at your right hand is your shelter. A long and happy life will be given you. The Lord will guard you from all evil; he will guard your life.² Amen.

With the Spanish and Portuguese Jews it is customary that the *kohen* officiating at a *Pidyon-ha-Ben* begins by directing several questions to the mother of the child in order to determine that the child is indeed her first-born; thereupon he makes the following declaration: *הא הבן בכור הוא, והקדוש ברוך הוא צוה לסדורו ...*

¹Genesis 48:20; Numbers 6:24-26. ²Psalms 121:5; Proverbs 3:2; Psalm 121:7.

אָרוּסִין וְנִשׂוּאִין

Rabbi:

מִי אֲדִיר עַל הַכּוֹל,
מִי בָרוּךְ עַל הַכּוֹל,
מִי גָדוֹל עַל הַכּוֹל,
יְבָרֵךְ חַתָּן וְכַלָּה.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַעֲזָנוּ עַל הָעֲרִיזוֹת, וְאָסַר לָנוּ אֶת הָאָרוּסוֹת, וְהִתִּיר לָנוּ אֶת
הַנִּשְׂאוֹת לָנוּ עַל יְדֵי חֲפָה וְקִדּוּשִׁין. בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ
עַמּוֹ יִשְׂרָאֵל עַל יְדֵי חֲפָה וְקִדּוּשִׁין.

The groom, placing the ring on the forefinger of the bride's right hand:

הֲרִי אֶתְּ מְקַדֶּשֶׁת לִי בְּטַבְעֵת זֹה בְּדַת מוֹשֶׁה וַיִּשְׂרָאֵל.

After the reading of the *kethubah* the seven blessings are chanted:

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.
בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהֵבֵל בָּרָא לְכַבּוֹדוֹ.

אָרוּסִין ("betrothal") and נִשׂוּאִין ("marriage") were in talmudic times celebrated as two separate events. The formal betrothal was performed in the house of the bride months before the actual marriage took place in the home of the groom. Hence, two cups of wine are used in modern wedding ceremonies, one for *erusin* and one for *nissuin*. The two celebrations are now separated only by the reading of the Aramaic *Kethubah*, the marriage contract specifying the mutual obligations of the husband and wife (Tosafoth, Kethuboth 7b). Since the fourteenth century it has been customary to have a rabbi perform the ceremony under a *huppah*, representing symbolically the future home of the couple. The use of a wedding ring, symbolic of attachment and fidelity, dates from the seventh century. The custom of breaking a glass under the *huppah* is

MARRIAGE SERVICE

Rabbi:

He who is supremely mighty,
He who is supremely blessed,
He who is supremely sublime,
May he bless the groom and the bride.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning illicit relations; thou hast forbidden us those who are merely betrothed, and permitted us those who are married to us through consecrated wedlock. Blessed art thou, O Lord, who sanctifiest thy people Israel by consecrated wedlock.

The groom, placing the ring on the forefinger of the bride's right hand:

With this ring, you are wedded to me in accordance with the law of Moses and Israel.

After the reading of the kethubah the seven blessings are chanted:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast created everything for thy glory.

derived from Berakoth 31a, where it is related that in the course of a wedding feast one of the rabbis broke a costly vase in order to curb the spirits of those present and warn them against excessive joy (Tosafoth).

הרי את מקודשת לי is mentioned in the Talmud (Kiddushin 5b). The phrase כדת משה וישראל signifies the traditional interpretation of the laws of Moses. The word וישראל is added because the regulations of *erusin* are not directly biblical.

שבע ברכות, the seven blessings which are recited when a *minyan* is present, are quoted in the Talmud (Kethuboth 8a) where they are called ברכת חתנים. The fourth benediction refers to the perpetual renewal of the human being in the

ברוך אתה, יי אלהינו, מלך העולם, יוצר האדם.
 ברוך אתה, יי אלהינו, מלך העולם, אשר יצר את האדם
 בצלמו, בצלם דמות תבניתו, והתקין לו ממונו בנין עדי עד.
 ברוך אתה, יי, יוצר האדם.

שוש תשיש ותגל העקרה, בקבוץ בניה לתוכה בשמחה.
 ברוך אתה, יי, משמח ציון בבניה.

שמח תשמח רעים האהובים, בשמחה יצירך בנו ערוך
 מקדם. ברוך אתה, יי, משמח חתן וכלה.

ברוך אתה, יי אלהינו, מלך העולם, אשר ברא ששון
 ושמחה, חתן וכלה, גילה רנה, דיצה וחדרה, אהבה ואחנה,
 ושלוש נרעות. מהרה, יי אלהינו, ישמע בערי יהודה ובחוצות
 ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול
 מצהלות חתנים מחפתם ונערים ממשתה ננינתם. ברוך אתה,
 יי, משמח חתן עם הכלה.

GRACE AFTER THE WEDDING MEAL

Leader:

דני הסר וגם חרון ואז אלם בשיר ירו;
 נחנו מעולי צדק שעה ברבת בני אהרן.
 ברשות מרנן ורננן ורבותי, נברך אלהינו שהשמחה
 במעוננו ושאכלנו משלו.

Company, then Leader:

ברוך אלהינו שהשמחה במעוננו
 ושאכלנו משלו ובטובו חיינו.

After the grace (page 759) the seven wedding blessings are repeated.

divine form. In the last three benedictions a prayer is uttered that God may comfort Zion, cause happiness to the young couple like the happiness of the

Blessed art thou, Lord our God, King of the universe, Creator of men.

Blessed art thou, Lord our God, King of the universe, who hast created man in thy image, and didst forever form woman out of his frame to be beside him. Blessed art thou, O Lord, Creator of man.

May Zion exult at the joyful reunion of her children in Jerusalem. Blessed art thou, O Lord, who causest Zion to rejoice in her children.

O give abundant joy to these loved companions, even as thou didst gladden thy creation of old in the Garden of Eden. Blessed art thou, O Lord, who givest joy to groom and bride.

Blessed art thou, O Lord, King of the universe, who hast created groom and bride, joy and gladness, delight and cheer, love and harmony, peace and companionship. Lord our God, may there soon be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness, the sound of joyous wedding celebrations, the sound of young people feasting and singing. Blessed art thou, O Lord, who makest the groom rejoice with the bride.

GRACE AFTER THE WEDDING MEAL

Leader:

Banish grief and anguish;
Let the speechless exult.
Guide us in the righteous paths;
Heed the blessings of priests.

With your permission, gentlemen, let us now bless our God in whose abode is joy and of whose food we have eaten.

Company, then Leader:

Blessed be our God in whose abode is joy, of whose food we have eaten and through whose goodness we live.

After the grace (page 760) the seven wedding blessings are repeated.

first couple in Eden, and bring about complete exultation in restored Judea and Jerusalem. The seventh benediction contains phrases from Jeremiah 33:10-11. The marriage service thus combines individual with communal hopes.

דוי הטר is a poem by Dunash ben Labrat, the renowned poet and grammarian of the tenth century. His name **דנתש** forms the acrostic of the four lines.

Upon washing the hands before meals:

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
וצונו על נטילת ידים.

Over bread:

ברוך אתה, יי אלהינו, מלך העולם, המוציא לחם מן
הארץ.

Before grace on weekdays:

ההלים קלו

על נהרות בבל, שם ישבנו גם בקינו בזכרנו את ציון. על
ערבים בתוכה תלינו בנורותינו. כי שם שאלנו שובינו דברי
שיר, ותוללנו שמחה; שירו לנו מזמיר ציון. איה נשיר את שיר
יי על אדמת נכר. אם אשבחך ירושלים, תשבח ימיני. תרבק
לשוני לחבי, אם לא אזכרכי, אם לא אעלה את ירושלים
על ראש שמחתי. זכר יי לבני אדם את יום ירושלים;
האומרים ערו ערו, עד היסוד בה. בת בבל השדודה, אשרי
שישלים לך את גמולך שנמלת לנו. אשרי שיאחז ונפץ את
עלליך אל הסלע.

Before grace on Sabbaths and festivals:

ההלים קכו

שיר המעלות. בשוב יי את שיבת ציון היינו בחלמים. אז
ימלא שחוק פינו, ולשונונו רנה; אז יאמרו בגוים, הנדיל יי
לעשות עם אלה. הנדיל יי לעשות עמנו, היינו שמחים. שובה
יי את שביחנו, באפיקים בנגב. הזרעים בדמעה, ברנה
יקצרו. הלך ילך ויבכה נשא מושך הנרע; בא יבא ברנה נשא
אלמתי.

לע נהרות בבל is recited in order to remember the desolation of Zion. After enjoying a meal, says the Zohar (section *Terumah*), one ought to keep in mind

Upon washing the hands before meals:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

*Before grace on weekdays:**Psalm 137*

By the rivers of Babylon we sat down and wept when we remembered Zion. Upon the willows there we hung up our harps, when our captors demanded of us songs; our tormentors asked of us mirth: "Sing us some of the songs of Zion!" How shall we sing the Lord's song in a foreign land? If ever I forget you, O Jerusalem, withered be my right hand! May my tongue cleave to my palate, if ever I think not of you, if ever I set not Jerusalem above my highest joy!

Remember, O Lord, the day of Jerusalem's fall against the Edomites, who said: "Raze it, raze it, to its very foundation!" O Babylon, you are to be destroyed! Happy be he who repays you all that you have dealt to us! Happy be he who takes and dashes your little ones against the rocks!

*Before grace on Sabbaths and festivals:**Psalm 126*

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes, O Lord, like streams in the Negev. Those are who sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

the destruction of the Holy Land. On Sabbaths and festivals, however, שיר המעלות is recited instead, because this psalm cheerfully describes the restoration of Zion and is therefore appropriate for days when one ought to be full of joy.

בְּרַכַּת הַמְּזוֹן

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a *minyan* is present.

Leader:

רַבּוֹתֵי נְבָרְךָ.

Company, then Leader:

יְהִי שֵׁם יי מְבָרְךָ מְעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשׁוֹת מְרַנְּנוּ וּרְבָנָנוּ וּרְבּוֹתֵי נְבָרְךָ (אֱלֹהֵינוּ) שְׂאֲבָלְנוּ מִשְׁלוֹ.

Company, then Leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲבָלְנוּ מִשְׁלוֹ וּבִטְוִבוֹ חַיֵּינוּ.

All:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם כָּלוּ
בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נוֹתֵן לָחֶם לְכֹל בְּשָׂר, כִּי
לְעוֹלָם חֶסֶד. וּבִטְוִבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶד לָנוּ, וְאֵל יַחֲסֵר
לָנוּ מְזוֹן לְעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן
וּמְפַרְגֵּס לְכֹל, וּמְטִיב לְכֹל, וּמַכִּין מְזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בְּרוּךְ אַתָּה, יי, הַזֶּן אֶת הַכֹּל.

מְזוֹן בְּרַכַּת הַמְּזוֹן is of high antiquity. According to the Talmud, the first benediction of grace after meals (הַזֶּן) was composed by Moses, the second (עֲדָה) by Joshua, the third (רַחֵם) by David and Solomon, and the fourth (הַטּוֹב וְהַמְטִיב) by the sages shortly after Bar Kokhba's defeat (Berakhoth 48b). The petitions beginning with הַרְחֵם are later additions. The third benediction ends with אֲמֵן so as to mark the end of the three benedictions which are based on the

GRACE AFTER MEALS

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a minyan is present.

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

Leader:

With your consent, let us now bless (our) God whose food we have eaten.

Company, then Leader:

Blessed be (our) God whose food we have eaten and through whose goodness we live.

All:

Blessed be he and blessed be his name.

Blessed art thou, Lord our God, King of the universe, who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures, for thy mercy endures forever. Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou, O God, sustainest all, dost provide food to all, and providest food for all the creatures thou hast created. Blessed art thou, O Lord, who dost sustain all.

biblical command: "You shall eat... and you shall bless the Lord for the good land he has given you" (Deuteronomy 8:10).

The introductory formula used when three or more men recite grace jointly (ברכת הוימוק) is taken from the Mishnah (Berakhoth 7:3). The duty of inviting the table-companions to recite grace jointly is derived from Psalm 34:4 ("Exalt the Lord with me, and let us extol the Lord together").

נִזְדָּה לָהּ, יי אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה; וְעַל שֶׁהוֹצֵאתָנוּ, יי אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עַבְדִּים; וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ; וְעַל תּוֹרַתְךָ שֶׁלַּמְדָתָנוּ; וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ; וְעַל חַיִּים, חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ; וְעַל אֲבִילַת מְזֹזן שֶׁאַתָּה זָן וּמְפַרְגֵּס אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שְׁעָה.

On Hanukkah add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזְמַן הַזֶּה—
 בַּיָּמֵי מַתְתִּיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֵׁמוֹנִי וּבְנָיו, בְּשֶׁעָמְדָה מַלְכוּת יָוֵן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁבִּיחַם תּוֹרַתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבֵּת אֶת רִיבָם, קָדַשׁ אֶת דִּינָם, נִקְמַת אֶת נַקְמָתָם; מְסַרְתָּ נְבוֹרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִים, וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּתְיוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּר בֵּיתְךָ, וּפְנֵוּ אֶת הַיְכָלְךָ, וְטַהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ, וְקָבְעוּ שְׂמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלְלַל לְשִׁמְךָ הַגָּדוֹל.)

On Purim add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבוֹרוֹת וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזְמַן הַזֶּה—
 בַּיָּמֵי מָרְדֳּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁעִי. בִּקְשׁ לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת כָּל תֵּיחֻדִים, מִנְעַר

We thank thee, Lord our God, for having given a lovely and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and freed us from the house of slavery; for thy covenant which thou hast sealed in our flesh; for thy Torah which thou has taught us; for thy laws which thou hast made known to us; for the life, grace and kindness thou has bestowed on us; and for the sustenance thou grantest us continuously.

On Ḥanukkah add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong; thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Ḥanukkah for giving thanks and praise to thy great name.)

On Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old,

ועד זקון, טף ונשים, ביום אחד, בשלושה עשר לחודש שנים
עשר, הוא חדש אדר, ושללם לבוז. ואתה ברחמיך הרבים
הפרת את עצתו, וקלקלת את מחשבתו, והשבות גמולו
בראשו, ותלו אותו ואת בניו על העץ.)

ועל הכל, יי אלהינו, אנחנו מודים לך ומברכים אותך,
יתברך שמך בפי כל חי תמיד לעולם ועד, בכתוב: ואבלת
ושבעת, וברכת את יי אלהיך על הארץ הטובה אשר נתן לך.
ברוך אתה, יי, על הארץ ועל המזון.

רחם, יי אלהינו, על ישראל עמך, ועל ירושלים עירך,
ועל ציון משכן בבודך, ועל מלכות בית דוד משיחה, ועל
הבית הגדול והקדוש שנקרא שמך עלינו. אלהינו אבינו,
רענו זוננו, פרנסנו וכלכלנו והרתיחנו, והרנח לנו, יי אלהינו,
מהרה מכל צרותינו. ונא, אל תצריכנו, יי אלהינו, לא לידי
מתנת בשר ודם ולא לידי הלואתם, כי אם לידך המלאה
הפתוחה, הקדושה והרחבה, שלא גבוש ולא נכלם לעולם
ועד.

On Sabbath add:

(רצה והחליצנו, יי אלהינו, במצותיך ובמצות יום השביעי,
השבת הגדול והקדוש הזה; כי יום זה גדול וקדוש הוא
לפניך, לשבת בו ולגות בו באהבה במצות רצונך. ובמצונך
הנת לנו, יי אלהינו, שלא תהא צרה, ויגון ואנחה, ביום
מנוחתנו. והראנו, יי אלהינו, בנחמת ציון עירך, ובבגון
ירושלים עיר קדשך, כי אתה הוא בעל הישועות ובעל
הנחמות.)

is a variant of the "superabundant": The context supports
הגדושה. The reading in the Spanish *Siddur* is העשירה. It has therefore been
suggested to read הגדושה והרחבה, המלאה, הפתוחה, הנדושה והרחבה.

infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

For everything, Lord our God, we thank thee and bless thee—be thy name forever blessed by all—as it is written: “When you have eaten and are satisfied, you shall bless the Lord your God for the good land he has given you.”¹ Blessed art thou, O Lord, for the land and the sustenance.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on the royal house of David thy chosen one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and nourish us; sustain and maintain us; grant us deliverance. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not dependent on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add:

(O strengthen us, Lord our God, with thy commandments—with the commandment concerning the seventh day, this great and holy Sabbath. This day is indeed great and holy to thee; on it we are to abstain from work and rest on it with delight according to thy will. In thy grace, Lord our God, grant us rest; may there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for thou art Lord of all salvation and consolation.)

יְשַׁבֵּת בּוֹ וְנוּחַ בּוֹ, the reading in the Sephardic *Siddur*, makes better sense.

¹*Deuteronomy* 8:10.

On Rosh Hodesh and festivals add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וַיַּגִּיעַ וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֹתֵינוּ וּפְקֻדֹתֵינוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, וְזָכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפַלִּיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Shavuoth

חַג הַשְּׁבֻעוֹת

Pesah

חַג הַמִּצּוֹת

Rosh Hodesh

רֹאשׁ הַחֹדֶשׁ

Shemini Atsereth

חַג הַעֲצֵרֶת

Sukkoth

חַג הַסֻּכּוֹת

Rosh Hashanah

הַזְּכוֹרֹן

הַזֶּה. וְזָכְרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.) וּבִנְיַן יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בָּרוּךְ אַתָּה, יְיָ, בּוֹנֵה בְרַחֲמֵי יְרוּשָׁלַיִם, אָמֵן.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, הָאֵל, אָבִינוּ, מְלֻכְנוּ, אֲדִירְנוּ, בּוֹרְאָנוּ, גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשְׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל, הַמְּלֹךְ הַטּוֹב וְהַמְּטִיב לְכָל, שְׂבָבָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִטֵּיב לָנוּ. הוּא גְּמָלְנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד, לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְרוּחַ, הַצֵּלָה וְהַצִּלָּחָה, בְּרַכָּה וַיְשׁוּעָה, נַחֲמָה פְּרֻנְסָה וְכִלְכִּלָּה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכָל טוֹב לְעוֹלָם אֵל יַחֲסֹרְנוּ. הַרְחֵמָנוּ, הוּא יְמַלֹּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמָנוּ, הוּא יַתְּכֵנוּ בְּשָׂמַיִם וּבְאָרֶץ.

הַרְחֵמָנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בָּנוּ לְעַד

וּלְנֶצַח נְצָחִים, וַיִּתְהַדָּר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

On Rosh Hodesh and festivals add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of the

<i>Rosh Hodesh</i>	<i>Pesah</i>	<i>Shavuoth</i>
New Moon.	Feast of Unleavened Bread.	Feast of Weeks.
<i>Rosh Hashanah</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
Remembrance.	Feast of Tabernacles.	Eighth Day Feast.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.)

Rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, merciful Restorer of Jerusalem. Amen.

Blessed art thou, Lord our God, King of the universe. O God, thou art our Father, our King, our Creator, our Redeemer, the Holy One of Jacob, the Shepherd of Israel, the good King who doest good to all. Thou bestowest favors on us continuously; thou dost ever confer on us kindness and mercy, relief and deliverance, prosperity and blessing, life and peace and all goodness. Mayest thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

May the Merciful One be worshiped in heaven and on earth.

May the Merciful One be praised for countless generations; may he be glorified in us forever and ever; may he be honored in us to to all eternity.

הַרְחֵמוּנוּ, הוּא יִפְרֹסֵנוּ בְּכָבוֹד.

הַרְחֵמוּנוּ, הוּא יִשְׁבֹּר עֲלֵנוּ מֵעַל צָוָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ
קוֹמָמוֹת לְאַרְצָנוּ.

הַרְחֵמוּנוּ, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלָחוֹ
זֶה שְׁאַבְּלֵנוּ עָלָיו.

הַרְחֵמוּנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא, זְכוּר לְטוֹב,
וַיִּבְשְׂרֵנוּ בְּשׁוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנַחֲמוֹת.

Variations suitable to different occasions:

הַרְחֵמוּנוּ, הוּא יִבְרַךְ אוֹתִי (וְאֶת אִשְׁתִּי וְאֶת זְרַעִי) וְאֶת כָּל
אֲשֶׁר לִי.

הַרְחֵמוּנוּ, הוּא יִבְרַךְ—אֶת (אָבִי מוֹרִי) בְּעַל הַבַּיִת הַזֶּה
וְאֶת (אִמִּי מוֹרְתִי) בְּעַלֵּת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת
זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם—אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כְּמוֹ
שֶׁנֶּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבִרְהָם יִצְחָק וַיַּעֲקֹב בְּכָל מַכַּל כָּל, בֶּן
יִבְרַךְ אוֹתָנוּ, בְּלָנוּ יַחַד, בְּבְרָכָה שְׁלֵמָה, וְנֹאמֵר אָמֵן.

בְּמָרוֹם יִלְמְדוּ (עָלֵינוּ) וְעָלֵינוּ זְכוּת, שְׁתֵּהא לְמִשְׁמַרְת
שְׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל, וְנִמְצָא חַן
וְשָׂבַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On Sabbath:

הַרְחֵמוּנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׂבָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.

On Rosh Hodesh:

הַרְחֵמוּנוּ, הוּא יַחַדְשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה.

were the words used in connection with the three patriarchs, respectively (Genesis 24:1; 27:33; 33:11). The Talmud (Baba Bathra 17a) states that the use of כל מכל כל with reference to Abraham, Isaac and Jacob, shows that they were completely righteous.

May the Merciful One grant us a respectable livelihood.

May the Merciful One break the yoke from our neck; may he lead us securely into our land.

May the Merciful One send abundant blessings into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—of blessed memory—to bring us the good tidings of deliverance and comfort.

Variations suitable to different occasions:

May the Merciful One bless me, (my wife, my children) and all that is mine.

May the Merciful One bless (my dear father) the master of this house and (my dear mother) the mistress of this house, their entire family and all that is theirs.

May he bless us and all that is ours; may he bless us all alike with a perfect blessing even as our forefathers Abraham, Isaac and Jacob were blessed in every way; and let us say, Amen.

May they in heaven plead for all of us that we may have enduring peace. May we receive gifts from the Lord, justice from our saving God; may we be in the good graces of God and men.

On Sabbath:

May the Merciful One grant us the day which will be all Sabbath and rest in life everlasting.

On Rosh Hodesh:

May the Merciful One renew for us this month for happiness and blessedness.

במרום expresses the idea found in the Talmud (Hullin 92b) that the angels on high plead the cause of Israel. **עליהם** refers to the hosts who entertain the guests. **ונשא ברכה** and **ונמצא חן** are somewhat modified quotations from Psalm 24:5 and Proverbs 3:4.

... **יום שכולו שבת** is borrowed from the Mishnah (Tamid, end).

On festivals:

הַרְחֵמֵנוּ, הוּא יִנְחִילֵנוּ יוֹם שְׂבָלוֹ טוֹב.

On *Rosh Hashanah*:הַרְחֵמֵנוּ, הוּא יַחְדֵּשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה
וּלְבָרָכָה.On *Sukkoth*:

הַרְחֵמֵנוּ, הוּא יָקִים לָנוּ אֶת סִבְת דָּוִד הַנוֹפֶלֶת.

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיּוֹמוֹת הַמְּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּא.
מִגְדִּיל (מְגִדוֹל: on the days when *Musaf* is recited: יְשׁוּעוֹת מְלֻבֵּד
וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ, לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם. עֵשָׂה שְׁלוֹם
בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
אָמֵן.

יִרְאוּ אֶת יְיָ, קִדְּשׁוּ, כִּי אֵין מַחְסוֹר לִירְאָיו. בְּפִירִים רָשׁוּ
וְרַעְבּוּ, וְדָרְשׁוּ יְיָ לֹא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לְיְיָ כִּי טוֹב, כִּי
לְעוֹלָם חֶסֶד. פּוֹתַח אֶת יַרְדֵּךְ, וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ
הַנֶּבֶר אֲשֶׁר יִבְטַח בְּיְיָ, וְהָיָה יְיָ מִבְּטַחוֹ. נָעַר הָיִיתִי גַם זְקֵנְתִי,
וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוֹ מִבְּקֶשׁ-לֶחֶם. יְיָ עֵז לְעַמּוֹ יִתֵּן;
יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם.

מגדיל is found in Psalm 18:51. The same verse occurs in II Samuel 22:51, where the reading is *מגדול* instead of *מגדיל*. For the sake of compromise, both readings have been inserted here, one for weekdays and one for Sabbaths and festivals. The verse *חדש ושבת קרא מקרא* (Isaiah 1:13) was fancifully introduced in support of the use of *מגדול* on Sabbaths, festivals and *Rosh Hodesh*.

ירא is pronounced *ירי* just as *קוראים* (page 241) is pronounced *קורים*; compare the mishnaic use of *קורין* in place of *קוראין*.

On festivals:

May the Merciful One grant us the day of unmixed happiness.

On Rosh Hashanah:

May the Merciful One renew for us this year for happiness and blessedness.

On Sukkoth:

May the Merciful One restore for us the fallen *Sukkah* of David.

May the Merciful One grant us life in the days of the Messiah and in the world to come.

He gives great victories to his chosen king, and shows kindness to his anointed prince, to David and his dynasty forever.¹

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Revere the Lord, you his holy ones; those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord are not in want of any good thing. Give thanks to the Lord, for he is good; his mercy endures forever. Thou openest thy hand and satisfiest every living thing with favor. Blessed is the man who trusts in the Lord, ever relying on the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children begging bread. The Lord will give strength to his people; the Lord will bless his people with peace.²

סכת דוד הנופלת is taken from Amos 9:11 and connotes the ruined state of David.

לא ראיתי צדיק נעזב that is, the poor and needy among the righteous are never completely abandoned. Sooner or later, righteousness is vindicated.

¹Psalm 18:51. ²Psalms 34:10-11; 118:1; 145:16; Jeremiah 17:7; Psalms 37:25; 29:11.

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

ברוך אתה, יי אלהינו, מלך העולם,

Cake and wine

Cake

Fruit

Wine

על המצוה ועל	על המצוה	על העץ	על הגפן
הבלבלה ועל הגפן	ועל	ועל פרי	ועל פרי
ועל פרי הגפן,	הבלבלה,	העץ,	הגפן,

ועל תנובת השדה, ועל ארץ חמדה טובה ורחבה שרצית
והנחלת לאבותינו לאכל מפריה ולשבע מטובה. רחם-נא,
יי אלהינו, על ישראל עמך, ועל ירושלים עירך, ועל ציון
משכן כבודך, ועל מזבחתך ועל היכלך. ובנה ירושלים עיר
הקדש במהרה בימינו, והעלנו לתובה ושמחנו בבנינה, ונאכל
מפריה ונשבע מטובה, ונברכה עליה בקדשה ובטהרה.

On Sabbath:

רצה והחליצנו ביום השבת הזה.

On Rosh Hodesh:

זכרנו לטובה ביום ראש החדש הזה.

On Rosh Hashanah:

זכרנו לטובה ביום הזכרון הזה.

On festivals:

שמחנו ביום חג

Shemini Atsereth

Sukkoth

Shavuoth

Pesah

השמניני, חג העצרת	הסכות	השבועות	המצות
הזה. כי אתה, יי, טוב ומטיב לכל, ונודה לך על הארץ			

Fruit

Wine

ועל הפרות.	ברוך אתה, יי,	ועל פרי הגפן.	ברוך אתה,
על הארץ ועל הפרות.		על הארץ ועל פרי הגפן.	

ABRIDGED FORM OF GRACE

After cake or Palestinian fruits (grapes, figs, pomegranates, olives and dates)

Blessed art thou, Lord our God, King of the universe, for all the nourishment and produce of the field, for the lovely and spacious land which thou didst grant to our fathers as a heritage to eat of its fruit and enjoy its good gifts. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on thy altar and thy shrine. Rebuild the holy city of Jerusalem speedily in our days. Bring us there and gladden us with the restoration of our land; may we eat of its fruit and enjoy its good gifts; may we bless thee for it in holiness and purity.

On Sabbath:

Be pleased to strengthen us on this Sabbath day.

On Rosh Hodesh:

Be mindful of us on this New Moon festival.

On Rosh Hashanah:

Be mindful of us on this Day of Remembrance.

On festivals:

Grant us joy on this Festival of

<i>Pesah</i>	<i>Shavuoth</i>	<i>Sukkoth</i>	<i>Shemini Atsereth</i>
Unleavened Bread.	Weeks.	Tabernacles.	Eighth Day Feast.

For thou, O Lord, art good and beneficent to all; we thank thee for our land and all the nourishment. Blessed art thou, O Lord, for the land and all the sustenance.

Cake

וְעַל הַמַּחְתָּה. בְּרוּךְ אַתָּה, יי, עַל הָאָרֶץ וְעַל הַמַּחְתָּה.

Cake and wine

וְעַל הַמַּחְתָּה וְעַל פְּרֵי הַנֶּפֶן. בְּרוּךְ אַתָּה, יי, עַל הָאָרֶץ
וְעַל הַמַּחְתָּה וְעַל פְּרֵי הַנֶּפֶן.

After any food or liquids requiring the blessing שהפל:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, בּוֹרֵא נַפְשׁוֹת רַבּוֹת
וְחִסְרוֹנָן, עַל כָּל מַה שֶּׁבְרָאתָ לְהַחְיֹת בָּהֶם נַפֶּשׁ כָּל חַי. בְּרוּךְ
חַי הָעוֹלָמִים.

בְּרָכוֹת

Recited on various occasions

Over bread:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ.

Over wine:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Over cakes and pastry:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, בּוֹרֵא מִיְנֵי מִזֻּנוֹת.

Over liquids other than wine and food other than plants:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, שֶׁהַפֶּל נִהְיָ בְּדָבָרוֹ.

Over fruits that grow on trees:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Over fruits that grow in the soil:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה.

Over fragrant spices:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מִלֶּדֶד הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.

ברכות, the blessings on various occasions, are attributed to the men of the Great Assembly, the spiritual leaders in the time of Ezra the Scribe, who are considered the successors of the prophets in that they kept alive the knowledge of the Torah and Jewish traditions. The word ברכה is derived from the verb ברך in the sense of bending the knees, worshiping; compare ברכה 'ברכה (Psalm 95:6) and ויברך על ברכו (II Chronicles 6:13).

After liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, Creator of all life and its needs, for all the things thou hast created to sustain every living being. Blessed art thou who art the life of the universe.

BLESSINGS

Recited on various occasions

Over bread:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

Over wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Over cakes and pastry:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of food.

Over liquids other than wine and food other than plants:

Blessed art thou, Lord our God, King of the universe, by whose word all things come into being.

Over fruits that grow on trees:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the tree.

Over fruits that grow in the soil:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the earth.

Over fragrant spices:

Blessed art thou, Lord our God, King of the universe, who createst various kinds of spices.

The blessings here are taken from the Mishnah (Berakhoth 6:1-2,8; 9:2-3), the Babylonian Talmud (Berakhoth 36-37; 40; 43-44; 58-59) and the Palestinian Talmud (Berakhoth 6:1; 9:3).

On attaching a mezuzah:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְקַבֹּעַ מְזוּזָה.

On tasting fruit for the first time in the season:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיְמָנוּ
וְהִנֵּיעָנוּ לְזִמְנוֹ הַזֶּה.

On seeing the wonders of nature:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עֹשֶׂה מַעֲשֵׂה
בְּרֵאשִׁית.

On seeing an electrical storm:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁפָּחַז וּנְבִירָתוֹ מֵלֵא
עוֹלָם.

On seeing a rainbow:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, זֹכֵר הַבְּרִית וְנֶאֱמַן
בְּבְרִיתוֹ וְקַיָּם בְּמַאֲמָרוֹ.

On seeing the ocean:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה אֶת הַיָּם
הַגָּדוֹל.

On seeing beauties of nature.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁכִּבְּהָ לוֹ בְּעוֹלָמוֹ.

On seeing trees blossoming:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁלֹּא חָסַר בְּעוֹלָמוֹ
דָּבָר, וּבָרָא בּוֹ בְּרִיּוֹת שׁוֹבוֹת וְאֵילָנוֹת טוֹבִים לְהַנּוֹת בָּהֶם
בְּנֵי אָדָם.

On seeing an exalted ruler:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁנָּתַן מַכְבוֹדוֹ לְבָשָׂר
וְדָם.

*Various Blessings**On attaching a mezuzah:*

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to attach a mezuzah.

On tasting fruit for the first time in the season:

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

On seeing the wonders of nature:

Blessed art thou, Lord our God, King of the universe, who didst create the universe.

On seeing an electrical storm:

Blessed art thou, Lord our God, King of the universe, whose might and power fill the world.

On seeing a rainbow:

Blessed art thou, Lord our God, King of the universe, who rememberest the covenant, and keepest thy promise faithfully.

On seeing the ocean:

Blessed art thou, Lord our God, King of the universe, who hast made the great sea.

On seeing beauties of nature:

Blessed art thou, Lord our God, King of the universe, who hast such as these in thy world.

On seeing trees blossoming:

Blessed art thou, Lord our God, King of the universe, who hast withheld nothing from thy world; and hast created therein beautiful creatures and goodly trees for the enjoyment of mankind.

On seeing an exalted ruler:

Blessed art thou, Lord our God, King of the universe, who hast given of thy glory to mortal man.

On seeing a person of abnormal appearance:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, מְשַׁנֵּה הַבְּרִיּוֹת.

On seeing a person of profound Torah wisdom:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שְׁחַלַק מִחֻכְמָתוֹ לִירְאָיו.

On seeing a person of profound secular learning:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד דְּעוֹלָם, שְׁנַתַּן מִחֻכְמָתוֹ לְבִשְׂר וְדָם.

On hearing bad tidings:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, דִּין הָאֵמֶת.

On hearing good tidings:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַטּוֹב וְהַמְּשִׁיב.

קריאת שמע על המטה

Recited before retiring

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, הַמְּפִיל חֲבָלֵי שְׁנָה
עַל עֵינַי, וְתַנּוּמָה עַל עַפְעָפֵי. וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵי
וְאֵלֵהי אֲבוֹתַי, שְׁתִּשְׁכַּבְנִי לְשָׁלוֹם וְתַעֲמִידְנִי לְשָׁלוֹם; וְאַל
יִבְהַלֹּנִי רַעְיוֹנַי, וְחִלּוּמוֹת רָעִים וְהִרְהוּרִים רָעִים; וְתֵהִי מִטָּתִי
שְׁלָמָה לְפָנֶיךָ. וְהָאֵר עֵינַי פֶּן אֵישַׁן חֲמוּמָה, כִּי אַתָּה הַמְּאִיר
לְאִישׁוֹן בַּת עֵינַי. בְּרוּךְ אַתָּה, יי, הַמְּאִיר לְעוֹלָם כְּלוֹ בְּכַבּוֹדוֹ.

המטיל is an abbreviation from a passage cited in Berakhoth 60b. The prayer recited before going to bed is called קריאת שמע because the *Shema* forms its chief element. According to the Talmud, one ought to read the *Shema* before retiring at night in addition to its recital in the evening service (Berakhoth 4b.)

...המטיל חבלי שנה literally means "who lets down the cords, or chains, of sleep upon my eyes." The reference is to the whole body, metaphorically represented as chained in sleep.

On seeing a person of abnormal appearance:

Blessed art thou, Lord our God, King of the universe, who dost vary the aspect of thy creatures.

On seeing a person of profound Torah wisdom:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to those who revere thee.

On seeing a person of profound secular learning:

Blessed art thou, Lord our God, King of the universe, who hast imparted of thy wisdom to flesh and blood.

On hearing bad tidings:

Blessed art thou, Lord our God, King of the universe, the true Judge.

On hearing good tidings:

Blessed art thou, Lord our God, King of the universe, who art good and beneficent.

NIGHT PRAYER

Recited before retiring

Blessed art thou, Lord our God, King of the universe, who clorest my eyes in sleep, my eyelids in slumber. May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise up in peace. Let not my thoughts upset me—nor evil dreams, nor sinful fancies. May my family ever be perfect in thy sight. Grant me light, lest I sleep the sleep of death; for it is thou who givest light to the eyes. Blessed art thou, O Lord, whose majesty gives light to the whole world.

מטתי is here used figuratively in the sense of my offspring; compare the expressions *שמתו שלימה* and *שהיתה מטתו של* and *שמתו של* (Pesahim 56a). *אישון* and *בת עין* are synonyms denoting the apple of the eye.

אל מִלֶּךְ נֶאֱמָן.

שִׁמְעֵי יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יי אֱלֹהֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ וּבְכֹל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל לְבָבְךָ. וְשָׁנַנְתָּם לְבִנְיָד, וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ, וּבְלִכְתּוֹתְךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפַת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. וַיְהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָה עָלֵינוּ; וּמַעֲשֵׂה יְדֵינוּ בּוֹנְנָהוּ.

ההלים אא

יֵשֵׁב בְּסֶחֶר עֲלִיוֹן, בְּצַל שְׁדֵי יִתְלוֹנָן. אָמַר לִי, מַחְסֵי וּמְצוּדוֹתַי; אֱלֹהֵי אֲבֹתַי בּוֹ. כִּי הוּא יִצְיִלְךָ מִפַּח יְקוֹשׁ, מִדְּבַר הַוּוֹת. בְּאֶבְרָתוֹ יִסֹּד לְךָ, וְתַחַת כְּנָפָיו תִּתְחַסֶּה; צְנֹה וְסַחֲרָה אֲמַתּוֹ. לֹא תִירָא מִפֶּחַד לַיִלָּה, מִחֵץ יַעֲוֶף יוֹמָם. מִדְּבַר בְּאִפְל יַחֲלֶךְ, מִקְטָב יִשׁוּד צְהָרִים. יִפֹּל מְצוּדְךָ אֵלֶיךָ, וּרְבֵבָה מִימִינְךָ; אֵלֶיךָ לֹא יִגַּשׁ. רַק בְּעֵינֶיךָ תְּבִיט, וְשַׁלְּמַת רְשָׁעִים תִּרְאֶה. כִּי אַתָּה, יי, מַחְסֵי; עֲלִיוֹן שְׁמֹתָ מְעוֹנָה. לֹא תֵאָנֶה אֵלֶיךָ רָעָה, וְנָנַע לֹא יִקְרַב בְּאֶהְלֶךְ. כִּי מִלְּאָכָיו יִצְנֹה לְךָ, לְשִׁמְרֶךָ בְּכֹל דְּרָכֶיךָ. עַל כַּפָּיִם יִשְׁאוּנָה, פֶּן תִּגַּף בְּאֶבֶן רִגְלֶךָ. עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמָס כַּפִּיר וְתַנּוּן. כִּי בִי חָשַׁק וְאִפְלֹטָהוּ; אֲשׁוּבָהוּ, כִּי יָדַע שְׁמוֹ. יִקְרָאֵנִי וְאֶעֱנֶהוּ, עִמּוֹ אָנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ. אֲרַךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי. אֲרַךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי.

God is a faithful King.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.¹

May the favor of the Lord our God rest on us; establish thou for us the work of our hands; the work of our hands establish thou.²

Psalm 91

He who dwells in the shelter of the Most High abides under the protection of the Almighty. I call the Lord "My refuge and my fortress, my God in whom I trust." He saves you from the fowler's snare and from the destructive pestilence. With his pinions he covers you, and under his wings you find refuge; his truth is a shield and armor. Fear not the terror of the night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that ravages at noon. Though a thousand fall at your side, and a myriad at your right hand, it shall not come to you. You have only to look with your eyes and see how evil men are punished. Thou, O Lord, art my refuge! When you have made the Most High your shelter, no disaster shall befall you or come near your tent. For he will give his angels charge over you, to guard you in all your ways. They will bear you upon their hands, lest you strike your foot against a stone. You shall tread upon the lion and the asp; you shall trample the young lion and the serpent. "Because he clings to me, I deliver him; I protect him because he loves me. When he calls upon me, I answer him; I am with him when he is in trouble; I rescue him and bring him to honor. I enrich him with long life, and let him witness my deliverance."

¹*Deuteronomy* 6:4-9. ²*Psalm* 90:17.

ההלים נ

יְיָ, מִה רַבּוּ צַרִי; רַבִּים קָמוּ עָלַי. רַבִּים אוֹמְרִים לְנַפְשִׁי,
 אֵין יְשׁוּעָתָה לּוֹ בְּאֱלֹהִים, סִלָּה. וְאַתָּה, יְיָ, מִגֵּן בְּעַדִּי, כְּבוֹדִי
 וּמְרִים רֵאשִׁי. קוֹלִי אֶל יְיָ אֶקְרָא, וַיַּעֲנֵנִי מִתֵּר קִדְשׁוֹ, סִלָּה.
 אֲנִי שָׁכַבְתִּי וְאִישְׁנָה, הִקִּיצוּתִי, כִּי יְיָ יִסְמְכֵנִי. לֹא אִירָא
 מִרַבּוֹת עָם, אֲשֶׁר סָבִיב שְׁתוֹ עָלַי. קוֹמָה, יְיָ; הוֹשִׁיעֵנִי, אֱלֹהִי;
 כִּי הִבִּית אֶת כָּל אֵיבֵי לְחִי; שְׁנֵי רָשָׁעִים שִׁבְרָתָ. לִי הִישׁוּעָה,
 עַל עֲמֻדָּה בִּרְכָתְךָ סִלָּה.

הַשְׂכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם; וְהַעֲמוּדֵנוּ, מִלְּפָנֶיךָ, לְחַיִּים;
 וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
 וְהוֹשִׁיעֵנו לְמַעַן שְׁמֹךָ; וְהִגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר
 וְחָרֵב וְרָעַב וְיָגוֹן; וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל בְּנַפְיֶךָ
 תִּסְתִּירֵנוּ; כִּי אֵל שׁוֹמְרָנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מִלֶּךְ חַנוּן
 וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
 וְעַד עוֹלָם.

בְּרוּךְ יְיָ בַּיּוֹם, בְּרוּךְ יְיָ בַּלַּיְלָה; בְּרוּךְ יְיָ בְּשָׁכְבֵנוּ, בְּרוּךְ
 יְיָ בְּקוּמָנוּ; כִּי בִּנְדָךְ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים. אֲשֶׁר בִּידוֹ נִפְשׁ
 כָּל חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ. בִּנְדָךְ אֶפְקִיד רוּחִי; פְּרִיִתָה אוֹתִי,
 יְיָ, אֵל אֲמֵת. אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שְׁמֶךָ וְקִים מְלִכוּתְךָ
 תָּמִיד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשֵׁנוּ בִישׁוּעָתְךָ בְּאֲמֵת,
 בְּאֹמֵר לְצִיּוֹן מְלֶךְ אֱלֹהֶיךָ. יְיָ מְלֶךְ, יְיָ מְלֶךְ, יְיָ יְמִלְךָ לְעוֹלָם
 וָעֶד. כִּי הַמְּלָכוֹת שְׁלֶךָ הִיא, וּלְעוֹלָמֵי עַד תִּמְלֶךְ בְּכַבּוֹד, כִּי
 אֵין לָנוּ מְלֶךְ אֶלָּא אַתָּה.

Psalm 3

O Lord, how my foes have increased! Many are rising against me. Many are saying concerning me: "There is no help for him in God." But thou, O Lord, art my shield, my glory, my uplifter. When I call out to the Lord, he answers me from his holy mountain. When I lie down I sleep, I awake; for the Lord sustains me. I am not afraid of the thousands of people that have set upon me all around. Arise, O Lord; save me, O my God. Thou dost strike all my foes on the cheek; thou dost break the teeth of the wicked. Salvation belongs to the Lord. Upon thy people be thy blessing!

Grant, Lord our God, that we lie down in peace, and that we rise again, O our King, to life. Spread over us thy shelter of peace, and direct us with good counsel of thy own. Save us for thy name's sake; shield us, and remove from us the enemy and pestilence, the sword and famine and grief; remove the adversary from before us and from behind us; shelter us in the shadow of thy wings; for thou art our guarding and saving God, indeed, a gracious and merciful God and King. Guard thou our going out and our coming in, for life and peace henceforth and forever.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up. In thy hand are the souls of the living and the dead, *as it is written*: "In his hand is the soul of every living thing, and the spirit of every human being."¹ Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.² Our God who art in heaven, reveal thy Oneness and establish thy kingdom forever; do thou reign over us forever and ever.

May our eyes behold, our heart rejoice, and our soul exult in thy true salvation, when it will be said to Zion: "Your God is King." The Lord is King, the Lord was King, the Lord will be King forever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; we have no king except thee.

¹Job 12:10. ²Psalm 31:6.

המלאך הנאל אתי מכל רע יברך את הנערים, ויקרא
 בהם שמי ושם אבתי אברהם ויצחק; וידגו לרב בקרב
 הארץ. ויאמר: אם שמוע תשמע לקול יי אלהיך והישר
 בעיניו תעשה, והאזנת למצותיו, ושמת כל חקיו, כל
 המחלה אשר שמתי במצרים לא אשים עליך, כי אני יי
 רפאך. ויאמר יי אל השטן: יגער יי בך, השטן; ויגער יי בך
 הבחר בירושלים; הלוא זה אוד מצל מאש. הנה מפתח
 שלשלמה, ששים גברים סביב לה מגברי ישראל. כלם אחזי
 חרב, מלמדי מלחמה, איש חרבו על ירכו מפקד בלילות.
 יברך יי וישמרה. יאר יי פניו אליך ויחנה. ישא יי פניו
 אליך, וישם לך שלום.

הנה לא ינום ולא יישן שומר ישראל.

לישועתך קניתי, יי. קניתי, יי. לישועתך, יי. לישועתך
 קניתי.

בשם יי אלהי ישראל, מימיני מיכאל ומשמאלי גבריאל,
 ומלפני אוריאל ומאחורי רפאל, ועל ראשי שקינת אל.

חהלים כח

שיר המעלות. אשרי כל ירא יי, החלף בדרךיו. יגיע
 כפיד כי תאכל, אשריך וטוב לך. אשתך כגפן פריה בגרבתך
 ביתך, כננה בשתילי זיתים סביב לשלחנה. הנה כי כן יברך
 גבר, ירא יי. יברך יי מציון, וראה בטוב ירושלים כל ימי
 חייך. וראה בנים לבנה; שלום על ישראל.

The angel who redeemed me from all evil bless the lads; may they carry on my name and the name of my fathers Abraham and Isaac; may they grow into a multitude on earth.¹

And he said: "If you will listen carefully to the voice of the Lord your God, and do what is right in his eyes, and heed his commands, and observe all his laws, then I will inflict none of the diseases on you which I inflicted on the Egyptians, for I am the Lord who heals you."²

[The angel of] the Lord said to Satan: "The Lord rebuke you, O Satan! May the Lord who has chosen Jerusalem rebuke you! This is indeed a piece of wood snatched from the fire."³

Solomon's bed—sixty heroes are around it, heroes of Israel. All of them are armed with swords, and are trained in war; each has his sword on his hip, because of danger at night.⁴

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and give you peace.⁵

Behold, the Guardian of Israel neither slumbers nor sleeps.⁶

For thy salvation I hope, O Lord. I hope, O Lord, for thy salvation. O Lord, for thy salvation I hope.⁷

In the name of the Lord God of Israel, may Michael be at my right hand, and Gabriel at my left; before me Uriel; behind me Raphael; and above my head the divine presence.

Psalm 128

A Pilgrim Song. Happy is everyone who reveres the Lord, who walks in his ways. When you eat of the toil of your hands, you shall be happy and at ease. Your wife shall be like a fruitful vine in the interior of your house; your children like olive plants, around your table. Behold, thus indeed shall the man be blessed who reveres the Lord. The Lord bless you from Zion; may you see the welfare of Jerusalem all the days of your life; may you live to see your children's children. Peace be upon Israel!

¹Genesis 48:16. ²Exodus 15:26. ³Zechariah 3:2. ⁴Song of Songs 3:7-8. ⁵Numbers 6:24-26. ⁶Psalm 121:4. ⁷Genesis 49:18.

רְנֹזוּ וְאֵל תִּחַטְּאוּ; אִמְרוּ בְּלִבְבְּכֶם עַל מִשְׁבַּבְכֶם וְדַמּוּ,
סְלָה.

אֲדוֹן עוֹלָם

בְּטָרֵם כָּל יַצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אִזִּי מֶלֶךְ שָׁמוּ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נִזְרָא.	וְאַחֲרַי בְּכִלּוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרְהָ.	וְהוּא הַנֵּה, וְהוּא הַנֵּה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָהּ.	וְהוּא אֶחָד וְאִין שְׁנֵי
וְלוֹ הָעִז וְהַמְשָׁרָהּ.	בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית
וְצוּר חֲבָלִי בְּעֵת צָרָהּ.	וְהוּא אֵלִי וְחִי נֶאֱלִי
מְנַת בּוֹסִי בְּיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי
בְּעֵת אִישָׁן וְאַעֲרָהּ.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְיָ לִי וְלֹא אֵיךְא.	וְעַם רוּחִי נְוִיחִי

רנזו fear God; אמרו בלבבכם על משבבכם על דמו that is, let the voice of your conscience make itself heard in the silence of the night; ודמו put an end to your striving after vanity, and repent.

סלה occurs seventy-one times in the Book of Psalms. It is derived from סלל ("to lift up"). In Psalm 68:5, the word סלו is used synonymously with שירו and זמרו in the sense of "extol, exalt." Hence, it is safe to assume that סלה was a direction to the singers to raise their voices before certain pauses. In the writings of medieval Hebrew poets, however, סלה frequently connotes "forever."

אדון עולם treats of God's omnipotence and providence. This noble hymn has been attributed to various poets, particularly to Solomon ibn Gabirol who flourished in Spain during the eleventh century. It has been part of the

Tremble, and do not sin; commune with your own heart upon your bed, and be still.¹

ADON OLAM

He is the eternal Lord who reigned
Before any being was created.

At the time when all was made by his will,
He was at once acknowledged as King.

And at the end, when all shall cease to be,
The revered God alone shall still be King.

He was, he is, and he shall be
In glorious eternity.

He is One, and there is no other
To compare to him, to place beside him.

He is without beginning, without end;
Power and dominion belong to him.

He is my God, my living Redeemer,
My stronghold in times of distress.

He is my guide and my refuge,
My share of bliss the day I call.

To him I entrust my spirit
When I sleep and when I wake.

As long as my soul is with my body
The Lord is with me; I am not afraid.

morning service since the fifteenth century. It is composed of ten lines, each of which consists of twelve syllables. A single rhyme runs through it.

... שכל זמן ועם רוחי גייתי... conveys the idea expressed in Sifré, section 139: שאלם נתון בחיים, נפש סקודה ביד קונו ... מה, נתונה באוצר ...

¹ Psalm 4:5.

קריאת שמע לילדים

ברוך אתה, יי אלהינו, מלך העולם, המפיל חבלי שנה
על עיני, ותנומה על עפעפי.

ויהי רצון מלפניך, יי אלהי ואלהי אבותי, שתשביבני
לשלוש ותעמידני לשלום.

שמע ישראל, יי אלהינו, יי אחד.

ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל
מאדך. והיו הדברים האלה, אשר אנכי מצוה היום, על
לבבך. ושננתם לבניך, ודברתם בם בשבתך בביתך ובכל
בך, ובשכבך ובקומך. וקשרתם לאות על ירך, והיו
לטטפת בין עיניך, וכתבתם על מזוזת ביתך ובשעריך.

ברוך יי ביום, ברוך יי בלילה; ברוך יי בשכבנו, ברוך
יי בקומנו.

הנה לא יגום ולא יישן שומר ישראל.

בך אפקיד רוחי; פדיתה אותי, יי, אל אמת.

לישועתך קניתי, יי.

NIGHT PRAYER FOR CHILDREN

Blessed art thou, Lord our God, King of the universe, who closest my eyes in sleep, my eyelids in slumber.

May it be thy will, Lord my God and God of my fathers, to grant that I lie down in peace and that I rise again to life.

Hear, O Israel, the Lord is our God, the Lord is One.

Blessed be the name of his glorious majesty forever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates.

Blessed be the Lord by day; blessed be the Lord by night; blessed be the Lord when we lie down; blessed be the Lord when we rise up.

The Guardian of Israel neither slumbers nor sleeps.

Into thy hand I commit my spirit; O Lord, faithful God, thou savest me.

For thy salvation I hope, O Lord.

תַּפְלָה לְשָׁלוֹם מְדִינַת יִשְׂרָאֵל

מאת הרבנים הראשיים שבארץ ישראל

אָבִינוּ שְׁבַשְׁמִים, צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ, בָּרַךְ אֶת מְדִינַת
יִשְׂרָאֵל, רֵאשִׁית צְמִיחַת נְאֻלְתָּנוּ. הֲגֵן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ,
וּפְרוֹס עָלֶיהָ סֶפֶת שְׁלוֹמְךָ; וּשְׁלַח אוֹרְךָ וְאַמְתָּךְ לְרֵאשִׁיחַ,
שְׁרִיחַ וְיוֹעֲצִיחַ, וְתִקְנֶם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.
חֲזַק אֶת יְדֵי מְגַי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
וְעֲטָרַת נֶצְחוֹן תַּעֲטָרֵם; וְנַתַּת שְׁלוֹם בְּאֶרֶץ, וְשִׁמַּחַת עוֹלָם
לְיוֹשְׁבֶיהָ.

וְאֵת אֲחֵינוּ, כָּל בֵּית יִשְׂרָאֵל, פְּקַדְנָא בְּכָל אֲרָצוֹת
פְּזוּרֵיהֶם, וְתוֹלִיכֵם מִהֲרָה קוֹמְמִיּוֹת לְצִיּוֹן עִירְךָ, וְלִירוּשָׁלַיִם
מְשֻׁבֵן שְׁמֶךָ, בְּכַתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ: אִם יִהְיֶה גִדְחָךְ
בְּקִצֵּה הַשָּׁמַיִם, מֹשֶׁם יִקְבְּצֶךָ יי אֱלֹהֶיךָ וּמֹשֶׁם יִקְחֶךָ. וְהִבִּיאֶךָ
יי אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר יְרָשׁוּ אֲבוֹתֶיךָ, וִירְשֶׁתָּהּ.
וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וּלְשִׁמּוֹר אֶת כָּל
דְּבָרֵי תוֹרָתְךָ. הוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנֶךָ עַל כָּל יוֹשְׁבֵי תֵבֵל
אֲרָצְךָ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאַפּוֹ: יי אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶה,
וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה. אָמֵן סְלָה.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

By the Chief Rabbinate of Israel

Our Father who art in heaven, Protector and Redeemer of Israel, bless thou the State of Israel which marks the dawn of our deliverance. Shield it beneath the wings of thy love; spread over it thy canopy of peace; send thy light and thy truth to its leaders, officers and counselors, and direct them with thy good counsel.

O God, strengthen the defenders of our Holy Land; grant them salvation and crown them with victory. Establish peace in the land, and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel, in all the lands of their dispersion. Speedily let them walk upright to Zion thy city, to Jerusalem thy dwelling-place, as it is written in the Torah of thy servant Moses: "Even if you are dispersed in the uttermost parts of the world, from there the Lord your God will gather and fetch you. The Lord your God will bring you into the land which your fathers possessed, and you shall possess it."¹

Unite our heart to love and revere thy name, and to observe all the precepts of thy Torah. Shine forth in thy glorious majesty over all the inhabitants of thy world. Let everything that breathes proclaim: "The Lord God of Israel is King; his majesty rules over all." Amen.

¹*Deuteronomy 30:4-5.*